

A PLEA FOR CHRISTIAN UNITY

— AND —

A BOOK FOR EVERYBODY

BY JOHN HUNKEY



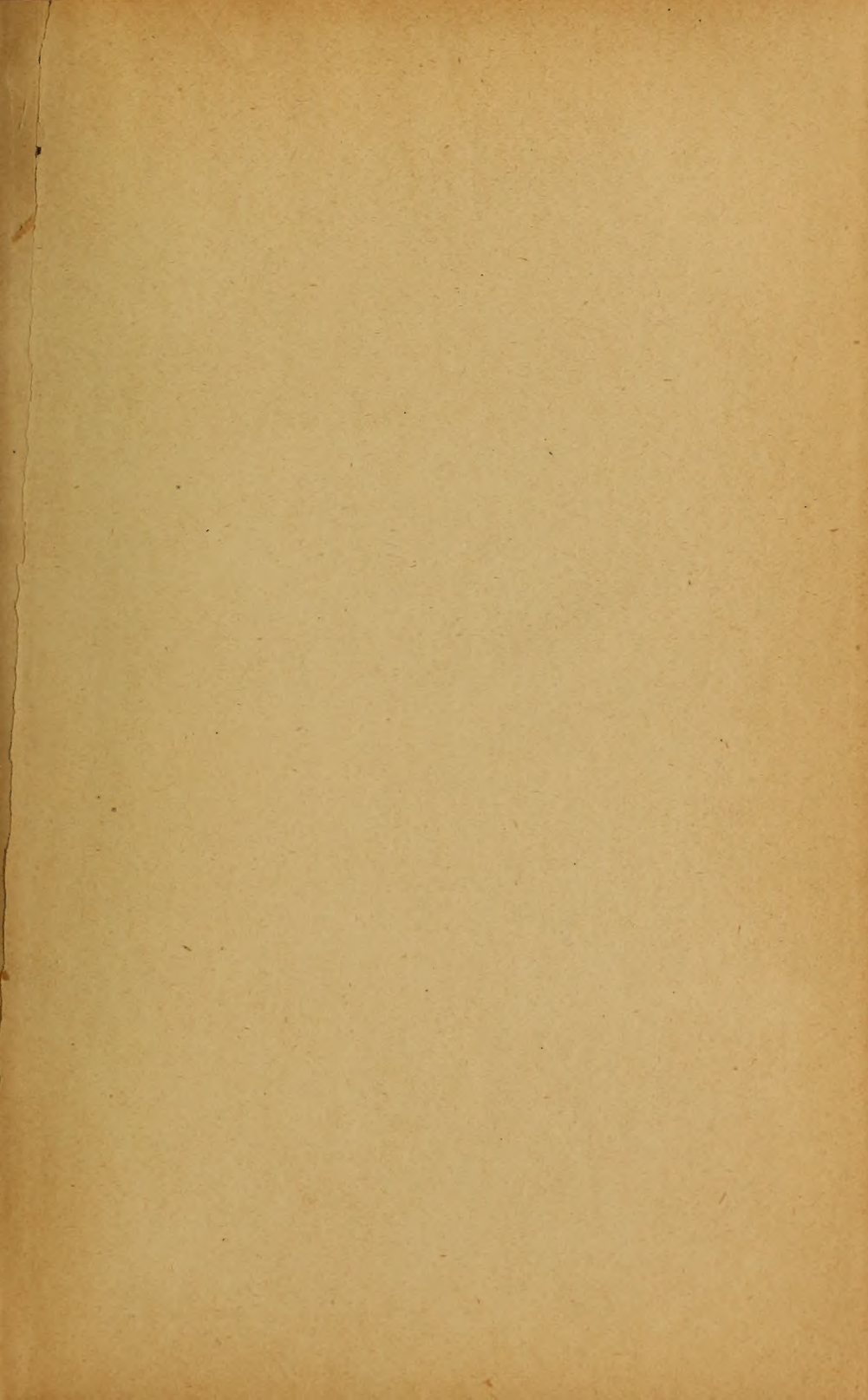


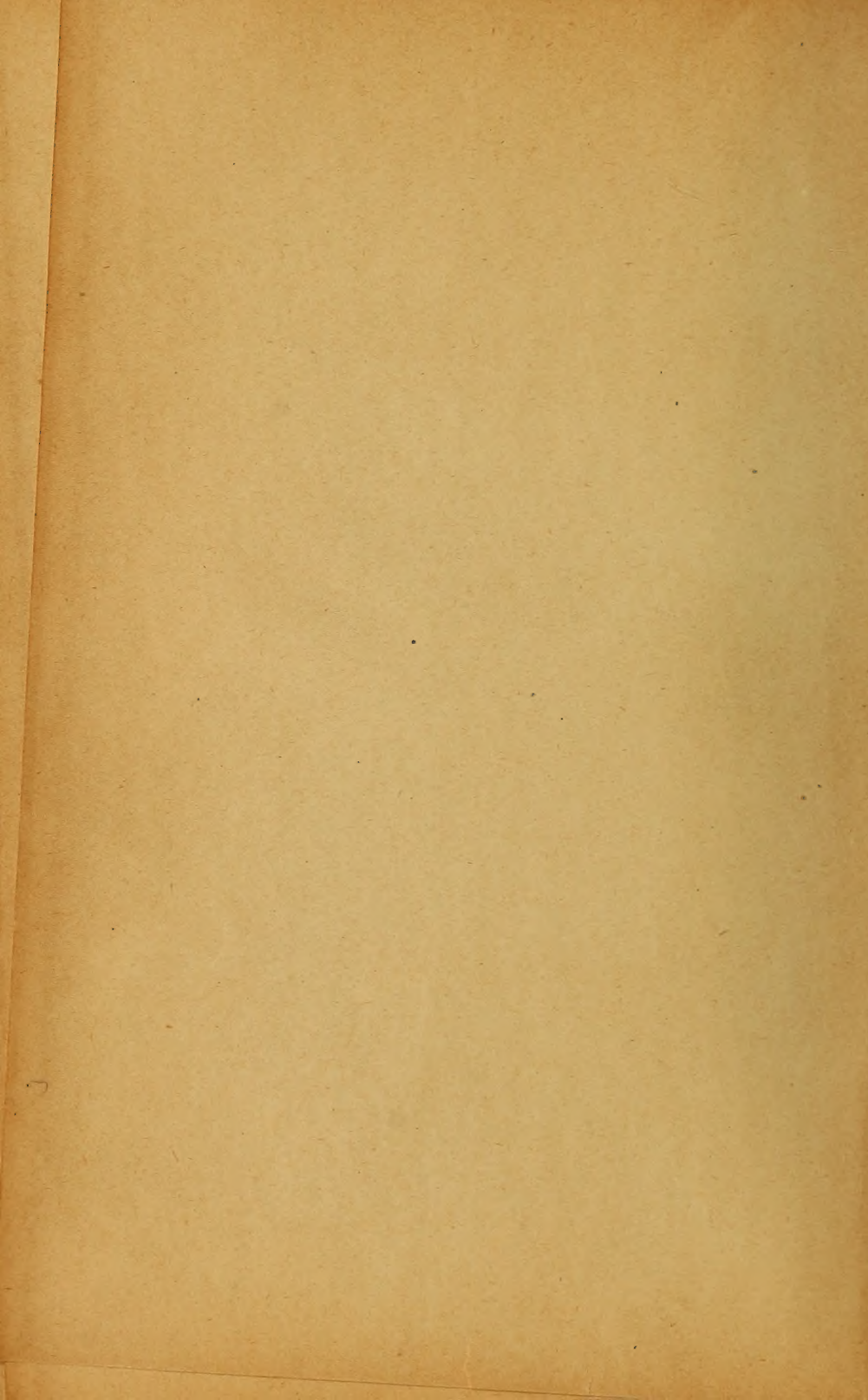
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A PLEA FOR CHRISTIAN UNITY

—AND—

A BOOK FOR EVERYBODY.

BY JOHN HUNKEY,

WHO WAS ONCE REGARDED AS A "PRACTICAL" CATHOLIC, BUT WHO IS NO
LONGER A ROMAN CATHOLIC AT HEART AND IN MIND.

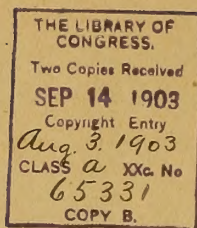
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ATCHISON, KANSAS.

1903.

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THIS WORK IS RESPECTFULLY DEDICATED TO ALL HONEST AND SINCERE
TRUTH SEEKERS, WHO EARNESTLY DESIRE CHRISTIAN UNITY OR THE
UNION OF THE CHURCHES THE FULFILLMENT OF OUR LORD'S PRAYER:
THAT THEY ALL MAY BE ONE.—JOHN 17:21.

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LIST OF PUBLICATIONS FROM WHICH QUOTATIONS HAVE BEEN MADE.

As I could not tell, whilst writing this book, how often I would quote a certain quotation or from any certain publication, and as I wanted to give the reference when a quotation was made, at least for the first time, so one could look it up if one wanted to, I have used figures to represent the publication from which a quotation was made, and for the page, instead of each time giving, at the bottom of the page, the long title and the author's name. I will give an illustration. Supposing I quoted from "The Prodigal Son," by Michael Muller, say page 65, and wanted to give the reference and the page of that quotation. I would refer to the publication and its author as No. 7 and the page 65 as follows: 7:65, instead of each time that I made that particular quotation or quoted from that publication giving the title and the author's name. Those marked with a * are Catholic publications

- *1. St. Benedict's Calendar; Atchison, Kansas
- *2. The Four Great Evils of the Day, Cardinal Manning
3. Love, Woman and Marriage, Casca Llana
4. Physiology, Edward Jarvis
- *5. Goffine, Rev. Leonard Goffine
- *6. A Pious Preparation for First Holy Communion, Rev. F. X. Lasance.
- *7. The Prodigal Son, Rev. Michael Muller
8. Orthodoxy, R. G. Ingersoll
- *9. Hell Opened, F. Pinamonti, S. J.
10. Hell, Dr. J. M. Peebles
- *11. All For Jesus, Father Faber
- *12. The Spirits of Darkness, Rev. John Gmeiner
- *13. Catechism of the Christian Doctrine, a Jesuit Missionary
14. The Iconoclast, W. C. Brann.
15. History of the Reformation, D' Aubigne
- *16. The Catholic Register, Kansas City, Mo.
- *17. Fifty Reasons Why the Roman Catholic Religion Ought to be Preferred to All Others, Duke of Brunswick
18. Saints' Everlasting Rest, Rev. R. Baxter
19. The Kansas City Times, Kansas City, Mo.
20. The Evolution of Immortality, S. D. McConnell, D.D., D.C.L.
21. Natural Law in the Spiritual World, H. Drummond
22. The Law of Psychic Phenomena, T. J. Hudson
23. Public Opinion, New York.

24. French Revolution and First Empire, W. O. Morris
- *25. Christian Philosophy of Soul, Rev. J. F. Driscoll
- *26. Natural Theology, Bernard, Boedder, S. J.
27. The Works of William E. Channing, D.D.
- *28. The Winchester Conference of Missionaries
- *29. Deharbe's Catechism, No. 2
- *30. Deharbe's Full Catechism, No. 1
- *31. The Faith of Our Fathers, James Cardinal Gibbons
- *32. Chips of Wisdom from the Rock of Peter, Rev. J. M. Hayes
33. Universalism Against Itself, A. Wilford Hall
34. The Bible; Is It of Divine Origin, etc., S. J. Finney
- *35. A Short Cut to the True Church, Rev. Edmund Hill
- *36. Little Catechism of Liturgy, Rev. Aug. M. Cheneau
37. The Christian International Lesson Commentary for 1894
38. The Christian Herald, New York
- *39. Notes on Ingersoll, Rev. L. A. Lambert
- *40. Education and the Future of Religion, Bishop Spalding
- *41. The Devil; Does He Exist? Father Delaporte
42. Mistakes of Ingersoll, J. B. McClure, A. M.
- *43. St. Benedict's Manual, Rev. W. M. Mayer, O. S. B.
44. Age of Reason, Thomas Paine
- *45. Plain Facts for Fair Minds, Rev. George M. Searle
46. History of the Christian Church, G. P. Fisher
- *47. A Sure Way to Find Out the True Religion, Rev. T. Beddeley
48. Reason and Faith; Rev. A. S. Fiske, D.D.
- *49. The Hidden Treasure; or. the Value and Excellence of The Holy Mass, St. Leonard of Port Maurice
- *50. The Protestants' Objections to Points of Catholic Doctrine
- *51. Holy Mass: A Morning Paradise, Rev. R. O. Kennedy
- *52. Questions Asked by Protestants Briefly Answered, a Priest
- *53. The Catholic News, New York
- *54. The Catholic Penny Booklet, Rev. James M. Hayes
- *55. Apostleship of Prayer League Leaflet, New York
56. Critical and Miscellaneous Essays, T. B. Macaulay
57. The Kansas City Star, Kansas City, Mo.
58. Christian Science Sentinel, Boston, Mass.
59. Science and Health, With Key to the Scriptures, Volume II., 14th Edition, 1885, Rev. M. B. G. Eddy
60. The Riddle of the Universe, E. Haeckel.

61. Temperance Reform, W. H. Daniels, *ed.*
- *62. Stories for Catholic Children, Rev. A. M. Grussi
- *63. The Correct Thing for Catholics, Lelia H. Bugg
64. Christian Science Exposed, Rev. John A. Dowie
- *65. Purgatory Opened to the Piety of the Faithful
- *66. Horrors of the Confessional, Dr. Jos. A. Pompenev
67. Isis Unveiled, P. P. Blavatsky
68. Conflict Between Religion and Science, J. W. Draper
- *69. The Complete Office of Holy Week
- *70. Why Men Do Not Believe, N. J. Laforet
- *71. The Scapular Book
72. Herbert Spencer and His Critics, Charles B. Waite
73. Intellectual Development of Europe, J. W. Draper
74. Christian Science The Truths of Spiritual Healing and Their Contribution to the Growth of Orthodoxy, R. Heber Newton
75. Catechism for Jewish Children, Isaac Lesser
76. Josephus, Flavius, Works
77. The Personality of God and Doctrine of Jesus Christ, Elder Roth
- *78. Advice to Parents, a Priest
- *79. The Church of Christ, a Priest
80. Evolution of Man, A. Haeckel
81. Memoirs of R. W. Emerson
83. Jesus the Healer, and Satan the Defiler, Rev. J. A. Dowie
- *83. Alles fur Jesus, Ausgabe No. I., Benziger Bros.
- *84. Der Goldene Himmelschlüssel, Chas. Wilderman, N. Y.
85. History of the Inquisition, H. C. Lea
- *86. The Life of Martin Luther, Rev. William Stang
87. Christ's Method of Healing, Rev. J. A. Dowie
88. Descent of Man, Charles Darwin
89. History of Christianity, H. H. Milman
90. Epitomie of Ecclesiastical History, J. Marsh
91. The Man of Sin Revealed; or an Exposure of the Blasphemous Claim of the Pope of Rome, etc., Rev. J. A. Dowie
- *92. The Pope, Cardinal John Henry Newman
- *93. A Popular Manual of the Grand Jubilee of 1901, Rev. Joseph Jackman
94. Rev. Mother Rose Vincent, Bishop McNamara
95. Mixed Marriage; the Forbidden Fruit for Catholics, Rev. A. Stolz

- *96. The Grounds of the Catholic Doctrine, Pope Pius IX.
- 97. The Christian Ordinance of Baptism, Rev. J. A. Dowie
- *98. Tactics of Infidels, Rev. L. Lambert
- *99. The Divinity of Christ, Mgr. Emile Bougaud
- 100. The Doctrine of a Future Life, James Strong
- 101. Shall We Believe in a Divine Providence, D. W. Faunce, D. D.
- *102. Modern Scientific Views and Christian Doctrines Compared, Rev. John Gmeiner
- *103. The Catholic Church and Modern Science, Rev. J. A. Zahn
- 104. The Book of Mormon, translated by Joseph Smith, Jr.
- 105. Scenes Beyond the Grave. Trance of Marietta Davis From Notes by Rev. J. L. Scott
- 106. "I Will." An Address on Divine Healing, etc., Rev. J. A. Dowie
- *107. Light and Peace, Rev. Quadrupani
- 108. Alkoran of Mohammed, George Sale
- 109. Science and Health, 123d Edition, 1897, Rev. M. B. G. Eddy
- 110. Evil and Evolution, by the author of "The Social Horizon"
- *111. Short Sermons for Low Masses, Rev. F. Heffner
- 112. Permission and Commission, Rev. J. A. Dowie
- 113. Philosophy of Good and Evil, Swami Abhedananda
- 114. Talks with Ministers on Divine Healing, Rev. J. A. Dowie
- 115. The Talmud, H. Polano
- 116. Esoteric Buddhism, A. P. Sinnett
- 117. Reincarnation, Swami Abhedananda
- 118. The Outlook, New York
- 119. Hard Problems of Scriptures, R. A. Torrey, D. D.
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- 121. Substance and Show, T. S. King
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- 127. First Principles, Herbert Spencer
- 128. Is the Bible Infallible, J. F. Sunderland
- 129. Why I Left the Baptist Church, Elder W. H. Kephart

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137. The Christian Science Journal, Boston, Mass.
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140. Unity of Good, Rev. M. B. G. Eddy
141. No and Yes, Rev. M. B. G. Eddy
142. Christian Science Versus Pantheism, Rev. M. B. G. Eddy
143. Elementary Theosophy, F. T. S.
144. Message to the Mother Church, June 1901, Rev. M. B. G. Eddy
145. Scriptural References Sustaining the Doctrines of Christian Science, John Gillespie
146. A Complete Expose of Eddyism or Christian Science and the Plain Truth in Plain Terms, F. W. Peabody
147. Christology—Science of Health and Happiness, O. C. Sabin
148. Christian Science: What It Is and What It Does; or Primary Rules of Metaphysical Healing, O. C. Sabin
149. Samuel Johnson, J. Boswell
150. Practical Psychology, Boston, Mass
151. Human Culture and Cure, Part Second, E. D. Babbitt, M. D.
152. How To Be Happy Though Married, E. J. Hardy
153. Woman In the Case, E. Coues
154. Memoirs of a Revolutionist, P. Kropotkin
155. Womankind, C. M. Yonge
156. What To Do, L. N. Tolstoi
157. Anatomy of Melancholy, Robert Burton
158. The Brown Book, Boston, Mass
- *159. Mrs. Eddy and Bob Ingersoll; or Christian Science Tested; Rev. C. Van Der Donckt
160. Rudimental Divine Science, Rev. M. B. G. Eddy
161. The Atchison Globe, Atchison, Kan.
162. The Spiritual Life, George A. Coe
163. Christian Science Not Christian and Not Science, Rev. W. F. Richardson

164. Cosmic Philosophy, John Fiske
165. Ingersollia. Gems of Thought of R. G. Ingersoll, Elmo *ed.*
166. Free Thoughts Concerning Religion, A. J. Davis
167. Angelic Wisdom Concerning The Divine Love and The Divine Wisdom, E. Swedenborg
168. Nature and The Supernatural, H. Bushnell
- *169. Evolution and Dogma, Rev. J. A. Zahn
170. Principles of Biology, Herbert Spencer
171. Methods of Study in Natural History, L. Agassiz
172. Man and His Ancestor, Charles Morris
173. The Origin of Species, Charles Darwin
174. The Physical Basis of Life, T. H. Huxley
175. Principles of Sociology, H. Spencer
176. Progress and Poverty, H. George
177. The Ascent of Man, H. Drummond
178. From the Ball-Room to Hell, T. A. Faulkner
179. Harmonics of Evolution, Florence Huntley
180. The Process of Mental Action, or How We Think, M. Faraday
181. The Cosmos and the Logos, Rev. H. C. Minton, D. D.
182. History of English Thought in the 18th Century, L. Stephen
183. The New World and The New Thought, J. T. Bixby
184. Science and Culture, T. H. Huxley
185. Fragments of Science, John Tyndall
186. Heredity and Christian Problems, Rev. A. H. Bradford
187. Sanctification of Spirit, Soul and Body, Rev. J. A. Dowie
188. The Kinsman, May 1900, Salt Lake City, Utah
- *189. Unbelief a Sin, Rev. Edmund Hill
190. Ingersollism, G. R. Wendling
191. Can the Old Faith Live With the New? G. Matheson
192. The Social Influence of Christianity, D. J. Hill
193. Christian Socialism, Rev. M. A. Kaufman
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195. Why a "Workingman" Should be a Socialist, H. G. Wilshire
196. Wilshire's Magazine, Toronto, Canada
197. A Collection of the Writings of John James Ingalls
198. Letters to Elder Daughters, H. E. Starrett
199. The Backsliders' Railroad to Ruin, Chas. J. Burton
200. How The Other Half Lives, J. A. Riis
201. The Social Thought, Nov. 1902, Rich Hill, Mo

202. The Red Light, Herbert N. Casson
203. Platform Echoes, J. Gough
204. The Pilgrim, May, 1902, Battle Creek, Mich.
205. The Gospel of Wealth, Andrew Carnegie
- *206. St. Francis' Manual, Rev. C. Deymann
207. Facts Worth Knowing, Brooklyn Philosophical Association
208. Crown of Wild Olives, John Ruskin
209. The Resurrection, L. N. Tolstoi
210. The Kansas City Journal, Kansas City, Mo.
- *211. A Sure Way to a Happy Marriage, Rev. C. Sickinger
- *212. Christmas Greetings, Rev. J. J. Kennedy
213. Spinoza, B. Auerbach
- *214. Brown House, Within and Without the Fold, M. M. Lee
215. Mental Philosophy, Upham
216. Beyond the Grave, H. Cremer
217. Thoughts on the Death of Little Children, S. I. Prime
218. First Special Report of the Commissioner of Labor, 1889,—
Marriage and Divorce, C. D. Wright
219. Eve's Daughters, M. V. Terhune
220. Winsome Womanhood, Margaret E. Sangster
221. Repentance, Rev. J. A. Dowie
222. Secret Societies, The Foes of God, Home, Church and State,
Rev. J. A. Dowie
223. Searching for Truth, George O. Draper

The following publications, which influenced some my thoughts one way or the other, I also read, but from which I made no direct quotations with references:

Doctors' Plot Exposed; or, Civil, Religious and Medical Persecution
Evidences of a Future Life, H. H. Brown
Gist of Spiritualism, Warren Chase
Is Spiritualism True? William Denton
Is There a Devil? John Baldwin
Ministry of Angels Realized, Mr. and Mrs. A. E. Newton
Obsession: or How Evil Spirits Influence Mortals, M. Faraday
Orthodoxy False Since Spiritualism Is True, William Denton
Pro and Con of Spiritualism, H. A. Hart, M. D. versus J. M. Peebles, M. D.
Suggestions Without Hypnotism, Chas. M. Barrows
Creeds Laid Bare, Elder R. Etzenhouser

- Reincarnation or Immortality, Ursula N. Gestefeld
 The Heart Of It, Horatio W. Dresser
 Genesis and Ethics of Conjugal Love, A. J. Davis
 Mental Growth and Control, N. Oppenheimer, M. D.
 *Christian Unity, Rev. Morgan M. Sheedy
 A Scientific Demonstration of The Future Life, T. J. Hudson
 The Crime of Credulity, H. N. Casson
 Philosophy of the Active and Moral Powers of Man, Dugald Stewart
 How We Get Our Bible, J. P. Smyth, B. D., LL. D.
 Under The Ban, Correspondence between Dr. St. George Mivart and
 Cardinal Vaughn
 The Divine Satisfaction, J. H. Whiton, Ph. D.
 Burdens of Local Taxation and Who Bears Them, Lawson Purdy
 The Fact of God, Emory Miller, A. M., D. D., LL. D.

PREFACE

The principal object of this book is to bring about Christian Unity or Union of the Churches. In my investigation and analysis will be included the teachings of the Catholic, the Protestant and the Christian Science Churches: the Bible, Evolution, Atheism, Socialism, Single Tax, and social and economic questions. How much nicer would it not be, for instance, were there but One Church, instead of as now with the hundreds of sects or churches. How nice it would be if one could go to the church nearest one's home and feel that one is in the house of the worship of the God Who is, instead of as now where a Baptist may live within a block or two of a Catholic or a Methodist, or a Christian Science, or some other church, yet passes by all of them and goes from five to thirty blocks to a Baptist church. Or a Catholic who lives within a block or two of a Lutheran or a Christian, or a Presbyterian, or some other church, passes by all of them and goes from five to twenty-five blocks to a Catholic church. Doing that obliges one to tire oneself walking so long a distance in the hot sun of summer, or in the biting cold winds of winter, or to wading through the mud and slush of the wet seasons of the year, or else take the street car, which costs money, and it is not every one who can pick nickels and dimes off trees. In a city of this size, or for that matter even in much larger cities were there no sects in religion but One Church, and one could attend the church nearest one's home there would be no need of street cars running on Sunday before 1 or 1:30 P. M. The reason I know this could be possible is because I have for some time been collecting material for this book, and have therefore questioned street car men with the purpose of getting information. I asked different ones whether the church people did not form a large part of the street cars Sunday forenoon's business, when almost the same replies were made by different ones at different times. The replies were that the church people "altogether" and "almost altogether," was the street cars Sunday forenoon's business, and that "this one," meaning the Catholic church, "is about the best of all." The reason for the latter remark is because the Catholic church the remark had reference to is located in the very extreme corner of the city. You

can see then from what the car men said that there would be no need of street cars running on Sundays before 1 or 1:30 P. M. were there but One Church, and one could attend the church nearest one's home. With no street cars running on Sunday forenoons, the employees could attend church and still have plenty of time left after church attendance—the services of the church not lasting over an hour at the most, for we must be reasonable and not make them so long as to tire any one—in which to get ready for duty to begin about 1 or 1:30 P. M. How nice, you will say, if such were the case. Yet I believe that is possible if people would only exercise a little more common sense, reason and judgment. Then again see how nice it would be if there were but One Church, and the husband and wife and children could all go together to the same church, instead of as now where the husband either goes to no church, or goes to a Baptist, or a Methodist, or some other church, while the wife goes to a Catholic, or a Christian Science or some other church. The children likewise scattering in their church attendance. Is there any sense or reason for a condition of thought other than agreed and united? Are not the husband and wife agreed on the question of eating to live; on clothing for protection against the weather; on buildings for shelter against storms; on education for their children, etc.? Then why should they not be agreed on the subject of religion? Is it not because the simple truths of religion have been buried under an avalanche of creeds, dogmas and ceremonies, which, to the reasoning and thinking mind, are useless and senseless? Can one not do a meritorious deed of relieving the distressed, doing justice and of applying the Golden Rule to the affairs of every day life, for the love of God and of man, unless one believes this or that dogma, doctrine, or creed? This then is one of the objects of this book, to trim off this useless and senseless ecclesiastical millinery and theological embroidery, so we can behold the plain and seamless garment of Christ's teachings. The way I intend to do that is by striking at, and undermining, the erroneous, idolatrous and blasphemous fundamental doctrines which have about supplanted the teachings of Christ and the Apostles. This I know can only be done by using the "arms of the intellect," which the Catholic Church says are the weapons she will use in her warfare against Infidelity (1 March, 1902).

Let me state here that this book is not to be criticised, if it be criticised at all, from a literary or a grammatical standpoint. For I did not study grammar but one term, during a winter

season of school in the country, nor did I write a composition until I went to college at the beginning of my twenty-first year of age. You will therefore, no doubt, find many homely, awkward, incoherent and ungrammatical expressions and sentences, yet I hope plain and intelligible enough so you can see the point which I wish to make and that is all that I can expect or ask. If I succeed only in constructing a rough framework, I will be willing to let abler and greater minds put on the polishing or finishing touches. As I believe there is no better way to make a subject appeal to one than by "heart to heart" talks, I will in another place give a short autobiography of myself, touching the principal incidents of my life, so that you may see that I speak much from personal experience and observation. I do not claim any special divine inspiration, nor had I any visions, trances, or dreams in which I heard mysterious voices calling me by name, to which I replied by saying, "Lord, thy servant heareth, ask of me what Thou wilt," and that I then received a "call" or "commission" to go forth and "save" the world by leading it out of error and darkness into the light and the truth. When I came to the conclusions and convictions to which I did, and which will be given in this book, I was wide awake, using my God-given faculties of reason, intellect and common sense.

As I have read many statements which about expressed my sentiments and opinions I will quote them, giving the authors credit for them, lest it be said that this book is full of plagiarisms which I am attempting to palm off as being original with me. I will try to make this book contain the leaven which will start you to do some deep and serious thinking. If it will do that, then I believe you will undergo a change in your opinions and beliefs, if they have been narrow and selfish, and that you will be ready to meet half way any one who has differed from you in the past. If you can do that in one instance then I believe you will finally do it in all, and you will then be ready to march towards a common platform on which all reasonable and thinking persons can stand. Such a result, I believe, would eventually transform this "vale of tears" into a beautiful and harmonious sojourning place on our way of onward and upward progress, and God's kingdom be established and realized here and now on earth as well as in heaven, just as Jesus said: "The kingdom of God is within you" (Luke 17:21), not in a far distant and unknown locality. When one beholds the luxurious and great wealth of the few on the one hand, and on the

other, the abject poverty, misery and suffering of the many, one is led to believe that there must be a cause for this abnormal state of things. Thoughts and convictions have come to me which have led me to believe that I have discerned, in part, at least, the cause or causes which I will give in their proper places in this book, and will let you answer for yourself whether or not I have discerned correctly.

Whenever I propound questions which I think would be an insult to your intellect for me to answer for you, or where I want you to judge for yourself, I will leave the answering and judging of them to you by using the initials a. f. y., meaning "answer for yourself."

To believe that the state of things as they now exist is in accordance with God's will and decree, or is due to the diabolism and malice of an omnipotent and omniscient devil, appears to me as a blasphemy, and an impeachment of the love, power, mercy, justice, goodness and providence of God. Such a view of the situation, or state of things, must naturally lead the thinking mind to ask the question, Is there a God, such as theologians would have us believe there is? Well, I have, since that question arose in my mind, in 1899, read much, thought much, and reasoned much and was finally forced to the conclusion that there *is* an intelligent, omnipotent, conscious and living Being, over and above all that we behold, which we call God. But He is not the the partial, capricious, arbitrary and unreasonable God of the Bible, the Old Testament Jehovah, or of that of the Orthodox Church.

In the meantime I read all the religious, atheistic, agnostic, and infidel literature that I could get hold of. I have, therefore, had my mind considerably stirred up, confused, and filled with so much chaff and dross that I had to sweep aside the whole of it and begin to sort out what my reason, intellect and common sense would approve. This assortment of fragments put together has, I think, given me a fairly good quality of truth.

If at any time it should seem to you that I have a superabundance of telling points against any subject that may be under consideration and analysis, it is because I would rather have ninety-nine points to spare than to fall short one of accomplishing my object. I am aware of the fact that there is nothing so tenacious as our old and cherished religious beliefs, no matter whether they are true or false, so long as they were believed by our ancestors. For that reason it may sometimes require a shock to the mind to arouse it from its

lethargy in order to start it to think and realize what it is doing. Therefore, I may in the course of what I have to say make use of a superabundance of shocking and telling points.

I must admit that I was so blind and deeply rooted in the old ruts of opinions and beliefs that it required shocks to my mind before I would yield them up. I often marvel now, when I think of the time before the scales were taken from my eyes, so that I can now see things by the light of reason and understanding, instead of by blind, submissive faith, how it was possible for me to have been so blind as to have ever believed a lot of errors, idolatries, and blasphemies as truths. The only way I can account for it is that when engrossed in the ordinary affairs of life earning the bread in the "sweat of the brow," one has not much time to think of anything else. Especially does one not take the time to investigate when one is offered the parcelled out opinions of those whom one believes are infallible teachers of truths. One needs to discover but one error when one will begin questioning. That was the case with me.

When lying bedfast and I could do nothing else but think, and as the priest told me at the time that I had "too much time to think," I did do some deep and serious thinking, with the result that I have undergone quite a revolution in my opinions and beliefs. What the times and the age demands is something that appeals to the reason and the intellect, and I do not believe any sensible, rational and intelligent person will cast one's self headlong into destruction if something is offered for acceptance which would avert such a disaster if it appeals to the reason, intellect and common sense.

In order that you may judge for yourself whether or not I was ever what is called a "practical" Catholic, I will state that in all the years that I was out from under the parental roof I never missed Mass on Sundays or holy-days, unless I was unable to go to church on account of serious illness. An ordinary indisposition or inclement weather never kept me from going to church. I seldom missed High Mass even though I had gone to Communion at an early Mass. The thought of remaining away from Mass on Sundays or holy-days no more entered my mind than would the thought of going in an alley, on Sunday, in order to sneak in at the back door of a saloon for a drink, because the front door was locked, or was supposed to be locked if a policeman was in sight. I will also relate the comments of others who observed my religious practices. After I had been about fifteen

months in the one neighborhood in Kansas City, two Catholic Sisters, who taught school in that neighborhood, came into the store one morning when my sister waited on them. They must have noticed a family resemblance between my sister and myself and asked her if she were my sister. On being told, yes, they said to her that she "ought to feel proud of such a model young man being her brother, who goes to church and to the Sacraments so regularly." I was not in the store at the time, but when I came in my sister said she had a compliment for me, and told me of the incident. At another time a priest, who for years had a good opportunity to observe me, told my brother that he thought "John was too good a Catholic ever to lose his faith." This was said by the priest when my brother told him I had given up Christian Science and was practicing the Catholic religion again, in answer to the priest's question whether I still clung to Christian Science since I came home. My brother told me of this when he came here to see me whilst I was bedfast. For a few months before I came home I had been infected more or less with Christian Science, but not enough so it could claim me as an adherent in the sense of believing in its tenets so as to subscribe to them. Another incident I will relate, whether it will add any strength or not to my reputation as a "practical" Catholic, matters not much, and that is this: a friend told me that a lady told her that "she thought it was so nice in me for going to church so regularly with my wife." The fact is I was not married, but went to church with my sister. It may be seen, then, from this incident that even strangers to me noticed my regular attendance at church. So much, then, for the establishing of my reputation as a "practical" Catholic, up to the time I began to investigate Christian Science for physical healing.

The claim that is usually made by the Catholic Church, when one of her members leaves her, that it is because one was never more than a "nominal," and therefore not a "practical" Catholic, anyway, who tired of her yoke, is hardly applicable in my case, is it? a. f. y.

It was the physical healing offered by Christian Science that appealed to me, and which finally induced me to try it and investigate it after material remedies had failed to give me relief. Had I been physically well the appeal of Christian Science would have made no more of an impression on me than an Indian's wooden arrow would on one of our modern armor-plated "Gospel spreaders." I was satisfied with my religion at the time and was going to try Christian Science

only for the physical healing it offered, because I was told that I would not be obliged to give up my Church in order to be healed. I then believed that the Catholic religion was the only saving one, and believed that all others were merely "human creations," (2, 2:40). It was after I had passed through a period of intense suffering that I was given a book to read, by a priest, entitled, "The Prodigal Son, or the Sinner's Return to God," which gave so harrowing an account or picture of the damned in hell forever, that, after I had read it, something made me exclaim, inaudably of course: "That is a lie, a blasphemy, a sin against God, to have such a conception of His character!" This started me to question the teachings of the Church on the doctrine of eternal damnation, and with the doubting of this one others arose. That book written by a priest, was the entering wedge that caused me to question or doubt the teachings of the Catholic Church. I will in due time give quotations from it and will let you answer for yourself whether you think I was right or wrong in my estimation of the book, when I now say that it seemed to me so blasphemous and fabulous that I could not help to begin to question the teachings of the Church, of which it was a mouthpiece. After that, when doubts began to arise in my mind, I would exclaim, "O God! reveal to me the truth," instead of saying, "My God, I believe!" as a priest advised me to say when doubts arose in my mind. The priest and I had had some arguments on the subject of eternal punishment, and on a few other doctrines of the Church, when he told me to say "My God, I believe!" whenever doubts about the Church's teachings arose in my mind, as though God could not discern the thoughts of man and could be lied to.

During that controversy he also told me that I talked like a "regular heretic." That was in the spring of 1889, and it was a more truer saying than he realized it to be at the time. After he left my room, for I was bedfast at the time, he went into an adjoining room where my people were and held a conversation in a low voice with them on the state of my mind on the subject of religion. I over heard enough though, to satisfy me he was somewhat disturbed over it, and my people were beginning to become alarmed over it also. As I was bedfast at the time, and had been told by the physicians that they could do nothing that would help me and therefore not expecting ever to get off the bed again alive, and that my sojourn on this plane of existence might be of short duration, anyway, I decided to change my attitude

towards religion by submitting to its external forms and practices without protest. I thought it best to do this that my people would have peace of mind so far as my religious sentiments were concerned. I have, therefore, since that day complied with all the outward obligations and observances of the Church, even though my mind and heart did not agree with them. I understood that they were only errors, idolatries and blasphemies, and that they would not hurt me in observing them while at the same time my course did much to ease the minds of my people, who have not as yet had the scales taken from their eyes so that they may see as I now see. In the meantime I prayed to God daily and asked Him to reveal to me the truth. The following prayer is the one in which I asked it. Even though it is not an "indulged" or an "authorized" prayer, I made free use of it, being my own composition, coming from the depths of a heart and mind that sought earnestly to know the truth, and nothing but the truth:

"Dear Heavenly Father, in the name of Jesus Christ I ask that Thou wouldst give me wisdom and enlighten my understanding that I may understand and know Thee, Jesus Christ, and my true being. Reveal to me the truth, and lead me into the path in which I may please Thee, and whithersoever Thou wouldst lead me thither give me the strength and courage to go. O God, should the path that I am in now, which is leading me to believe differently from what I once did, and in error and darkness, then I ask that in the name of Jesus Christ Thou wouldst let my earthly existence come to an end before I should do anything that would scandalize any so as to endanger their faith in Thee or their salvation. Dear Father, should the path however lead to the light and the truth then I ask that Thou wouldst quicken my understanding and increase my wisdom so that I may attain to the knowledge of the truth, and, having attained it, Thou wouldst enable me to proclaim it to the world."

Has that prayer been answered in the appearance of this book, whose aim is to "proclaim to the world" the thoughts that came to me since the spring of 1899? a. f. y. I neither claim nor disclaim that it has.

It was these thoughts that came to me, which I intend to give in this book, that caused a revolution in my opinions and beliefs. The reason I chose not to make known these thoughts, orally, is because of the weight or importance which, I believe, is attached to them. I

desired to put them in black and white so there could be no question as to what I did or did not say or mean.

Some have told me that they believed I was "held for a purpose," after I had told them of my experiences in sickness and my apparently remarkable recoveries, and who knew some of my sentiments and convictions. If this book ever comes before you, and you have read it, you can form your own opinion whether or not I was "held for a purpose." I make no such claim for myself. Therefore, be it as it may, I believe that any one who would be willing to pursue the same course of questioning, and praying to know the truth, that I did, would receive the same thoughts and suggestions which I received. I had put myself into a passive state so that I might receive impressions, and what was their source I will let you a. f. y.

Hoping, then, that the reading of this book will bring about its principal object, that of Christian Unity or the Union of the Churches, I submit it to your earnest and thoughtful perusal and consideration.

May God increase your wisdom, quicken your perception and enlighten your understanding is my sincere wish and prayer.

JOHN HUNKEY.

ATCHISON, KANSAS. In the Year 1903.



AUTOBIOGRAPHY.

In the preface to this book I stated that I believed it necessary to give a short autobiography of myself so that you may see that what I speak of is much the result of personal experience and observation.

I was born, of German parents, September 20, 1862, in a log house, in Kansas, at a place about fifteen miles from Atchison. When about four years of age my parents moved to a neighborhood in Atchison county, Kansas, called Good Intent. Neither of my parents attended school after leaving the old country, therefore they had no English school education. I attended the country district school during the winter seasons, up to my eighteenth year of age, when I believed I had an education sufficient for a common farmer, such as I expected to remain. In the summer of my nineteenth year of age an incident happened to me, however, which started me to thinking, and which finally dispelled my belief that I should always remain a farmer. Father and I hauled two loads of wheat to Atchison one day when the weather was very hot. After we had received the check for the wheat we went into a bank to have it cashed. The cool atmosphere which greeted us on entering the bank was so pleasant in contrast with the hot rays of the sun outside that I remarked to father saying, "It seems to me that the men in here have an easier way of making a living than we have by farming." Father then said to me that if I thought I could make a living easier at anything other than farming he would not interpose any objection to it. After this remark of father, when I worked out in the scorching sun in dirt and dust, "sweating" little rivulets through my complexion of dust, I began to think of that remark which father made in the bank. His words began to haunt me more and more, from day to day, until I made up my mind finally that I would try something other than farming, by which I might earn a livelihood, when I should attain my majority. On the strength of this decision I went to the district school again the following winter, believing that I must have a better education than I had if I wanted to make a living at something other than farming. When the season for farm work opened again I worked until the season's work was all done except the gathering of the corn. I then went to St. Benedict's College, at Atchison, for one term of five month's, going home when

farm work resumed again, and worked until the "frost was on the pumpkin and the fodder was in the shock." I then went to a college in Illinois, but not liking the college, I went to St. Louis, Mo., and on my way there I came to the decision of attending a business college, which I did. After a few months' attendance at the college I was "graduated," especially in bank bookkeeping. Not finding a "genteel" or "white shirt" job at once, I found a "position" trucking freight in a railway freight house. While working in the freight house I had a standing application for a position with an express company. After trucking freight about six weeks I received word from the express company that there was an opening for me. I accepted the new position and worked for the company a few months, when, about ten days before harvest time set in, I received my regular letter from home. The letter stated that harvest would begin in about ten days, and that the yield was expected to be quite heavy. It did not say anything or intimate that they would like for me to come home to help them harvest, but I knew what difficulty there was then already of getting efficient help for the harvest fields, so I thought I would go home and help them with the harvest. I told the express company that I wanted to quit in about ten days, to go home and help my people harvest, and asked for a pass, which was given me,

In due time I arrived at home and went to work. For a few days I felt "miserable," wishing myself back again with the express company. I, however, soon began to become somewhat accustomed again to the heat of the sun and to begin to feel "natural" once more on the farm. I worked again until the season's work was done, except the gathering of the corn, and would probably have remained on the farm had a certain romance turned out all right.

I had had enough experience in my short stay in the city to learn to know that "all was not gold that glittered" which I saw under the forms of "genteel" or "white shirt" jobs, when it came to working, therefore it was a matter of some question to me whether to stay on the farm or go back to the city again. Right at this point, no doubt, it was a romance that caused a turning point in my life, for I had about decided to stay on the farm, when the romance entered that made me change my mind about remaining on the farm.

Strange, is it not, that such a noble, tender and sweet emotion of mankind as the soured, dyspeptic, disappointed old cynics call a "disease" or "calf love," and some atheists call only "the affinity of two

different cells," and some college professors say is "only sexual feeling in men," should have played so an important a part in many great events of the world and in my case! Yet such is a fact.

In the early autumn of 1884, when I was nearly twenty-two years old, a Church picnic was held in the Good Intent neighborhood, which I attended. A young woman, an acquaintance for a number of years, between eighteen and twenty years of age, also attended. I had had for some time a strong liking, or affinity, as it is called, for her, but as I regarded her much my superior I never made any advances towards her. At this picnic, however, along towards evening, when young people usually believe is an auspicious time for meeting their "affinities," and begin to pair for the evening, I noticed that she still strolled about the grounds without a "steady." As she was the one I had a greater liking for than any other young woman I knew of at the time, and seeing her alone, I, in some manner, got up courage enough to approach her with the intention of spending the remainder of the evening with her. I had during the afternoon danced with her and with other young women a few times, and she also danced with other young men. Well, my company for the evening was accepted and we danced, strolled about the grounds, swung together in a swing in the bright moonlight, etc., etc.

You, who have had experience have, no doubt, had feelings come to you that are indescribable, when basking for a few hours in the magnetic atmosphere and the smiles of a "pretty" young woman in a pink dress and a blue sash. Well, such was the blissful feeling I reveled in which was to end in disappointment. Believing by her actions that my feelings were reciprocated I felt so much encouraged that, before we were to take leave of each other to go home with our respective people, both of us having come in the family vehicle, I asked her if I might have the pleasure to call and see her at her home. Like a good and true woman she frankly told me that she was at the time corresponding with another young man in another part of the country, and that she did not believe it would be proper for her to receive the attentions of other men under those circumstances. Well, I believed her, for I had heard, on my return from St. Louis, that a young man had been paying attentions to her, but who had moved away from the neighborhood, which would oblige them to correspond with each other if they still cared for each other, which probably they did, for a time at least, for she afterwards married another young man.

Her answer to my question no longer left me undecided as to what I would do. I had to leave the neighborhood, which meant the farm for I could not endure the thought of seeing her at church on Sundays, and meet her otherwise, and know that her affections had been bestowed on another. I made up my mind then to go to Chicago, Illinois, when the pressing farm work would be done. Accordingly, then, I left for that city in the autumn of 1884, but with no light heart by any means. Being the year of a presidential campaign, and with the new sights and new environments of a large city I managed partly to blot out her image from my mind, for there is no doubt a great deal of truth in the saying, "out of sight out of mind," and "a short absence quickens love"—for some other girl or fellow.

After doing odd jobs for a time I got a permanent position with an express company. Believing that my "vocation" was for something different than working for others all the remainder of my life, I quit the express business after a three years' trial of it in Chicago. There was one feature, especially, about the express business that I did not like, and that was more or less Sunday work, which is absolutely necessary in that business. I saw that from the agent down to the porter all had to work more or less on Sunday, and this I did not fancy even though I should one day have advanced to the position of an agent or some other high and lucrative position in the express business.

In consequence of that I left Chicago May 1, 1888, to seek my fortune—which has turned out rather a misfortune, in one sense of the word—in Kansas City, Missouri. After a short visit home, I went to that city, and not finding anything to do quick enough to suit me I had inserted in a daily paper, now defunct, an advertisement as follows: "Position wanted by a young man, who speaks English and German, in a place where I can learn a business, with the privilege of investing later." It was the last eight words of this advertisement, in particular, which attracted the attention of a man who wanted to retire from business. He had become well advanced in years, and having a competency to live on, he answered my advertisement. I called to see him and made arrangements to begin work for him on the following Monday. I worked for him not quite eleven months when he made a deal for his stock. The goods were packed and shipped away, leaving vacant the store with the shelving and counters.

During the time I worked for this gentleman I was put through

quite a schooling for business. I had not been there a week when he took me along with him when he went to look at a line of samples of goods, of traveling men, and of the different wholesale merchants of the city. In that way I became acquainted with business men and with the price of their goods. Being a clerk I had to wait on customers also, and in that way I also learned how to sell goods, so when the store was to be vacated I made arrangements to occupy it. Thirty days after the doors had been closed to the old business I opened them to the new, or mine. Knowing about what the trade demanded in that neighborhood I had bought accordingly, and the business was, therefore, a success from the beginning.

After having been in business about two years, and believing I saw my way clear to the possible supporting of a wife and family,—for I did not want to assume the responsibility of supporting a family without seeing my way clear to do so, that I would not afterwards probably have to go and live with the “wife’s folks,” of which I believe a few cases could be found if one tried it with a search warrant,—I began to think that “it is not good for man to be alone,” and began to look about for a “helpmeet.” As my old flames were all married I began to look for another. It did not take long until I met one who came up to my ideal of a woman, and for a time believed she was my “affinity.” I met her at a school entertainment, of Catholic sisters, In due time I called to see her at her home, and the first place we went to together was to church on a Sunday evening. After this we went to a park one Sunday afternoon and to a few plays at the theatre. Everything seemed to be going along smoothly up to the time I left her one Sunday night. The next Sunday after church, however, instead of greeting me with her accustomed smile and handshake of previous Sundays, when we would then walk away together from church, she passed right by me without even looking at me. Such a sudden change in her mode of treating me almost paralyzed me in my feelings. As I could not imagine what might have happened during the week to cause so sudden and unexpected a change in her treatment of me, I did not wait until the time for the accustomed Sunday evening call, but called in the afternoon to learn, if possible what was the matter. I called at her home, about three o’clock, to see her. Her sister appeared at the call of the ring of the door bell, and I asked her if her sister was at home. When she told me she was, I asked if I might see her. She said yes, and ushered me into the parlor, telling

me she would announce my call to her sister. When she came into the parlor we had a talk about the matter, but I could tell by her actions and conversation that something was not just right, and what it was I did not succeed in finding out. That there was no rival in the case of that I was satisfied, and that such was the case was proven by the fact that she did not marry for a number of years after that. All I could make out was that our pleasant relationship was to be broken abruptly and remain so—at least so it appeared to me. I left soon and then it began earnestly to dawn on my mind what a loss I had sustained. It is only those who have been disappointed in the most tender, sweet and noblest of emotions who can form any idea what this loss meant to me.

Were it not that this incident must be interwoven, subsequently in this book, in order to disprove the teachings of theology that God sends or wills us misfortunes of various kinds, and otherwise, I would never breathe it to any one that I had suffered shipwreck in that which is the most "serious and solemn" (3:9) in human experience. The loss seemed an unendurable one and I did the best I could in trying to forget it.

As I was in business I could not readily dispose of it so I could leave the city for a change of scene and environment, and being a total abstainer I could not descend to the degrading thought of drowning my grief in the intoxicating cup, so I did the best I could under the circumstances, and that was to call on some friends living in the suburbs of the city, to spend an evening with them, for they were a jolly set of people, which I believed would have a tendency to divert my mind from the load of grief which was so heavily bearing me down. Accordingly, I went out to see my friends the Wednesday evening following that fateful Sunday, and when I arrived at their home they were playing croquet, the days being long at the time, it being about the beginning of June. I joined in the game and we played till we could no longer see the arches. As we were going to go into the house we heard the report of a gun shot back of the house where there was a garden. Some one then said, "Let us go to see if the coachman killed the rabbit he shot at." When we got there the coachman said that he had missed the rabbit. Then some one said, "Give John the gun, he ought to be a good shot, having been raised on the farm." Well, the gun was given me and the direction pointed out to me in which the rabbit had gone, which

led to a patch of knee high oats. Thoughtlessly I went into the patch about twenty-five steps, and not seeing any trace of the rabbit I retraced my steps. When I had got out of the patch I discovered that I was wringing wet from the knees down. It had rained early in the day and the dew of the evening on top of it made the oats quite wet.

After I came back out of the oats patch we went into the house where we talked and played and sang. I remained about an hour and a half in the house when I started for home. The last half hour or so my lower extremities began to feel somewhat cold and twitching. On my way home I had to ride on a cable car, going against the cool north wind the greater part of the distance, which was about thirty blocks. The speed of the open car caused a draft that seemed to chill me nearly all over. After I left the car I had about seven blocks to go to the house. The walk being smooth and the street well lighted I ran the whole distance so as to get warmed up. When I got home I changed my damp clothing for dry ones, went to bed, and believed I was all right. The next morning, however, I had such an acute attack of rheumatism that I was unable to go to the store. This was in June, 1891, and I have not had one day since then in which I have not felt more or less pain.

The following quotation explains why I was so susceptible to an attack of rheumatism by a slight exposure: "While a man is suffering with fear, despair, sorrow, or gloom, his heart beats more feebly, and his blood flows more languidly: his body is less nourished, his strength is impaired" (4:108).

That was the condition I was in at the time, suffering with despair and sorrow and gloom, which impaired my heart action to such a degree that my strength of body had become so impaired as to be unable to ward off a chill that resulted in an acute attack of rheumatism, due to a slight exposure.

About eighteen months after the attack of rheumatism came on me I had about recovered from it, except a twinge of pain in my left hip, which would cause a slight halt in a quick movement of the limb. In an ordinary walk or gait it did not affect the movement of the limb, only when I would make a quick move then it would pain me. At the time that I was in this condition I had occasion to get aboard a street car, and knowing of this twinge of pain which would be felt by making a quick move, such as would be required to get aboard a fast moving cable car, I was afraid to risk jumping on while the car was

going at full speed, so I gave the gripman a signal to come to a stop. He paid no attention to it, however,—and he had an empty train, too, at the time—and went by without even slackening the speed of the train. Being in January, I did not want to wait in the raw weather for the next car, as they were then about fifteen minutes apart on that line, I made the attempt to jump on as the car was running past me at full speed. Just as I feared, the pain in my left hip interfered enough to prevent me from making the quick move which was necessary in order to jump on top of the foot-board of the car, that I struck just underneath it with my foot. Having now missed my footing and having a hold of the railings of the car, I was drawn sideways a few steps and thrown down with such force that I experienced the feelings called “seeing stars” with my eyes closed, due to the sudden shock of intense pain in the region of what is called the “small of the back.”

This pain in the “small of the back” was an indicator that was to inform me that my spine had been injured, but I did not know its meaning at the time. By the time the next car came along I had so much recovered from the shock of pain that I felt about all right again. Even if there was still a slight pain in the “small of the back,” it was so overshadowed by a pain higher up the spine, in the region of the liver, a pain which became quite pronounced a few days after that attack of acute rheumatism, that I did not notice the pain in the “small of my back.” Not knowing at the time that my spine had been injured, impairing its strength, I kept up my ordinary work as usual until I finally began to grow weaker, my back getting a “kink” in it, as a Christian Science sympathizer called it, ending with a complete breakdown on February 15, 1898. Since that date I have not been able to work, and have done no work except gathering material for this book. I still had a business, conducted by my brother, and realizing, finally, that I would never be able to attend to it I sold the stock at a sacrifice, January 17, 1902.

The reason I have gone into so many details in the affairs of my life, which as only an autobiography would be of no interest to the reader, and at the best only dry reading, is because they will be interwoven with some of the subjects treated in this book.

On March 16, 1898, I came here to Atchison to stay with my people, and have since that time made it my home. The first two years or so after coming home, here in Atchison, I was bed-fast most of the time, and at times had such intense pains that I had to be given

daily hypodermic injections in my hips for two months to somewhat ease the pains, which were so great that for six months I could not be moved enough to have the bed sheets under me changed, lying on them that long without a change. After I had recovered enough to be able to be helped out of bed the discovery was made that my hip-joints were both perfectly stiff, and they have been so to this day. Whether it was due to the hypodermic injections, as some believe, or whether it was due to the *law of inaction*, not having moved my hip-joints for about six months, or to both, or to the injured spine, that was the cause of the joints becoming stiff I do not know.

And during this time I have had experiences which caused me to undergo a complete revolution or change in many beliefs and opinions which I held formerly, and which will be given throughout this book. I hope, then, that the subjects which I intend to discuss and analyze will be interesting enough to you to induce you to read through this book.

I believe this is all I need say here about myself, otherwise there might be too much repetition if I should go still more into details which I will have to bring out anyway in the course of the book. With this much said, then, we are now ready to begin with the book proper, whose aim is to bring about Christian Unity, or the Union of the Churches.

Should I succeed in accomplishing my object, then, it may possibly be said, yet, that my sojourn on this plane of existence was not altogether without some good after all, even though I should always remain unpossessed of the objects sought and striven for in my youthful health, desires and ambitions.



CHAPTER I.

As stated in the preface that the principal object of this book is to bring about Christian unity or the union of the churches that does not make me unmindful of the fact that others have made futile attempts at the same. I realize that it is not an easy matter to bring together, on a common platform of beliefs, the two great religious bodies whose beliefs now are almost diametrically opposed to each other, in many instances, such as that of the Catholic Church and that of the Protestant Church. To bring these two great bodies of believers together into one church is not an easy task, yet I believe it possible and will, therefore, do all that I am capable of doing to bring about such a consummation. I know that the Catholic Church will never embrace Protestantism as it is, nor Protestantism Catholicism as *it* is. Both bodies believe that they are right, and that the other is wrong. To bring together two such opposing bodies can only be done by applying the test of reason, understanding and common sense, to their teachings, doctrines and dogmas. If the foundation can be undermined then the superstructure must collapse as a consequence. And this is what I will attempt to do, to strike at the fundamental principles first, and if there is then space left, at some of their practices which are inconsistent with their teachings or professions. As the two great religious bodies have some doctrines that are common to both, and are regarded as essentials, if I therefore attack and analyze them as found in the teachings of the Catholic Church, the religion I am most schooled in, it will concern the Protestant Church as well. In that case they will have to unite in order to fight a common enemy, just as the Pharisees and Sadducees united in order to condemn and remove from their midst their common enemy, Jesus Christ, who taught principles that were in conflict with the teachings and practices of the established church of the Jews. In my efforts, however, I hope not only to bring together in one church, the Catholics and the *separated* brethren, but also to make religion so attractive that it will appeal to the unbelievers, so that they will also join in the fellowship of the one church.

I will try to reverse the conditions as they exist in this country to-day, so that it may be said that only about one-third of its popula-

tion is not affiliated with the church, instead of as now where but about one-third of its population *is* affiliated with the churches.

This is rather a roseate view to have in mind you will probably say, yet I believe it possible, if words have any meaning, and the intellect and the reason which were given us by the Creator to be used and not to be stultified and to be thrown under the feet of blind submissive faith, are used. "*Therefore the true Christian throws his intellect under the feet of faith.* 5:409. *With complete submission of my understanding, I will faithfully follow the doctrines and practices of this church, and will never separate myself from it. A Catholic I will live and die.*" 6:968. This last quotation is a part of a profession of Faith made on the day of first Communion just before receiving it. If the reason, the intellect or understanding, and faith are gifts of God why have we not as much right then to use and exercise the one as well as the other? And if I believe a thing because I understand it, is it not safer to do so than to believe it on the strength of faith only? The understanding is certainly a safer faculty to rely on than is the gift of faith. To prove this I will give an illustration. Supposing one does not understand mathematics, and a person says to one that two miles square, and two square miles are the same in area, and to prove this he draws a square on paper, representing a mile each way, saying, now that is one mile this way and one mile that way, which makes it either a mile square or a square mile, does it not? The untutored in mathematics will say, yes, that is so. Well, then, says the illustrator, two miles square, or two square miles is just twice one mile square, or one square mile. The person not understanding mathematics takes it for granted, on the strength of faith, that two miles square and two square miles are the same in area, because it has been proven, by an illustration, that one mile square and one square mile is the same in area, and that, therefore, two miles square or two square miles must be the same in area, being just twice one mile square or one square mile. You who understand mathematics know, however, that there is quite a difference in area between two miles square and two square miles.

It may be seen, then, from this illustration, that where the understanding can be employed it is a more reliable faculty and safer to be depended on than mere faith. Yet a priest once told me that it was better to believe a doctrine on the strength of faith than by understanding it. Well, it was because I began trying to understand things

that articles of faith, taught as truths, turned out to be errors, idolatries and blasphemies. In this so-called progressive age the cry is that we are *thinkers*, and that therefore we must have things that appeal to the reason and intellect before they will or can be accepted.

Now, this is just the method I intend to follow in this book, to appeal to your reason and intellect or understanding. And as the Catholic Church says that it will use the *arms of the intellect* (1:Mar. 1902) in its warfare against infidelity, so likewise will I use them in my warfare against error, blindness, idolatry and blasphemy. As already stated, I am most schooled in the Catholic religion, and as it believes it teaches only truths, I will begin by quoting from a book, which is a mouthpiece of its teachings, and which was the entering wedge that caused me to question the Catholic Church as a teacher of truths.

The book I will quote from, and of which I have already made mention, is entitled, "*Prodigal Son, or the Sinner's Return to God*," written by Michael Muller, priest of the Congregation of the Most Holy Redeemer, New York. Sixth Edition, 1888. It was given me to read by a priest when I was bed-ridden. No doubt the reason the priest gave it to me was because he had heard that I had been investigating Christian Science, and probably thought I might have become infected some with its teachings, therefore, that by giving me this book to read it would wean me from Christian Science, and that there would then be no question about my full and unreserved submission to the only saving faith. Instead of making me stronger and firmer in my faith in the Catholic religion the reading of the book caused me to weaken in my faith. It seemed to be an underlying principle of the mind that when anything is presented to it for acceptance in too an exaggerated a form, it instinctively revolts and rejects it instead of accepting it, and this was the case with me when I read the book. The following made me rebel when I read it: "If we were to see a good and holy man, renowned for his wisdom, for his justice, who loved his children with the most tender affection, cast some of his beloved children into a fiery furnace, into a prison of frightful torment, and then suffer them to linger on in the most excruciating torments, in the agony of despair, and never to take pity upon them, relieve them, to deliver them from their place of suffering, what should we think or say? How enormous must be the crime which could deserve such a punishment! But this just, wise, and loving Father is God. He

loved the angels with unspeakable love, and yet, for one mortal sin, He cast them into hell, to burn there for all eternity." 7:73.

When I had read that, something made me exclaim : That is a lie, a sin, a blasphemy, to have such a conception of God's character, to believe that for one sin He summarily cast the angels into hell to burn for all eternity, not even offering them a chance for repentance. But this is not all the book contained which caused me to question the teachings of the Catholic church on the doctrine of eternal damnation. Here is some more of it. In the chapter on the "*Hell of the Body*," the following may be found : "The hearing is continually tormented. * * * There the damned are heard roaring like lions, hissing like serpents, howling like dogs. There are heard the gnashing of teeth and the fearful blasphemies of the devils, and, above all, the roaring of the thunders of God's anger, which shakes hell to its foundation. There is in hell a sound like the noise of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of the dismal abode. Is it really the sound of waters ? It is. Are the rivers and oceans of the earth pouring themselves into hell ? No ; it is the sound of oceans of tears running down from the eyes of the damned. And those tears run eternally. They cry because the sulphurous smoke torments their eyes ; they cry because they are in darkness ; they cry because they have lost the beautiful heaven, and are shut out from the face of God ; they cry because there is no hope of redemption for them, * * * But what is the smell of death in hell ? St. Bonaventure says that if one single body was taken out of hell and laid on the earth, in that same moment every living creature on the earth would sicken and die. Such is the smell of death from one body in hell ; what then will be the smell of death from countless millions of bodies laid in hell like sheep ? * * * St. Basil assures us that in hell there will be worms without number, eating the flesh, and the bites will be unbearable. St. Teresa tells us that the Lord one day showed to her the frightful place of hell. She says that she found the entrance filled with venomous insects. The bite or pricking of one insect on the earth sometimes keeps a person awake and torments him for hours. What will be his suffering in hell, when millions of them make their dwelling-place in the mouth, the ears, the eyes, and creep all over the body, and sting it with their deadly stings through all eternity. There will be no escape from them where it is not allowed to stir hand or foot. Above all the

feelings of the damned will be tormented by fire—by a fire so scorching, so hot and intense, that a mountain of bronze thrown into it would melt in an instant. * * * a fire of which our fire on earth is only a picture fire—a fire which is sad and sombre, serving only to make visible such objects as can torment the sight. * * * All is thick, black, heavy, aching darkness, which is made worse by the smoke of hell. Stop up the chimney when the fire is burning, and in half an hour the room will be full of smoke. The great fires of hell have been smoking now for nearly six thousand years ; they will go on smoking for ever. There is no chimney to take this smoke off ; there is no wind to blow it away. Great, black, sulphurous clouds rise up every moment from the dark fires, till the roof of hell stops them, and drives them back again. * * * Hell is a house made of fire. The roof and the walls are red-hot ; the floor is like a sheet of red-hot iron. Torrents of fire and brimstone are constantly raining down. Floods of fire roll themselves through hell like the waves of the sea. The wicked are sunk down and buried in that fiery sea of destruction and perdition. Every one of them is lying fastened as it were in a coffin, not made of wood, but of solid fire. There the reprobate lies, and will lie for ever. It burnes him from beneath ; the sides of it scorch him ; the heavy burning lid on the top presses down close upon him ; the horrible heat within chokes him. He pants for breath ; he cannot breathe ; he cannot bear it. He gets furious. He gathers up his knees and pushes out his hands against the top of the coffin to burst it open. His hands and knees are fearfully burned by the red-hot lid. He tries with all his strength to burst open the coffin, but he cannot succeed. * * * He gives it up and sinks down again, to once more feel the horrible choking. Again he tries, again sinks down, and so the struggle goes on for ever. But not only are the damned surrounded by fire and enclosed in it as within a coffin ; they are also thoroughly penetrated with the fire of hell. All the body is salted with fire. The fire burns through every bone and every muscle. Every nerve is trembling and quivering with the sharp flame.” 7: 245-249.

After continuing in this manner of picturing hell, the book gives the first reason why one will endure all that is mentioned here and more yet, which will be given later, and that is for failing to go to confession. “See, then, careless Catholic, trembling slave of human respect ! you who have stayed away for years from confession because

forsooth, you had no time ; because, of course, it was not fashionable to go to confession—none but the poor, low Catholics, the low Dutch and Irish, as you call them, go to confession—see here is the end of your indifference, here is the end of your false pride, of your fashionable neglect, here is the end of all—fire, living, torturing, devouring fire !” 7:250.

My ! what a lot of Protestants there must be in hell, if the principal reason for being in hell is because one did not go to confession to a priest. After scoring parents for neglecting to send their children to Catholic schools, etc., etc., it asks the question whether all that has been said about the sufferings of the damned in hell are fables or gospel truths. “Are these things fables, or are they gospel truths ? They cannot be denied ; Jesus Christ has taught them ; faith teaches them ; the scriptures and theologians attest them. What folly, then, to purchase by a momentary pleasure everlasting torment !” 7:251.

I will now give a few more quotations, on the sufferings of the damned, and then I will proceed to analyze the doctrine of eternal damnation, from the standpoint of reason and human analogy. In the chapter on the “Hell of the Soul,” the following may be found : “It would seem that the greatest torment of hell is the intelligent fire which devours the unhappy reprobates ; but such is not the case. The most excruciating torment of all, the most intolerable for the human soul, is to be deprived of seeing God, with the thought of being deprived of him for ever. This is what is called the pain of loss. And to understand in some measure what this pain of loss is, we must remember that we have been created to be for ever happy. This love, this yearning for happiness, which every one feels in his heart, will never be destroyed, not even in hell. * * * The famished soul yearns to possess God, the centre of her happiness, but all her efforts are fruitless ; she is cast off from God ; she is chained for ever. * * * Were God to send an angel from heaven to announce to the damned that, after as many millions of years as there are grains of sand on the shores of the sea, their torments would come to an end, how great would be their happiness. * * * But this happiness shall never be theirs. * * * Fain would the damned annihilate themselves, and destroy for ever their unhappy existence, but in vain. They can only increase, they can never end, their torments. In their agony they cry aloud : ‘O God of justice, God of vengeance ! come, destroy me ;

annihilate this being Thou hast given me.' But God is deaf to their cries." 7:254-266.

Will any intelligent and reasonable person condemn me for representing such a calumny and slander against God? and because I have undertaken to vindicate His character of such a degrading conception as one must draw from this picturing of the sufferings of the damned in hell forever as given in this book under review? If a human father should attempt to mete out to any of his children only a sixth part of the suffering—in that of the sense of feeling only—not taking into consideration the other senses, and the yearning for a lost object of affection, as is here stated God will inflict on some of His creatures on their sense of feeling alone, the "Humane Society" would step in and stay the hand of such an unreasonable, unmerciful, unrelenting, vindictive human brute, would it not? Well, then, will you say that because God is omnipotent, and His hand cannot be stayed, He will descend to the level of a human brute whose hand must be stayed by the "Humane Society" or the "Bands of Mercy" to prevent him from inflicting unreasonable, vindictive and unrelenting punishment on man or animal? And what is everlasting punishment but vindictive, revengeful and unreasonable? It is not even corrective or reformatory, as punishment inflicted on earth may be.

If we cannot have a conception of God's character that is above that of His normal creatures, then let us at least concede a conception of His character that is as noble and reasonable as that of the members of the "Humane Society" or of the "Bands of Mercy." Is this asking too much for God's character to concede to him such a character? Is it asking too much to have such a noble and reasonable conception of His character as to believe that He will destroy or annihilate the consciousness of those of His creatures who are so utterly depraved as to be beyond all hope of a final redemption, than to believe that he will be "deaf to their cries" for annihilation, should they be so depraved as to be beyond all hope of a final redemption? When I think of the sufferings I have endured only in the one sense of feeling, and that only a few years, and then with intervals of relief, it makes me shudder to think of what everlasting punishment of the five senses would mean in comparison with it. It is utterly too unreasonable to think God could be capable of inflicting such a punishment on any of His creatures. I, for one, can no longer believe it when I think of my few years of suffering. It was probably because

of the vivid impression on my mind of the sufferings I had just passed through, when this book in question was given me, that the reading of it made me revolt at the awful picture it gave of the sufferings of the damned in hell forever. Not only do I know what it would mean to suffer only in the senses of the body forever, but also know what it would mean to yearn forever for an object one could never possess. It would indeed be "the most excruciating torment of all, the most intolerable for the human soul" (7:254) to be deprived forever from possessing that which "the famished soul yearns to possess." 7:256. I know what this would mean from the experience I have had in my disappointment in love.

That thought alone, of unsatisfied yearning forever for the object for which the soul yearns, and never be able to possess, without any other suffering, would seem to me, indeed, to be a heart chilling and blood freezing one.

To say, then, that God will eternally cause a yearning in the soul of the damned to possess Him, so that it will cry out "O God! the longing of my soul," and make it forever impossible for the soul to possess Him, is too monstrously blasphemous and unreasonable for me to believe of God. It would be an act of mercy if God would annihilate those who are so depraved as to be beyond any hope of a final redemption, rather than let them linger in eternal suffering. But as the book says, this is a vain hope for the damned that they will be annihilated, for "God is deaf to their cries." 2—7:266. The Bible says "His mercy endureth forever," (Ps. 106) but were eternal punishment a fact this passage would be of no force, and therefore it would be a lie. But eternal suffering is *not* a fact, even if God has no more mercy than has the noblest and most merciful of His creatures, and this you must admit that the source must be at least as high as is the stream.

Read what the priest says of God's mercy. "God's mercy is an ocean which has no depth, and whose bounds we cannot behold.* * * He does not expect us to be more merciful than He Himself is." 7:293-294.

Would not I, or any one else, who no longer believe in the unreasonable, pitiless and vindictive doctrine of eternal punishment, appear to have more mercy than God if we believe in punishment only of "measure for measure?" The greatest wrong that was ever committed against me I could not at the most consent to have God punish that

person, who committed the wrong, beyond the measure of suffering it had caused me directly and indirectly. For fear that you may think I have in mind the person of that eventful Sunday, I must make a digression here to assure you that it is not she, for I believe to this day that if no one had influenced her to do as she did at that time, I would never have had such a cup of bitter suffering to drink as I have drunk since that eventful Sunday. She was at the time nearing her eighteenth birthday, making her young and inexperienced yet, besides she told me at one time, when everything seemed promising, that I was the first and only one she ever kept company with, making it therefore impossible for her to know or realize what it would mean to me for her to treat me as she did finally. Therefore free your mind of the thought that I may have any ill feeling towards her, and as she is married this cannot be construed to mean that I still entertain any hopes so far as she is concerned.

Now, the ones who influenced her to treat me the way she did finally, and which has caused me so much suffering, besides what it has caused others indirectly, through the ties of the flesh, the ties which bind us together so that we partake of the joys and sufferings of our own, certainly committed one of the greatest wrongs against me that it was possible to commit. And if the teachings of the Catholic Church were true, that apostates of that church will be damned eternally, then it would, indeed, be the greatest of wrongs that could have been committed against me. For I feel satisfied that if I had never been physically afflicted as I was, through the indirect cause of that wrong, I would to-day be as good and firm a Catholic as I was up to the time I was willing to listen to the appeals of Christian Science for physical healing, and one would therefore have had a show of getting to heaven one day, while now I am doomed to eternal hell-fire, everlasting punishment, unending torments, ceaseless woe, agony and despair, if the teachings of the Catholic Church were true. It looks as though this awful picture does not frighten me, does it, because I willingly and deliberately choose to be an apostate of the Catholic Church?

Getting back again to the subject of God's mercy ; I ask, would I be just, merciful, and compassionate if I could or would consent to the infliction of a measure of punishment on this person, who was the indirect cause of my misfortunes, beyond the measure of suffering that I have endured or will yet endure on this plane of existence, even

though the question of forgiveness had to be ruled out altogether? Well, then, if you think I would not be just, merciful, and compassionate if I gave consent to the infliction of a measure of punishment beyond the measure of suffering I must endure, then how can it be said that God is just, merciful, and compassionate if He can inflict a measure of punishment that is everlasting? Oh, but it will be said that the offense was committed against God therefore it deserves such a measure of punishment as everlasting punishment. True, it was committed against God, but if "His mercy endureth for ever," and the damned cry out, "O God of justice! come destroy me: annihilate this being Thou hast given me," (7:266) would He be merciful if He "is deaf to their cries" then? Either give the word mercy its true meaning or else rule it out as an attribute of God, if He can be "deaf to their cries" at any time in the hereafter.

Supposing a father would take a child of his, who for some offense had incurred its father's displeasure, would strip it naked: bind its hands and feet: place it on a bed of sharp thorns and red-hot coals; fastened the child down with stakes: placed a vessel, filled with the most nauseating odors, under its nose: filled its ears, eyes, and mouth with biting insects; covered its body with venomous vipers: scraped its body with a red-hot iron, and writhing in pain and agony it would cry out, "O papa, O papa, have pity, have mercy on me," and he would be "deaf to its cries," what would be your opinion of a father who did this? Could it be any different from that of a God who would punish any of His creatures in the manner described in the book from which I have quoted? Yet this suffering inflicted by the human father is only as painted suffering compared with that which God will inflict in hell not only for a few hours, or ten years, or a thousand years, or a million years, or a thousand million times a thousand million years, but for ever, eternally, never ending! Think of what that means—eternity! Close the book, then close your eyes, and reflect for a few moments what a never ending suffering would mean. It is enough to make one shudder to think of it. Does not the doctrine of eternal damnation or suffering appear clearly and convincingly to you now as most unreasonable, reprehensible, and blasphemous? Do you now wonder at all because Mr. Ingersoll would never deliver a lecture without attacking this doctrine? "I have concluded that I will never deliver a lecture in which I will not attack the doctrine of eternal pain."

Oh, but you will say, that I should not take so seriously what the

priest said about the suffering of the damned in hell. In that case I ask, where shall one draw the line and separate the truth from fable, in what the church and the priest says, if the sayings of the priest, as found in his book, are not the literal truth ? Or is the book intended only for "presumptuous," ignorant, stupid "hayseeds," or "clod-hoppers," who are fit only to live in a bleeding, drouth-stricken, grasshopper-ridden, cyclone and blizzard swept, prohibition cursed, woman's rights afflicted, mortgage plastered, joint infested, chigger covered, flood devastated, and crank and freak producing state, because the book got into that state and it was given me by mistake, because I happened to be in the state at the time it was passed around ? If you think I should not have taken so seriously what one priest said about the sufferings of the damned in hell, I will quote from other authors and let you a. f. y. whether or not there is any great difference after all between the views, of the sufferings of the damned, of the different writers. In a little book entitled "Hell Opened to Christians," by F. Pinamonti, S. J., the following may be found : "Here, though the place itself is wide enough, the damned will not even have that relief, which either a poor prisoner has in walking between four walls, or the sick man in turning himself in bed, because here they shall be bound up like a faggot, and heaped upon one another like unfortunate victims : and this by reason of the great numbers of the damned, to whom this great pit will become narrow and straight : as also because the fire itself will be to them like chains and fetters. * * * Besides, God will not concur with anything that can give them any manner of relief : making no more account of them, than if they had never been in the world : and therefore forgotten by His mercy. [According to this "His mercy endureth for ever," must be a lie in the Bible.] * * * The damned will be so weak, as not to be able even to remove from the eye a worm that is gnawing it. * * * Consider, that this prison will not only be extremely straight, but also extremely dark. It is true there will be fire, but deprived of light : yet so that the eyes shall suffer with the sight of most horrible appearances, and yet be debarred of the comfort which in the midst of all their terror, the lightning themselves might cause in the frightfulest tempests. * * * One night alone has sometimes made a poor prisoner turn quite gray. What effect, then, must that night, which shall never see day, cause in those unfortunate creatures ? * * * Consider how much the misfortunes of this prison, so straight and obscure, must be heightened

by the addition of the greatest stench. Thither, as to a common sewer, all the filth of the earth shall run after the fire has purged it at the last day. The brimstone itself continually burning in such prodigious quantity, will cause a stench not to be borne. The very bodies of the damned will exhale so pestilential a stink, that if any one of them were to be placed here on earth, it would be enough, as St. Bonaventure observes, to cause a general infection. * * * Consider, that the divine justice has chosen fire as the fittest instrument to punish those that rebel against God. Even among men there never was found a greater torment. It is, therefore, with reason called the greatest of all. Nevertheless, you must not think the fire of hell is like ours. Happy I say, would those unfortunate souls be, if they met with no other fires than what can be made on earth. * * * Consider, what great loss a soul suffers in losing God for ever, and with him all the enjoyments which she might have hoped for in possessing him. * * * This pain, [of loss], therefore, is infinite, for if the fury of that devouring fire could be a thousand and a thousand times redoubled, it would never equal this torment." 9:15, 16, 17, 18, 19, 20, 25, 50, 51.

There is much more of the same tenor, but what I have quoted is there much difference in its tenor from that of the other book quoted from? a. f. y.

I will now quote what non-Catholic Christians have taught and said about hell. As these quotations are taken from another's quotations, you will please pardon me for quoting them at second hand, because I did not find it convenient to consult the originals myself. And as I do not believe Dr. Peebles would intentionally make any misrepresentations, I take it for granted that the quotations are not mutilated so as to distort their meaning, and will therefore quote them as found in his pamphlet entitled "Hell," issued by Peebles Publishing House, 1895. The following may be found in it:

"The Presbyterian Church in its catechism says expressly: 'The punishments of sin in the world to come are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire forever.'" * * *

"Jeremy Taylor says: 'What shall the heat of that fire be, which shall be the executioner of the justice of the God of Vengeance, whose zeal shall be inflamed against the wicked and shall kindle the fire which shall eternally burn to the extremities of hell.'" * * *

"'The destruction of Sodom and Gomorrah in a storm of fire and

brimstone,' says President Edwards," 'was but a shadow of the destruction of ungodly men in hell, and is no more to it than a shadow or picture is to the reality, or than painted fire is to real fire.'" * * *

"The Rev. Christopher Love says: 'It is the society where you are tormented that makes hell-torments to be most grievous and dreadful. All the company you will have in hell are only devils and damned spirits. * * * The nostrils shall be smothered with brimstone to choke you.'" * * *

"President Edwards again says: 'The wicked shall be cast into the wine-press of the wrath of God, where they shall be pressed down with wrath as grapes are pressed in a wine-press. God will then make appear in their misery how terrible his wrath is, that men and angels may know how much more dreadful the wrath of God is than the wrath of kings or any other creatures.'" This last quotation even places God's character beneath the level of that of the most inhuman brute, whose hands must be stayed, by the "Humane Society," from inflicting unreasonable punishment. "Jeremy Taylor increases the horrors by saying: 'Sinners shall be cast upon burning coals, flames and sulphur shall be their coverlets. This bed of fire shall not be for one night only. but for nights, days, months, years, ages and eternities.'" * * *

"'In the midst of hell,' says the Rev. Mr. Swindon," 'there is another hell. There the wicked shall be exposed to the intolerable anguish of an outraged conscience, that shall continually prey upon them to increase their torments.'" * * *

"'When the damned,' "said the Calvinistic Rev. Mr. Ambrose in his sermon on doomsday," 'have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames.'" 10:5-9.

If the Catholic and the non-Catholic Christian will, in the face of what I have quoted and said about eternal punishment, still continue to uphold this doctrine, ought not a defense of it by them bring them a step nearer together to a union? But this is only one of the doctrines which concerns both of them which I will attack and analyze, with the view of bringing them together or making them unite for a common defense against my assaults.

I will now give you a quotation to show you what is the object of hell. "The infernal fire, then, is an effect of the omnipotency of God

injured by sinners; it is a visible sign of that infinite hatred which the Divine Goodness bears to sin, as also an invention of His wisdom to recover the honor taken from Him by the wicked. * * * They will know that God and His saints rejoice at their pains, on account of the glory which redounds to the divine justice, in the condemnation of sinners. O what a wound must this make in the heart of these miserable creatures! To be obliged to suffer so many torments forever, and in the presence of their judge, and of their greatest enemies, the saints; to be forced to suffer this to the increase of their felicity." 9:33, 99. According to this the object of hell is to "recover the honor" taken from God by sinners, to show the "glory which redounds to the divine justice," and for the "felicity" of the saints. I will give you quotations now to show you how hell is a "glory which redounds to the divine justice." "We read that when St. Bernard died, a holy anchorite, who died at the same time, appeared to the Bishop of Laugres, and told him that thirty thousand men had died at the same moment, and that only St. Bernard and himself, who had gone straight to heaven, and three souls who had been sent to purgatory, were saved out of that vast number. A man who had died from the violence of his contrition was afterwards restored to life by the prayers of a holy religious. He said that sixty thousand souls from all parts of the earth were presented with him before the Divine tribunal to be judged, and that only three of them were sent to purgatory, and all the rest were condemned to eternal torments. A doctor of the University of Paris appeared, after his death, to the bishop of that city, and told him that he was damned. * * * He asked the bishop 'if there were still men in the world.' 'Why?' "asked the bishop." 'Because,' "said he," 'during these days so many souls have fallen into hell that I thought there could not be many more remaining.'" (7:337, 338.) "St. Thresa saw the souls of men flocking daily through the doors of hell, like the showers of dry leaves which the wind drives about in autumn." 11:53.

Here, indeed, is "glory which redounds to the divine justice," and an "invention of His wisdom to recover the honor taken from him," where eight out of ninety thousand got into heaven,—and six of these had to pass through the annex of hell, purgatory—and all the others in hell. If these visions of the saints were true, and as this proportion of the damned to the saved has, no doubt, been going on since mankind was placed on this earth, and which probably has been

exceeded before and since that time, for these supposed visions and visits to bishops took place at the time when the Catholic church was at its height, although it does not appear that the church was bringing any very great moral influences to bear if it could claim only eight souls saved out of ninety thousand, and would let the souls of men flock "daily through the doors of hell, like the showers of dry leaves which the wind drives about in autumn;" and as no saint ever had recorded any vision about seeing the number of souls passing through the gates of heaven, they were probably so few that they did not like to mention it for fear it would not reflect very creditably on the moral influences of the "only saving faith." In that case it will, indeed, be a "glory which redounds to the divine justice" for a handful of saints to enjoy the "felicity" of seeing an ocean of damned souls in hell writhing in woe, despair, agony, and torment forever. Then, indeed, will God's wisdom be seen if he did not know how to create man and exercise a providence over him and design or decree things so as to save only eight out of ninety thousand. If a man designed a thing and it failed to accomplish its object oftener than it succeeded we would pronounce the man unwise and a failure. Shall we say the same of God? No! and I tell you, even though it should influence your mind for me to say it, that these supposed visions of the saints seeing the thousands going into hell, to the insignificant few being saved, are blasphemous, superstitious, damnable, childish fables, and that the priest made a great mistake in putting into my hands such a book. Do you blame me for my resentment against the book, not only because it may be an insult to my God-given noble faculties of the reason and the intellect, but also because it is a calumny and a libel on God?

According to Catholic writers, God displayed wisdom in knowing how to invent a hell of such pains as would be proportionate to the anger he has towards those that hate Him, but it seems He did not have sufficient wisdom to know how to invent ways by which more than eight out of ninety thousand might be saved. [Hell is "of such pains as the wisdom of an angry God could invent for those that hate him!"] 9:61. They even call on the devil, the so-called arch deceiver whose word should not be believed, to bolster up their doctrine of an eternal hell.

"Father Surin, a learned theologian of the seventeenth century, relates the following curious event, which took place in 1634, at Lou-

dun, in the diocese of Poitiers. Several persons possessed of the devil were exorcised, and the priest who performed that difficult task sometimes interrogated the evil spirit on questions of great interest. One day he said to him: 'In the name of God, I command thee to tell me what pains are suffered in hell!' 'Alas!' answered the evil spirit, 'we suffer a fire which is never extinguished, an eternal curse, and especially a rage, a despair impossible to describe, because we can never see Him who made us and whom we have lost by our own fault.'" * * * "Such was the reply of the devil, and surely he ought to know what is the greatest torment in hell, he who has been the enemy of God and living in hell for so many ages." 7:254.

Are we to believe the testimony of the devil according to the following view of him? "Evil spirits, as far as Providence permits, use their superior cunning and power to delude, degrade, and ruin man." (2:2.) Yes, and did he not lie to Adam and Eve, according to the Bible record? Yet here we are asked to believe the testimony of him on the doctrine of an eternal hell. Make your own comments on this. Another object for the preaching of an eternal hell is to frighten people into doing right from fear rather than doing right from principle or for the sake of love for God and for man. But these sermons on the "terrible judgment" makes very little impression on the hearers nowadays if one is to judge from observations. On Sunday, November 24, 1901, being the last Sunday of the ecclesiastical year, the gospel for the day was Matt. 24:15-35 which speaks of the "abomination of desolation," the priest had a sermon on the "terrible judgment" of the resurrection day. It was terrifying enough to chill the blood in one's veins, yet there were young men and women in the rear pews of the church who talked and laughed, during the rest of the mass, after the sermon. Even during the sermon some fumbled with their prayer books and some slept, both men and women. As I cannot sit but must stand in church, so I always have to stand, leaning against the rear walls of the church, and in this way I can see much that goes on before me. When I started to leave the church, after mass, I said to the sexton, who also had noticed the conduct of some in the church, that it seemed the sermon on the "terrible judgment" did not make any impression on some, when he said: "Yes, it seems some never will learn how to conduct themselves in church."

The manner in which these conducted themselves during mass was a mortal sin, according to the teachings of the church, yet the

sermon on the "terrible judgment" made no impression on them. It appeared as though it went in one ear and out of the other. It is really surprising to know how many there are in the Catholic church who no longer firmly believe in an eternal hell. But they dare not say so openly because it would not be expedient for them to do so. When a person says that he or she "hopes it is not as bad as the priests would have us believe eternal punishment is" you may then know that the belief in it is no longer firm.

That you may not think that I am making an untrue assertion when I repeat what I have already said, namely, 'that the doctrine of eternal punishment is preached more to frighten people into doing right because of fear than because of principle or love of God and love of man I will give a few quotations which will prove my assertion. "There is no thought more powerful to assist us in overcoming the greatest temptations than that of eternal torments. The greatest saints have often renewed the memory of these torments for their greater spiritual advantage." * * * St. Frances de Chantal used to tell her sisters in religion 'that she would fear very much for the salvation of that one among them who should lose the fear of hell.' 7:229, 230. "St. Chrysostom, in his homilies on the epistle to the Ephesians, says, we ought to thank God for hell itself, and for all the pains and punishments that are there, because they are such an effectual bridle to our inordinate passions." 11:254.

This is like a man, who is without principle, saying, "I am thankful for the law against capital punishment, for it is such an 'effectual bridle' against my inclination to murder John Doe because he did not treat me right in that skin game of poker," or "I am so thankful for the laws against stealing, for it is such an 'effectual bridle' against my inclination of absconding with a lot of trust funds;" or "I am so thankful for the laws of the age of consent, for it is such an 'effectual bridle' to my inclination to ruin young girls;" or "I am so thankful for the law against drunkenness, for it is such an 'effectual bridle' to my inordinate desire to go on a spree;" or, etc., etc. When one says one is thankful for hell and its pains, because "they are such an effectual bridle to our inordinate passions" do you not believe such a one needs to be "born again," instead of being canonized?

You, who are moral from principle, are you in fear and dread of the laws against murder, robbery, stealing, drunkenness, etc.? Hardly. Well, then, if you do right from a motive of principle, and not

because of fear of the laws of the land, can you not likewise do right from a motive of principle in the things that concern morality without the fear or dread of an eternal hell? Oh, but it will be said that if the belief in an eternal hell were destroyed and it became general, it would be fraught with great danger to morals. Let us see whether such would be the case or not. I have no statistics at hand to know what proportion of those who believe in God, and not in an eternal hell, in this country hold to those who do believe in it, yet I believe it is quite large. Those who do not believe in it are the Unitarians, Universalists, Spiritualists, Christian Scientists, Dowieites, Millennial Dawnists, and a few minor sects. If you know any who are members of any of these denominations what is your opinion of them as regards morals? How many more of these than of the Catholics and others who believe in eternal torments are in the liquor business? How many more are confirmed drunkards? How many more are users of profane and obscene language? How many more get into jails and penitentiaries? How many more run gambling houses and are frequenters of them? How many more defile themselves with the excessive use of tobacco? How many more have dances, and card parties, with "valuable prizes" for winners, to raise money for their churches? How many more are talebearers and gossipers? How many more of their daughters have illegitimate children? How many more are less square and honorable in their dealings with their fellow men? etc., etc. Your observation on all these points of conduct in those will tell you what effect on morals the general disbelief in eternal punishment would have. But let me tell you right here that I do not believe in immunity of punishment for sin. I believe that "whatever we sow that also shall we reap," and that the "measure we mete unto others shall be meted unto us," no matter if we do go to confession to a priest, or expect salvation by faith in Jesus Christ by "coming to Jesus." God governs the universe by law, and this includes the moral as well. Whenever one violates a moral law one will suffer the measure of punishment that goes with its violation, just as one must suffer the measure of punishment that goes with a violation of a physical law. If God has power, which I do not question that He has did He care to exercise it, over the physical laws, as He is supposed to have over the moral laws, then why does he not restore instantly, to wholeness, a broken bone when one is hurt and cries to Him in intense pain to have mercy on one, instead of letting it heal

according to the laws of recovery and growth, as readily as it is believed He will instantly pardon one for an infraction of a moral law when one cries to Him for forgiveness? Or why does He not answer the prayer of a wife, and others, to spare the life of the husband who is dying of an illness, or an injury the result of an accident, that he may continue to support and provide for her and her child? Why does He not, in answer to prayers, spare the life of the young mother, who is dying of an illness, that she may bring up her infant daughter under a mother's care and influence, and thus save the child from falling into the snares of evil? Why does He not exercise providential care over the husband, father, or brother, who are the supporters of others, and protect them from meeting death in accidents over which they have no control? I could go on in this manner and cover nearly every kind of misfortune that has befallen good, noble, and prayerful persons. Why is it that these things take place notwithstanding the fact that prayers are offered daily to avert them? Where is God's providence in this? There is none, and there cannot be any if we have a reason, free will power, and an understanding, instruments, with which to work out our well-being, and if the universe is governed by law, a proposition which is no longer questioned by observing and investigating persons. Therefore, admitting the foregoing as a fact, it follows as a consequence that as God governs by law, and not by caprice, we must suffer the inevitable penalties for an infraction of that law, be it physical or moral.

What are the "thou shalt" and the "thou shalt not" but laws with penalties attached for their violations? You may see, then, that one who does not believe in eternal punishment, but who believes one will reap what one sows, and that the measure we mete unto others will be meted to us, and who knows and believes that there is no escape from this, is more likely to be a moral person than one who believes in eternal torment, but who believes it can be escaped by simply going to confession, or by expecting salvation by faith in Jesus Christ. Is this so or not? a. f. y. Would this belief then, according as I have outlined it, be "fraught with danger to morals?" Is this more conducive to morality to be taught to believe that "Here, (in confession) by one act of obedience and humility the proud sinner cancels a whole life of iniquity and rebellion," (7:393) than is the belief as I hold it regarding punishment of sin? You, who have never gone to confession to a priest may think it is an awful task, but

I know from experience that it is not, and here is the word of a priest to prove my assertion: "Certainly mortal sin deserves something more severe than the easy way that we find in the confessional. Confession is not a hard thing, except in our imagination. A few words whispered in the kindly ear of the priest, a little act of sorrow to Almighty God, a good strong purpose to sin no more, the words of absolution, and the worst leprosy the world has ever known is instantly and entirely healed. Was ever a physician more gentle, was ever an operation more quickly done?" (Five Minute Sermon, *Catholic News*, September 5, 1900.)

Now, what kind of an effect do you suppose the belief in the "easy way that we find in the confessional," in which the "worst leprosy the world has ever known is instantly and entirely healed" will have that is any less "fraught with danger to morals," than is the belief I hold of punishment only of "measure for measure," and not for eternity?

As regards the "good strong purpose to sin no more," how long do you suppose the effects of this "purpose" are to last? Here it is, "at least for a time." In answer to the question as to "Who are those who have reason to fear they have aroused only a natural sorrow for their sins," the following is the answer: Those who care little about knowing what true sorrow is; those who often commit grievous sins, and do not amend their lives; for if true sorrow for sin had been excited in their hearts, with the firm purpose of amendment, the grace of God in this sacrament [of confession] would have strengthened the resolution, and enabled them to avoid sin, at least for a time."

5:45. I remember a fellow in Chicago who could hardly utter a sentence without using a profane word, but when he went to the sacraments, which he did regularly, for he was regarded as a "practical" Catholic, he would for that day "amend his life" and refrain from using profane language, but beginning bright and early the following day he would be doing business at the old stand, and one could not tell whether or not he had the day before made an act of a "firm purpose of amendment."

Let us now see what the "little act of sorrow" looks like. Part of it may be true, a part of it is a lie, and part of it tells God what one is doing and intends to do, as though he could not discern the heart of man. "O my God! I am heartily sorry for my sins because I dread the loss of heaven, and the pains of hell;" [This part may be true, but now for the lie part:] "but, most of all, because they

displease Thee, my God, who art all good and deserving of all love." [Now what one intends to do]. "And I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, [recite a rosary, for instance] and to amend my life." 13:5. [At least for a time.] Here is a "little act" which I have made use of since I became a "regular heretic," and I will let you a. f. y. whether or not one who prays like that ought to have no salvation because one is outside of the Catholic church? "Dear Heavenly Father, give me repentance that I may be converted and be renewed in the spirit of my mind, so that I may do what is pleasing to Thee for Thy sake, and not because of fear of punishment or for the hope of reward."

The Catholic may now ask, because I do not seem to believe the teachings of the Catholic church are the most conducive to morals, whether I believe they are of all men—"and, as the preacher correctly stated it, the men embrace the women,"—(14:176 Vol 1) the most sinful of Christians? I do not say they are, but I will let you a. f. y. whether or not they are models of sobriety, of bodily cleanliness—meaning non-users, to excess, of a filthy weed,—of modesty in dress, of non-users of profane and obscene language, etc.? You see I am asking, are they models to be emulated more so than other Christians? It will not do to say that they are "just as good, and no worse than others." Others are supposed to have been taught morality by a man-made religion, while the Catholic church claims it is the church founded by Jesus Christ and the Apostles, and it ought, therefore, to exercise the greater influence for good morals. But does it? Let us see what Catholic writers say about the conduct of their members: "Go through the streets of any of our large cities, and see a drunkard staggering along and serving as a laughing-stock for the whole neighborhood. Go ask who it is, and to your shame some scoffing infidel will tell you, sneeringly, 'Oh! it is only a drunken Catholic!' A drunken Catholic! My God! is it then for this that Thou hast come into the world?" 7:118. Why was it that such an answer was made, "Oh! it is only a drunken Catholic," if it was not because it is no uncommon sight to see more drunken Catholic Christian than drunken non-Catholic Christians? Here is a little more: "Were a stranger to pass through the city at the season of Lent, were he to see the churches so well filled, and the confessionals so well crowded with penitents, what a good opinion would he form of the Catholics here. Wherever we turn we behold eyes filled with tears, counten-

ances stamped with contition—everywhere signs of sincere devotion. Here truly, he would say, Jesus is honored; here He rejoices, here He celebrates a glorious triumph. Yes; but return here in two months, in two weeks even, and the penitent faces will be seen at parties, balls, theatres, frolics, in drinking-saloons; at the gambling table the very same hands; in families, among relatives and neighbors, the very same quarrels; in the stores the same false weights, the same fraud; the old curses and blasphemies will be heard in the streets and public places. This is indeed a change of scene, and this change of scene is renewed every Easter.” 7:397. Is this the fruit of the influence of Catholic teaching with its doctrine of an eternal hell? How much worse than the above are those in their conduct who do not believe in an eternal hell, yet believe in God and in a life beyond the grave? a. f. y.

The following item of news appeared in a daily paper of 1901: “Father ———, of St. ——— church, declined to administer communion to a bride at her wedding ceremony because she wore a décollete wedding gown. * * * At last one of the maids of honor ran from the sanctuary, and soon appeared with a shawl, which was spread over the bare neck and shoulders of the newly-made wife, and the priest then consented to administer the cherished communion.” How is this for one who has vowed in baptism to renounce the “world, the flesh, and the devil?” Was she a model of modesty in dress to emulate by non-Catholics? Oh, but you will say, “Did not the priest’s course in the matter show that the church’s teachings on morals is right after all?” If so, where was the influence of the church’s teachings that would let one go so far in the first place that one had to be rebuked in public for one’s conduct?

Oservation has led me to believe that the virtue in the Catholic church is based principally on the fear of punishment, the hope of reward, and human respect, rather than on principle or love for God and for man. Will you say the love of God dwells in a house where the walls are decorated only with holy pictures; where a rosary may be found on a post of every bed; where a holy water font hangs at every bed-room door; where a Madonna stands on every dresser, and the inmates of it cannot get along together, so that one leaves and works for others, and a stranger must be employed to do the work of the one that left? Does the love of God dwell in that home furnished as the one just mentioned, where the husband twenty years after the offense happened, which was the refusal of the wife to give

any more of her inheritance to her husband to put into a losing venture, still spoke of his wife as that "false woman?" a. f. y. Yet all of these people were regarded as pious and as "practical" Catholics. They would go to Mass whenever the opportunity presented itself, would recite the rosary, if one believed what they said, from one to three times daily, gain all the indulgences offered by the church, went to the sacraments regularly, observed the feast days, and yet, to learn of the inside doings of these homes, one would think heathens and raging hell dwelt in them instead of the "chosen and elect" of God and His Church. Where is the influence of the teachings of the church, with its doctrine of an eternal hell, on morals when a young woman, who was placed in a convent at as early an age as girls would be admitted to it; who made it her home from that time till she attained her majority, even spending her vacations at the convent, yet within ten years after leaving the convent she entered a house of ill-fame? She was virtually an orphan, her only living parent having married again when she was yet a child, the parent placing her in the convent so she would not be in the way of her parent's second matrimonial alliance. Yet her Catholic training, with its doctrine of an eternal hell, did not sufficiently fortify her virtue so as to withstand successfully the temptations which surround a poor working girl in a large city. The doctrine of an eternal hell did not, under the stress of a hard struggle for an ordinary living amidst temptations, have the salutary influence of restraining her from falling.

From what has so far been said, then, it may be seen that if the belief in an eternal hell were generally destroyed, and the reasonable doctrine of punishment for sin of "measure for measure"—"until the last farthing is paid"—were substituted in its place, it would not be any more "fraught with danger to morals," would it, than is the doctrine of an eternal hell, a place which may be escaped, however, after "a whole life of iniquity and rebellion," simply by having it cancelled in the confessional by "one act of obedience and humility?" (7:393) or by accepting the doctrine of "justification through faith in Christ," (15:19) even at the last moment and be "jerked to Jesus" as the "Iconoclast" calls it? a. f. y. Some one had taken an excursion through Heaven to see who were there, and the following is a part of his experiences. "Who are those people bearing down upon us with crashing cymbals and loud hosannahs?" asked the scribe. "That," replied the seraph, 'is Murderer's Band. Those people were all hanged

for infamous crimes; but when they found they were in for it—that they could not get a commutation of sentence to life imprisonment—repented, and were jerked to Jesus.?’ * * * ‘Hello, Jim! How did you break in here? Where’s Julia?’ ‘Oh, Julia’s in hell,’ said Jim gayly, as he swept the strings of his instrument and cried. ‘Glory, glory, glory! You see she didn’t have time to repent. She tried to shake me and I brained her with a hatchet. I got religion, and here I am, with two pairs of reversible wings—came direct from the scaffold. But Julia’s frizzling in everlasting fire.’ ” 14:32, Vol. 1.

One may ask in a case like this, of which there are, no doubt, many like it, or nearly similar to it, if this be just and reasonable that one who was equally as guilty of sin as the other, should be in Heaven simply because he had a chance to repent, and the other be in “everlasting fire” simply because she had no chance to repent of a sinful life? Look this question fairly in the face, and then ask yourself the question: Whether or not an everlasting hell for some would not be an injustice to them? Has justice no recompense for such? Oh, but it may be said that the murderer, though saved from eternal punishment, will be punished temporarily in purgatory. Let us see whether a murderer, who has sincere sorrow for his sin, may not go to Heaven immediately after death. “St. Alphonsus, in his book, *Glories of Mary*, tells of a poor sinner who, among other crimes, had killed his father and brother, and was in consequence a fugitive. One day in Lent, after hearing a sermon on the mercy of God, he went to confess his sins to the preacher himself. The confessor, on hearing the enormous crimes which he had committed, sent him to the altar of the Blessed Virgin, that she might obtain for him heartfelt sorrow and the pardon of his sins. The sinner obeyed and began to pray. The sorrow obtained for him by the Mother of God was so great that he suddenly died from excess of grief. On the following day, while the priest was recommending the soul of the deceased sinner to the prayers of the people, a white dove appeared in the church, and let a card drop at his feet. The priest took it up, and found the following words written on it: ‘The soul of the deceased, on leaving the body, went straight to Heaven. Continue thou to preach the infinite mercy of God.’ ” 7:318. Is that narrative a fact or fable? If a fable, then what is one to believe of what the priests say, and if a fact, then how about the murdered father and brother who were probably struck down in sin without time left before death to make even an act of

contrition? Has God no mercy or recompense for such? The deeper I get into this question of eternal punishment the more unjust, unreasonable, and blasphemous does it appear to me. It degrades God's character and reduces Him to the level, as I have already stated, of an inhuman brute whose cruel hand, that would inflict unreasonable, vindictive punishment on man or animal, must be stayed by the "Humane Society" from inflicting it. Will you place God's character beneath that of the noble and merciful and reasonable characters of the "Humane Society," or of the "Bands of Mercy?" If not, then be careful that you do not sin against God by dishonoring and blaspheming Him by upholding and defending the doctrine of eternal torments. Are Catholics consistent with their belief in eternal punishment, when they lead the sinful lives that the priest himself speaks of, already quoted, on page 397 of his book, (7:) that they are leading? And I suppose he speaks from observation and experience in the confessional. Are Catholics *non compus mentus* (not sound in mind) because they lead the lives he says they do in the face of the belief in eternal punishment? What would be your opinion of a man who had all his worldly possessions in a building exposed to all kinds of danger and destruction by fire, yet would not insure them on the plea that he had a barrel of water [act of contrition] handy, or because he was just opposite the fire department [in reach of a priest's call] and could therefore readily save or have his possessions saved in case a fire broke out and threatened the destruction of them? Would it be any different from that which it would be of a Catholic who believed in eternal punishment, yet lived in sin until a sickness overtakes one, expecting to be "saved" on the death bed? Is life so certain that one will always have an opportunity to make an act of contrition—which I have already shown is partly a lie—or have a priest at the time of death? How many are there, who, in apparently good health, meet with sudden, accidental and unexpected death. Even Catholics meet such fates. "Mrs. ———, aged 60, died suddenly Sunday afternoon. * * * Miss ———, aged 28, * * * died suddenly Monday afternoon." (16: June 27, 1902.) Young and old these cases were, and both notices of their deaths in the same issue of the paper. Is the following more conducive to morality, and less "franght with danger to morals," with its belief in an eternal hell, than is the belief in what one sows one will reap,—in other words, punishment of sin

measure for measure, until the last farthing is paid, and not punishment forever?

"No matter what sin a man commits, if, in the very act of committing it, the Almighty God strikes him, one moment is enough to make an act of contrition, to shed one tear of sorrow, and to save the soul. The murderer, even though expiring, his hands reddened with the blood of his victim, can send forth one cry for mercy, and in that cry be saved. The robber stricken down in the very midst of his misdeeds, can cry for mercy on his soul. The impure man, even while he is revelling in his impurity, if he feel the chilly hand of death laid upon him, and cry out, 'God be merciful to me a sinner!' in that cry may be saved." 7:126.

Is it not more of a comfort and a consolation to the bereaved to know that their departed loved ones, no matter how depraved they may have been on this earth, will suffer only "until the last farthing is paid," and be finally redeemed, or else be annihilated, if they are so depraved as to be beyond all hope of a final redemption, than to be in suspense and doubt whether or not they may be in hell to suffer and writhe in indescribable agony, despair and woe for ever and ever, without end? Is not my view of God's character more in accordance with that of Jesus' while on earth, who is supposed to have reflected the "fulness of the God-head," which means God's character, than is that of the orthodox church which represents Him as vindictive, revengeful, and unrelenting, when it can have no salutary or reformatory effect any longer, because time shall be no more, therefore no more probation according to the teachings of the church?

We will now consider that phase of hell which is supposed to cause felicity to the saints in heaven, when looking into the abyss they behold the damned in torments. To me it appears that only a fiend could find delight in beholding the sufferings of others, especially the kind of suffering they must endure in hell according to the teachings of the orthodox church. "O what a wound this must make in the hearts of those miserable creatures! To be obliged to suffer so many torments forever, and in the presence of their judge, and of their greatest enemies, the saints; to be forced to suffer this to the increase of their felicity." 9:99. Yes, it must, indeed, be to the "increase of their felicity" for a father and mother to look into the abyss to see and to know what a "wound must this make in the heart" of their daughter, or son—as for instance I, who am a "regular heretic,"

and will therefore be in hell with Luther and other arch heretics (17:74)—“to suffer so many torments forever” in their presence. The Church, in speaking of the love the saints had for us on earth says: “This love does not cease after death, for love never dies,” (5:606) therefore they still love us in Heaven while we are yet on earth. If that is the case with saints for those towards whom they sustained no blood relation, while on earth, can it then be different with those who did? If not, and “love never dies,” can you have increased felicity in looking into hell and there seeing probably a father, or a mother, or a daughter, or a son, or a husband, who was loving and kind to you, and to others, but because he was outside the fold of the Catholic church he had no part with the drunken, cursing, and cruel husband who had the consolation of the Catholic church when he could no longer abuse and curse you,—on account of being too ill and who then died—or a wife, or a friend, or even one who was your enemy here? If you can, then you are certainly fit for the orthodox Heaven, wherein it seems there is even Bible warrant that saints in character on earth become impatient longers for the avenging of their blood on earth, after they get to Heaven. “And they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on earth?” (Rev. 6:10, Standard Edition 1901.) Here is what a saint, of the Anglican church, I believe, who died in London in 1691, has to say about being deeply affected with happiness on the general judgment day to see the most doomed to everlasting flames. “It must affect us deeply with the sense of our mercy and happiness, to see the most of the world tremble with terror, while we triumph with joy, to hear them doomed to everlasting flames, when we are proclaimed heirs of the kingdom.” 18:49. Make your own comments. I just brought this out in order to bring the Angelican church, or whichever church the author of the “Saints’ Everlasting Rest” was a member of, a step nearer towards a union of it with the Catholic church, both of whom seem to believe that the felicity and happiness of their members will be “increased” and “deeply” affected in beholding the sufferings of the doomed in an everlasting fire. Here is a quotation from the last book quoted which Ingersoll must have read and had in mind when he said: “God says to me, ‘Forgive your enemies,’ I say, ‘I do;’ but He says, ‘I will damn mine.’ ”8:37. “The principal author of hell-torments is God himself.

self. * * * He hath prepared those torments for his enemies.' 18:136. Mr. Ingersoll was about right, according to this, was he not, in what he said? Here is some more of the noble conception (?) of God's character. "The torments of the damned must be extreme, because they are the effect of divine vengeance. Wrath is terrible, but vengeance is implacable." 18:138. Does it not seem that the church of which the author of the "Saints' Everlasting Rest" was a member, and the Catholic church ought to sail in the same ship instead of in two? Well, if both will go on the gang plank of the same ship, I will try to give them a few more boosts which may land them together on it, for that is my object, to drive all [believers in God and the immortality of the soul into One church, be that One church afterwards called Catholic, or Anglican, or Episcopal, or Baptist, or Methodist, or Presbyterian, or Lutheran, or Christian, or Unitarian, or Christian Science, or Dowieite, or Donkhabor matters nothing to me, just so they are one, that they may present a formidable front against the onslaughts of atheism, agnosticism, infidelity, and evil of all kinds.]

If the following is true can there, then, be any place for the vindictive, revengeful, and the unreasonable doctrine of eternal torments? "God is the best and tenderest of fathers, and we are all His children. But God has not only the heart of a father. He has also the heart of a mother towards us, His frail, erring children. He himself assures us of this when He says: 'I shall take you in my arms. I shall caress you. I shall press you to my heart, as a mother caresses her darling child.' Again He says: 'Can a mother forget her own child?' and adds: 'even should a mother forget her own child, I shall not forget you.' Yes, God loves not only like a mother, but even more than a mother. But His love is not sufficiently known among men. Why, we do not even understand the great love which lies in a mother's heart, much less the boundless love that burns in the heart of God. How great is the happiness of a good Christian mother whose son is virtuous and obedient! How intense is her love for him! She cannot herself measure the greatness of her love; but one thing she does know, and this is, if it were possible for her, she would love him even a thousand times more tenderly and ardently than she does. Such also is the love even of the poor mother whose child is disobedient and wicked, abuses her and curses her. He runs away from home; he prefers the society of wicked companions to her love. How the heart of that poor mother bleeds. Her days and nights are spent in weeping.

Her life is dark and desolate. But does she hate her child, or cease to love him because of his ingratitude? Ah, no! far from it. Her love only grows stronger and more tender.' " 7:271-272.

In the face of the foregoing, how, it may be asked, can the same author speak of God as being "deaf to their cries," when the damned in torments cry to Him, "O God of justice, God of vengeance! come, destroy me; annihilate this being Thou hast given me?" 7:266 I will let Dr. J. E. Roberts answer this question. In a sermon delivered on Sunday, October 5, 1902, on the subject of "There Is No Darkness but Ignorance," he said in part, which I believe is a good answer to be used to the foregoing question. "The human world has suffered much from the tongue of slander. Men have been paid to paint it bad. It has been damned for revenue. Upon every pulpit hang the red lights proclaiming danger. The pulpit has derived its power from fear, fear of the future, fear of hell, fear of God. Under the influence of fear men will sacrifice their rights, their reason, their conscience. Sufficiently frightened men will do anything senseless, insane, absurd. Fear makes men abject, subservient, servile; they can be controlled. This the pulpit has understood, and has threatened and thundered. There is an intimate connection between hell and the contribution box." 19, Oct. 6, 1902. Is that a good answer or not? a. f. y.

What effect, we may ask, has the doctrine of eternal punishment had on mankind? Has it not driven and kept out of the church a large percentage of reasonable, thinking and noble people and made their posterity atheists and unbelievers, finally? a. f. y.

Here is what a Universalist minister has to say about the impression of the preaching of the doctrine of eternal torments: "What miserable play-actorism is it when, to win men's heart, mercy masquerades behind a fictitious wrath — when, to impress men, justice caricatures herself! But the moral effect of this doctrine has been greatly overestimated. Its very extravagance has destroyed its force; so that instead of restraint it has become a mockery, and men bent on evil have laughed at the idle threat." Pamphlet No. 10.

If we look about us and read what clergymen have to say of the conduct of their flocks, does it not appear to be about the truth, that the preaching of an endless hell has been so extravagant that it has destroyed its force, so that instead of restraint it has greatly "become a mockery" and an "idle threat?" a. f. y. Would it not be better, then, to substitute in its place the more reasonable and just doctrine of

punishment of sin "measure for measure," and 'until the last farthing is paid," with no forgiveness unless the sin is forsaken and restitution is made? a. f. y.

As my reasonings, deductions, and arguments may appeal to the unbeliever, and no doubt they do to the various bodies of believers who do not believe any longer any way in eternal punishment, yet there is without question a large number to whom they may appear reasonable and just, but they can not accept my conclusions because they feel they are in conflict and contrary to the Scriptures. As I will subsequently devote a chapter to the Bible I will now touch but a few points bearing on the doctrine of an endless hell. Dr. Dowie, being about as literal in his interpretations of the Scriptures, from "cover to cover," as any that I know of, I will quote him first on what he has to say on the doctrine of an endless hell from a Scriptural standpoint. In a pamphlet of his entitled "The Everlasting Gospel," he says: "This Gospel tells us that on this earth there will come a time when no man shall say to his brother, 'Know the Lord: for all shall know Him, from the least unto the greatest of them.' The so-called various denominational churches, which are ever proclaiming their own orthodoxy, have no such broad catholicity. They tell you of an everlasting damnation, and the man who could believe in it would be as depraved as the man who conceived it. 'But,' says the Presbyterian, 'there is no way by which His perishing may return.' What? A temporal fault as bad as it may be, is to be punished with an eternal punishment? Who says that? Not God. 'Oh,' some say, 'it was the Christ Himself who said it,' 'These shall go away into everlasting punishment, and the righteous into life eternal.' Did the man who quoted that to you tell you what punishment meant? Had he sense enough? Did he know Greek enough to tell you what *kolasis* meant? Had he honesty enough to tell you that the word translated punishment is the word that is translated through all that language for pruning, *koladzo*, and that the idea in the word is not the destruction of the tree, but the pruning of it with a sharp knife, that the tree may be saved and may bear more fruit. He did not tell you? No; he had the fear of the Synod of the Presbyterian Church before his eyes. He had the fear of the Lutheran Synod. He had the fear of that Deacon in his Baptist Church whom he feared more than he did the Devil or God. He had the fear of man, but he did not have the fear of God, or he would have told you, unless he was

too ignorant, which is common regarding men who tell you that they know the Gospel which they are preaching. He was too ignorant or he was too dishonest to tell you that the word punishment had no such idea as eternal damnation, eternal torture, and eternal separation from God. * * * The Everlasting Gospel in Zion tells us of an Everlasting God, whose 'mercy endureth forever,' who will seek the sinful and the sorrowing until He finds them, and until He has blessed them. That opens your eyes! That is not the Gospel you have been getting. 'Doctor,' they say, 'it is not the Gospel we expected you to preach, you who have such a sharp knife.' Thank God for the sharp knife. I have come to prune you, 'that you may bring forth more fruit.' The fact is that most of you are not bringing forth any fruit, and you never will until you are properly 'punished,' until you are properly 'pruned.' And, if you won't submit to that, *now*, on earth, then it must be done, *hereafter*, in hell." Vol. 4, No. 8:22-23.

As I am no Greek scholar I do not know whether Dr. Dowie's translation is correct or not, but it must be true, for it is the more reasonable of the two,—his translation and that of the Catholic Church,—and also more in accordance with the conception of God's character, whose "mercy endureth forever." For of what benefit would it be to any one to be told that God's "mercy endureth forever" if it could not be availed of forever? The church teaches that after the universal judgment there will no longer be any dwelling places but heaven and hell, and if there is to be no redemption out of hell then of what import is the message that God's "mercy endureth forever?" Surely those in heaven will no longer need God's mercy. It must then be made available of in hell when time shall be no more, if God's "mercy endureth forever," or else that passage is a lie and should be purged from the Bible. Which will you have?

If God's mercy, and repentance can not be made available of beyond this life, and there is no annihilation, and the savage and heathen know not Christ—and, therefore, have done nothing to merit Heaven—where will they go? Would it be just to condemn them to eternal torments, because they had never heard of Christ's gospel here on earth? Another difficulty, eh? According to the conclusions to which a writer in "Zion's Watch Tower," Allegheny, Pa., of January 15, 1901, arrived at there is such a thing as annihilation for those who "prove themselves unworthy of God's gift," * * * "The second death should be dreaded and shunned by all, since it is to be the end

of existence to all those deemed unworthy of life. But in it there can be no suffering. Like Adamic death, it is the extinction of life." Pp. 33, 43. Now, this writer's conclusions are in accordance with the following texts, although he does not quote them. "I say to you: but unless you shall do penance, you shall all likewise perish." Luke 13:3. The question now hinges on the word "perish." Does it mean physical death or soul death? If it means the former then it would imply that Jesus' mission was to save from physical death, for He spoke of Galileans, whose blood Pilate had mingled with their sacrifices; and if He meant soul perishing or death then it must mean the extinction of its life in the same sense as the extinction of the bodily life of Jesus at Jerusalem was meant when He spoke of Himself in the same chapter, verse 33. "Nevertheless I must walk today, and tomorrow, and the day following, because it can not be that a prophet *perish* out of Jerusalem." If the word "perish" here meant the destruction or extinction of bodily life, when speaking of Himself, it must also mean the destruction or extinction of the soul life, which would mean its annihilation, when He speaks of doing penance to avert such an end. Is this not a logical inference and conclusion? a. f. y. Again: in John 3:16, it says: "For God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting." Here "perish" must mean the opposite of everlasting life, which would be everlasting death,—perished—being a punishment, yet not a conscious one. In Matt. 7:13, 14, it says: "Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and straight is the way, that leadeth to life: and few there are that find it." Now, the ones who do not find the way that leadeth to life will go to "destruction," and here is the way in which it is meant. In the same chapter, verse 19, it is illustrated. "Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire." Now, what does this symbolize but destruction, annihilation? We know that when a tree is not cut down it is preserved, but when it is cut down, and cast into the fire, that it is consumed, destroyed, annihilated. Such then must be the end of those who have done nothing to merit Heaven, and who have persistently denied the existence of God and the soul. Instead of being preserved in conscious punishment they are destroyed, annihilated. Matthew 13:30, is to the same point. "Suffer both to grow until the

harvest, and in the time of the harvest, I will say to the reapers: Gather up the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn." I remember when I was yet on the farm that we would separate the grain from the chaff, refuse, and put it into the barn to be preserved, but the chaff, refuse, we would burn, destroy, annihilate. Matthew 3:12, is also to the point. "Whose fan is in his hand, and he will thoroughly cleanse his floor, and gather his wheat into the barn, but the chaff he will burn with unquenchable fire." "Aha," some one will say, "now I have you, does not 'unquenchable fire' mean everlasting fire?" No; but it means that when the chaff is once afire or burning it will not be quenched by itself until it has consumed the chaff. It may be seen, then, that "unquenchable fire" does not necessarily mean everlasting fire does it? a. f. y. Read also 2 Pet. 3:9—43, and see if an everlasting hell will exist after those things come to pass that are mentioned there. Also 1 Cor. 3:11—15, which shows that unless a man has built on the foundation of Christ, he will not be saved, but will burn up with the wood, hay and stubble.

From the quotations cited thus far it may be seen, then, that unless one has raised one's self to the plane of existence which admits the existence of God and the soul, and who, therefore, strives to enter into that condition of mind which is Christ-like in purity, goodness, and good deeds or works, among the people in the world—not only in a desert, a cave, or a cloister—will perish, go to destruction, be annihilated. This is also the view of others, whose works I have read. In a book called "Evolution of Immortality," the writer has this to say: "Neither Sts. Peter, James, or John intimate anywhere in their letters that they have the remotest expectation of continued existence for any except those who fulfil the condition which is the burden of their message. They expect future life solely for those who are, in their phrase, 'in Christ,' 'have passed from dead into living,' 'have been born again,' who have been made 'new creatures.' They assume throughout that this kind of man has, through his affections and conscience, reached to a stage of psychical being which differentiates him from the 'natural' man. They expect immortality for him, not because he is a 'man,' but because he has become something more." 20:120. Henry Drummond in his book, "The Natural Law in the Spiritual World," comes to the conclusion, on scientific ground, that unless a man be "born again," that is, rises out of the fleshly or natural life into the spiritual or soul life, the soul will, through neglect,

"inevitably atrophy, drop off in ruin and decay." 21:99. Mr. Hudson in his book, "The Law of Psychic Phenomena," comes to the conclusion that a persistent denial of the existence of the soul, and of God, produces a psychic effect which must ultimately lead to the destruction of the soul's consciousness. "We find a spiritual penalty following a violation of spiritual law in what Christ taught regarding the sin against the Holy Ghost. Just what that sin consists of, never has been satisfactorily defined. We are told that it is a sin which can not be forgiven. It must, therefore, consist of a violation of some fundamental law of the soul's existence, the penalty for which is inevitable according to the fixed laws of God. It can not be a moral offence, consisting simply in wrong-doing, for such sins can be atoned for. A moral offence so gross that a God of infinite mercy and love can not forgive it, and, if the Scriptures are to be believed, does not stand ready to forgive it when proper atonement is made, can not be conceived. * * * We are, therefore, forced to the conclusion that, as before remarked, the sin against the Holy Ghost must consist of a violation of the fundamental law of the soul's existence. It must, therefore, be the sin of unbelief, and consists of a blasphemous denial of the existence of the soul and its Father, God. This would be in strict accordance with the fundamental law of suggestion, as it has been scientifically demonstrated to exist. The emphatic and persistent denial of the soul's existence must eventually prove to be a suggestion so strong as to overcome its instinctive belief in its own existence, and thus neutralize its instinctive desire for immortal life. It would, therefore, have the same effect as unbelief arising from a want of knowledge, or a lack of the intellectual power to conceive the idea of immortality. The soul, in either case, could not have a consciousness of its own existence or individuality." 22:394, 395.

It was after reading the Bible and books on both sides of the subject, and after reasoning and reflecting on it as earnestly and deeply as I was capable of doing, that I was finally forced to the conclusion and conviction that those who are so utterly depraved—and such there are, for I have talked with them, and read the writings of such—as to deny the existence of God and the soul, and who no longer are restrained by conscience from wrong-doing, only restrained by the laws of the land, and the love of human respect, that such will, after they have suffered the measure of wrong they have meted out to others, be annihilated, destroyed, overcome by the second death, and that they

will not suffer the unreasonable, vindictive, and everlasting punishment the church teaches. Is not such a belief more God honoring, and just as conducive to morality as the teachings of the church regarding an eternal hell? a. f. y.

I will make a little digression here, while the quotation from Mr. Hudson's book is still fresh on your mind regarding the effect of the suggestion on the soul by a persistent denial of its existence and of God, and that is, are not the agnostics going to commit an irreparable wrong to children to teach them the non-existence of God? Even though they should grow up to be apparently moral men and women, yet the fact will remain that the "emphatic and persistent denial" of the existence of God will eventually cause them to have a seared conscience, unrestrained from committing a wrong only by the law and the love of human respect. To me it seems a most dangerous principle to inculcate directly into the minds of children. Here are the facts: "A new sect of agnostics is to be founded on the teachings of Robert Ingersoll, with headquarters at —. Attorney —, of that city * * * is at work on rituals for the dedication of infants to agnosticism and the confirmation of children in the belief in the non-existence of God." "I hereby bind myself to even treat them [children] with the utmost kindness and consideration and pledge myself to send them to the agnostic Sunday school and to give to them all the educational advantages within my power." 23: June 6, 1901, p. 723. [The latter part of this quotation is a part of the husband's pledge in the agnostic marriage ritual.] What do you suppose will be the state of affairs in a few generations, in this country, if such a movement is not met with the "arms of the intellect," and with reason by a united Christian Church? Will it be any less than a "Reign of Terror," of the days of the "Commune," when a harlot was placed on the altar of the church of Notre Dame, Paris, and hailed as the Goddess of Reason? 54:110. Think of what the result may be in a few generations with children directly taught the non-existence of God, supplemented with "all the educational advantages," to give them an education that will fit them to become a lot of well educated persons without a conscience, Would not a formidable number of that class of persons be fraught with much danger to the home and to the state? It is the so-called honorable, highly respected, leading lawyer who now already has the brazen effrontery to say in a crowded court room that bribery is only a "conventional crime," that, therefore

the briber before the jury ought not to be punished. But I am glad to say the jury thought otherwise.

Getting back again to the subject under consideration. I know there are some who differ from me on the subject of annihilation of the utterly depraved. There is one writer who does not believe in annihilation of the soul, because it is even opposed to the known truths of science, saying that "In the vocabulary of science there is no such word as annihilation," 25:243. But he does not tell us that it is also an axiom of science that "from nothing, nothing comes," therefore God did not create matter from nothing. Is that not rather a weak argument for the non-annihilation of the soul, because "in the vocabulary of science there is no such word as annihilation?" a. f. y. When God gets ready, or wants to annihilate anything, He will not concern Himself about the "vocabulary of science," will he?

We may see, then, that the belief in annihilation for the totally depraved soul, after it has "paid all the debt," is a just, reasonable, and Scripturally conclusive one. It would redound more to the honor and glory of God to annihilate a soul that is so depraved as to be beyond all hopes of a final redemption, than to let it linger in agony, despair, pain and woe forever and ever, even though it would decrease the "felicity" and the "happiness" of the "saints" of the Catholic and Anglican Churches, because they would not then have an everlasting abyss to look down to and behold the doomed and damned in it.

"Oh," but you will probably say, "there are too many other passages in Scripture which warrant the belief of a never-ending hell for some." Yes, and there are also many passages warranting a belief in either a final redemption for all, or a final annihilation for the totally depraved,—and by the totally depraved I mean those who up to their last moment of life deny the existence of God and the soul. They may withal be persons of apparently good morals, but as they have persistently suggested to themselves that there is no God, nor soul of person, their minds have thereby become so tenacious here against those beliefs that their minds are not likely to yield their beliefs on another plane of existence, and will therefore be overcome by the Second Death, which is the final operation of the law of Evolution, or onward or upward progress. So what are you going to do about it when the same authority lends color to three different views? The only way out of the difficulty, then, is to use reason, intellect, and common sense, and make a comparison of God's character with that of

His most noble creatures. And shall we have a less exalted opinion of God's character than we have of His most noble creatures? Of course, I know it is a common harangue of unbelievers to say that the character of the God's of different people are usually like their own, but that is nothing to the point in my conception of His character.

Is it "blind sentiment" to have at least as exalted an opinion of God's character as we have of His most noble creatures? Yet a Catholic writer, when speaking of the reasonableness of eternal punishment, says: "Let us judge of the relation between mercy and punishment, not according to blind sentiment but in the light of reason." 26:409. Is it "blind sentiment," or in the "light of reason," when I say that the following, if carried out, would be unreasonable and unmerciful? "What a good bargain you made to take the pains of eternity in exchange for the sin of a day, an hour, a moment." * * * "Millions of souls are cast into hell for one mortal sin." 7:241-321. Again: What is our relation to God? Are we subjects of His like the subjects of a monarch? Are we not His children, and, therefore, bear the relation to Him of father and child? And what earthly parent would even for a day continually torment a child, as we are taught to believe God will do forever and ever, and with even a torture of such great severity that all earthly torture would be but as painted torture in comparison with it, if theologians are to be believed? If any inhuman brute should attempt to inflict such a punishment for a day only, the "Humane Society," some of whose members are priests, and Protestant ministers who preach an eternal hell, would invoke powers to stay the hand of such a brute, yet their God would inflict a worse torture forever and ever. Would these preachers of an eternal hell stay the hand of God from inflicting a punishment more than equal to that of the inhuman brute, whose hand they would stay, if they had the power, or do they think what would be reprehensible in man would be honorable and justifiable in God?

Since the thought came to me of making a comparison of God's character with that of the noblest of His creatures, some of whom are members of the Humane Society, and of the Bands of Mercy; and when I think of the period of intense suffering through which I passed a few years ago, when in the long weary nights in pain, fever, and sickness I heard every tick of the clock, and counted each second as it slowly passed by, I can no longer believe in the never-ending torments of hell as taught by the Catholic Church. To do so now I

would have to place the characters of God's noble creatures above Him, and this I cannot do. To me it seems it would now be a sin and a blasphemy for me to believe in everlasting punishment. I believe it is about time for preachers of an everlasting hell, who lead lives that are inconsistent with a firm faith in the doctrine, to cease preaching it. Already in Mr. Channing's time, in 1836, was this inconsistency manifest. "The ministers who deal most in terrors, who preach doctrines which ought to make their flesh creep, and to turn their eyes into fountains of tears, are not generally distinguished by their spare forms and haggard countenances. They take the world as easily as people of a milder creed." 27:426. Mentioning the words "spare forms," reminds me of two missionaries who once held a mission in Kansas City. One of them was a man of about 350 pounds in weight, who one evening, before the regular sermon, by the other missionary, was preached, gave a short discourse and instruction on the terrible punishment that sin deserved, and the great value of confession and how to make it. Now, in the Catholic Church it is regarded as a mortal sin to laugh or talk when it is unnecessary, or to be wilfully distracted. When the principal speaker was to deliver the sermon for the evening, after the 350 pound missionary, who looked more like he might be in the business that made Milwaukee famous than being a poverty-vowed missionary of Christ, had delivered his little discourse, and was ready to begin hearing confessions, he said, I exhort you to make your confessions as soon as possible for our time with you is limited. There will be priests in the confessionals to hear you and you need not fear this "thin, puny consumptive," for you will find that he is not as terrible as he talks. On Sunday evening of the opening day of this mission this same missionary—who ought to be called a comedian instead of a poverty-vowed missionary of Christ—when he stepped into the pulpit, before the audience which crowded the church to the doors, to deliver his sermon, he surveyed the great audience before him a few moments, as is customary with public speakers, and he must have surveyed it rather closely, too; for after he had made a few gestures with his head he said: "Glory to God! if you women all expect to get husbands I don't see where they'll come from." Both of these remarks caused quite a ripple of laughter. Now, I ask, does this look like they were consistent in their beliefs, or that they believed their faith which teaches eternal punishments, and that it is a mortal sin for any such conduct in the Catholic Church, in

the presence of the Blessed Sacrament wherein it is believed Jesus Christ—God—is present? a. f. y. If the words of one of their own are to be believed, the priests are fond of taking things easy and are money tainted and need reforming, in order to preach effectively. In the Winchester conference of missionaries to non-Catholics, held in August, 1901, one of the priests spoke the following: “We Catholics believe that there are 64,000,000 souls surrounding us—with whom we are intimately connected—perishing for the want of Catholic faith, and our cleregy in many instances, religious and secular, sit supinely back taking matters easily—nay, refusing in fact to bestir themselves! Great God! do we believe our faith at all, or if we did, could we act in this way? What is the cause of it all? * * * The truth is that, as a whole, we have become tainted. Money—the love of which is the root of all evil—and the comfort and ease of this world’s goods, which has corrupted to a greater or less extent the whole American people, has also tainted us. * * * If we expect to convert this country to Catholic faith, it is not merely by sermons, or lectures, or question boxes, or newspapers, or literature, but in the same old, old, old way made use of by the apostles and the saints who have gone before us. * * * It is necessary for us first to reform ourselves. * * * Not until our clergy seek more purely for the glory of God and the salvation of souls, and are less influenced by ease, comfort, and money and honors, and are willing to devote themselves, in spite of poverty, hardships, and sacrifice, purely to the salvation of souls * * * —then—and not until then— need we look for very great results!” 28:128-129. One may ask, after reading the foregoing, “Great God!” do the priests believe in the doctrine of eternal punishment when they can “sit supinely back taking matters easily,” especially if they really and firmly believe that without the gift of Catholic faith there is no salvation, as the same speaker stated was the case? For this is what more he said in the same speech. “I do not profess to be a prophet, but in my vision there is seen in the future an entire people, who cover the land from Hatteras to the Golden Gate, from Canada to Mexico, with foreheads signed with the sign of the cross, and who commune with the whole Catholic Church. In spirit I see the land covered with churches and schools and convents, and the Catholic cross triumphantly waving over all, and from every church, and every school, and every convent comes the glad music, from perhaps two hundred million throats, of a Te Deum Laudamus for the gift of

Catholic faith without which there is no salvation." 28:129. Does that priest believe in the doctrine of eternal punishment who says in the presence of others, "I wonder where the old man is? I'll be darned if I will work here all night, for I want to have some fun, too?" This remark was made by a young assistant priest,—who is supposed to have made vows of poverty, celibacy, and obedience,—on a Saturday night at a church fair. He, two others, and I were getting the numbers out of chance books preparatory to raffling them. It was getting along rather late in the evening and we were not near through with the work yet. The priest saw that his prospects to "have some, fun, too," as he had been having the other evenings of the week of the fair, "cutting up" with "sweet sixteens," were getting rather slim on account of the hour growing late, made the above remark in our presence. The "old man" he mentioned was the chief pastor, whom he wanted he should get some one else to take his place so he could "have some fun, too." He did not seem to think that the others who were young men in their prime, for I was then in the twenties, and who had not taken vows of celibacy, might want to "have some fun, too," with the "sweet sixteens," or "twenties" for that matter. Yet this priest would at times preach dramatic, heart-chilling, blood-freezing sermons on eternal punishment that one would have thought he would have imitated some of the saints who would not look at a woman, even when talking to one, for fear they might commit in thought a mortal sin against purity, let alone to "have some fun, too," with them, if he were consistent in what he preached.

Well, then, if the preaching of everlasting punishment seems not to cause anxiety over-much among the priests, so that they "sit supinely back taking matters easily," and will be "darned" if one will work all night, because one wants to "have some fun, too," is it not about time, then, that they conform their preaching to their living, so long as they will not conform their living to their preaching? It is such inconsistencies as these which give unbelievers a pretext for calling Christians only "hypocrites."

The time is also about at hand when people will demand deeds as well as precepts from those who claim to have authority over them to teach and preach. But then my main weapon with which to drive the many churches into One Church, is not so much in trying to reform the lives of our superiors as it is to reform their doctrines and dogmas. This little side excursion into the lives of some of our superiors

is only for a little diversion, so that the book will not be too dry reading, inducing you, therefore, to read it through from beginning to end, and not like reading the end of a novel only to see "how the story ends, whether they got married or not."

From what has been said, then, so far, the Catholic Church, and the Protestants ones, who preach eternal torments for the damned, if they will continue to teach and preach an eternal hell ought to, on account of this doctrine alone, which I assail, to come together on a common platform for a united defense, but there will be others that will bring them still nearer together, if words have any meaning and the church is willing to take up the gauntlet with the "arms of intellect."

The next subject we will consider will be that of the doctrine of the Atonement, which is one of the essentials with most religious denominations. With that doctrine successfully demolished with the "arms of the intellect," I believe the principal barrier to a Union of the Churches, or Christian Unity, will be removed.

CHAPTER II.

THE ATONEMENT.

I believe there is no better way of opening this chapter than by quoting James Freeman Clarke's opinion of the doctrine of the Atonement. In a pamphlet entitled "Orthodox Views of the Atonement," he says: "This doctrine of the Atonement is considered to be at once the most important, vital, and essential of all the orthodox doctrines. It is also one of the most obscure and difficult to understand." 4th Series, No. 23, p. 3. I must admit that according to Catholic teaching, especially, it is "most obscure and difficult to understand," simply because it is an error, and full of blasphemies when analyzed by making a human analogy of it. With this doctrine demolished, there will then be nothing left of Transubstantiation, the Eucharist, and the Mass. With these three doctrines out of the way, another so-called impenetrable barrier to a union of Catholic and non-Catholic Christianity will be removed. We will now see what the Atonement means, first according to Catholic, and then according to non-Catholic teaching. In Deharbe's Catechism, No. 2, the following may be found: "Question 151. Why did Jesus wish to suffer so much and to die? In order to atone for our sins and to obtain for us grace and Heaven. * * * Question 152. For what sins did Jesus render satisfaction? For original Sin and for all the other sins of all men. Question 153. But why will not all men be saved? All men will not be saved because all do not do what is necessary on their part for obtaining salvation." 29:74. Do you wonder, after reading the foregoing, that the doctrine of the Atonement is one of the "most obscure and difficult to understand?" Here we are told that Jesus rendered satisfaction for "original sin and for all the other sins of all men," yet an infant that is not baptized can not be saved, and one who has attained to the age of reason can not be saved from hell for actual sins committed which are not repented of. Is there any contradiction in this assertion? Is it not as if A owed B ten dollars and C rendered satisfaction to B for it, yet B attaches A for it for not availing himself of the satisfaction

C rendered for A to B? In that case, what right had B to accept C's satisfaction in the first place if B attaches A anyway, simply because he did not avail himself of the satisfaction C rendered for him to B? How can a man owe God a debt unless he first commits sin, and after he has committed it, and Jesus has already rendered satisfaction for "all sins of all men" then by what law of justice and process of reasoning can God damn any one? If God damns any one after Jesus has rendered satisfaction for "all sins of all men" then wherein is God's justice in accepting the satisfaction Jesus rendered in the first place? What right has B, in the first place, to accept C's satisfaction for A, if B attaches A afterwards anyway, because he knew that A would not avail himself of C's satisfaction? Where is the effect of Jesus' satisfaction for original sin if unbaptized infants can not enter Heaven, (7:494)—and must therefore go to hell, as there are but two destinies, heaven and hell, for all,—or of His satisfaction for "all the other sins of all men" when only eight are saved out of ninety thousand? Is it any wonder, as one said once, who was denouncing the doctrine of everlasting punishment, the devil would say at the end of the world, and snap his fingers in the face of Jesus, sneering Him for His lack of wisdom of knowing how to get the souls of men by the numbers he did, and saying to Jesus, sneeringly: "You died for all men, but I did not die for any, yet I get ninety thousand where you get only eight of them."

I doubt whether even the "most learned" who would say that bribery is only a "conventional crime" could unravel this riddle, yet children about twelve years old are supposed to "understand" it in preparation of receiving their first Holy Communion. Of course we know they do not understand it, but simply "believe" it by an act of faith, and by faith one can believe as a truth the most erroneous, superstitious, and blasphemous doctrine that can be worked out, and this I will try to make plain to you, by analogy, that the doctrine of the Atonement is, as formulated by the Catholic Church.

There is another view of the Atonement which may be gleaned from the following: "Question 13. From what has Christ redeemed us by His sufferings and death? He has redeemed us, 1. From sin; 2. From the slavery of the devil, who had subdued us by sin; and 3. From eternal damnation, which we have deserved by sin." 30:117. Passing the answers Nos. 1 and 3, we will consider the answer of redemption "from the slavery of the devil." What does it mean to

redeem anything? I will give an illustration of what I understand it to be. Supposing A had a slave, B, and C paid A a ransom for the release of B, and after the ransom has been paid A would have no further claim or right to B, to hold him as a slave or to annoy or harass him. Is this plain to you? If it is, you may see the point then, and in that case I ask, What right or claim has the devil to annoy and harass and enslave us now, if we have been ransomed and redeemed and bought by the blood of Jesus Christ? If you redeem or buy a piece of property has the former holder any longer any right or claim to hold your property or to encroach on it? If the former holder did not absolutely relinquish his right, after you had paid the price for its deliverance, and still annoyed and harassed you, you would, if you are wise, invoke the aid of the law, the "powers that be," to grant you peaceable possession of your property without any further trouble, would you not? And if the former holder had no more claims the "powers that be" would say to him, "hands off," in case he did not give you peaceable possession after the purchase price had been paid. Is this not so? Well, are we free from the annoyances of the devil? If not, then if Jesus has purchased us as His property, is the devil so powerful as to defy the "powers that be,"—God—that he goes about encroaching on Jesus' property as though there is no God? Is God such an idiotic, ignorant, powerless fool that the devil can do with Him as he pleases, and that God dare not, therefore, say to him, "Hands off from my property, Mr. Devil! or I will twist off your head as a woman does the head of a spring chicken for Sunday dinner?" Who is this so-called devil, who can demand so much from God, and after he has gotten his demands can still cause so much woe and havoc to God's purchased and ransomed people? Why, this scheme of "redemption" would make the devil more powerful than God. Do you see the erroneous and blasphemous nature of it now? Supposing a man had his child kidnapped, and the kidnappers required or demanded a certain price as a ransom to release the child, would the man pay the price unless he were for the time being powerless to do anything otherwise in order to get his child released? And will you say God was so helpless, and had no power over the devil,—any more than the man had over the kidnappers who held his child for ransom, and, therefore, had to pay their price,—and not his—for its release,—and, therefore, had to pay the devil the price he demanded for the release of His children? Will you dare say that? Yet this you would

have to admit as a fact if you believe in the scheme of redemption as formulated by theologians. And what is more, does it not seem to you that the scheme of redemption, instead of being a release of the children of God by the devil, is after all only a "privilege" granted to God's army to go in pursuit or search of souls? And that the two armies, the devil's and God's army, are gunning side by side, the former equipped with double-action, rapid-firing, breech-loading, repeating, long range Winchesters, and God's army equipped with single-barreled, muzzle-loading, flint-locked, short-ranged Carbines, and when God's army lands eight out of the devil's army's ninety thousand, six of the eight have to pass through the devil's annex to hell—purgatory.

I will now give a few quotations to show you that my assertions are true of Jesus having purchased us as His property, that He ransomed and redeemed us, etc. "Christ gave Himself voluntarily up to death, * * * that our redemption, which required the price of His death upon the cross, might be effected." 5:334. "Clothing Himself with our mortal flesh, and having become our equal in all things, except in sin, shed the last drop of His blood on the cross as a ransom for our sins." 5:390. "Q. 8. Why is Jesus Christ called Our Lord? 1. As God, because, being consubstantial with the Father, He is like Him, Lord and creator of Heaven and earth; and 2. As Man, because, in the human nature, He has redeemed us and therefore bought us, with His Blood, as His property." 30:103. From whom did He buy us, from God or the devil? If from the devil, then does not that make God as powerless before the devil, as the man who paid the kidnappers for the release of his child, was powerless before the kidnappers? a. f. y. "What profound religious awe would fill our hearts on ascending Mount Calvary, where He paid by His blood the ransom of our souls." 31:195. "He took to Himself a mortal body, which He gave to suffering and death in order to pay the price of man's redemption." 32:47. (This last quotation is from Leo XIII., June 29, 1896.) To whom was the "ransom of our souls," and the "price of man's redemption" paid? Surely, when a ransom or a price is paid for anything some one has to receive it. Now, who received it? If words have the meaning in theology that they are understood to have outside of theology then who received the "ransom of our souls," and the "price of man's redemption?" You will hardly, in the face of what has already been said about it, dare say it was the devil

who received it. Then who did receive it? "Oh," it will probably be said "that it does not mean it was paid to any one in particular, but means figuratively that it was paid to God in the way of appeasing His wrath, or anger." Well and good, then, that is the way we will take it, and from quotations, which I will soon give, this is the inference to be drawn from it, that the shedding of blood divine was to appease the wrath of God. "Q. Was the Incarnation necessary for our redemption? Yes; for as God, Christ could not suffer; without an infinitely meritorious suffering a sufficient satisfaction could not have been rendered to God, had not the Son of God humiliated Himself before His Heavenly Father, and suffered: this could only be effected by the Incarnation. This shows the enormity of sin, for which no man however pure, no, not even an angel, but only a God-Man could atone." 5:737. "The malice of sin is so exorbitant as not to be atoned and satisfied for, by the good works of all creatures: and, therefore, to pay this debt, it was necessary the Son of God should take from his veins, as a just price, the treasures of his divine blood." 9:16. Now comes a quotation that, after I had read it, something made me exclaim, "That is a lie, a blasphemy, a sin, an offense against God to have such a conception of His character!!!" "So great is the enormity of one mortal sin, that God Himself had to become man, God Himself had to suffer and to die, in order to atone for its effects. All the labors, all the sufferings, and all the virtues of the saints would not have sufficed to cancel one single mortal sin. Had millions of the holiest souls endured, with incredible patience and constancy, torments more acute than the fire of hell, in order to blot out one mortal sin, they would not have been able to expiate it. Nay, had the whole universe been drowned in the blood of human victims, no sin would thereby have been blotted out and forgiven. God could not be appeased except by the shedding of the Blood divine, by the death of His only begotten Son, our Lord and Saviour Jesus Christ." 7:78. Should I be damned for being a "regular heretic for denouncing this as a most damnable blasphemy and lie, instead of believing it? If any human father acted in that manner he would not even be tried for murder, but would be incarcerated in an insane asylum, would he not? And is God insane, or is the foregoing conception of the Atonement a lie? If it is a lie, which you will have to admit, unless you believe God can at times act like an insane person, a mad-man, then what becomes of the Atonement? Supposing a man had a lot of adopted

children and an only son, who was well beloved by the father. Now, these adopted children had done something to incur the displeasure of this man so that "all the labors" and the blood of all the adopted children, and even his best friend,—“an angel”—could not appease him, but only the death, the shedding of the blood of his only beloved son would satisfy him. What would be your opinion of such a father who did that? Would you not say it was an insane and reprehensible act?

What is the difference in the two acts, the one I pictured of the human father, and the one pictured by the priest of our Heavenly Father? Do you not think it is about time some one, even though it be a “regular heretic” who attempts it, should vindicate and exonerate God from the slanders, calumnies, and blasphemies of some of the teachings of the Catholic Church? Do, or do not, their teachings about an eternal hell and the Atonement degrade God’s character to the level of that of the inhuman brute whose cruel hand must be stayed from inflicting unreasonable and vindictive punishment, by the Humane Society? Who would descend to the level of a mad-man, a monster of iniquity, who could not be satisfied with anything except the killing of his own son, because of an offense committed by his adopted children. It is really too monstrously blasphemous to let such an aspersion of God’s character go unchallenged.

That is why I have taken up the gauntlet and dare to be “presumptuous” enough to go against the “wisdom and learning” of eighteen hundred years of the Catholic Church. On Sunday, August 25, 1901, the priest said, in part, in his sermon: “It would be presumptuous for any one to put one’s ignorance against the wisdom and learning of eighteen hundred years of the Church; to criticise her rules and government; or that she could be prevailed upon to change one i-o-ta in anything.” We may see, then, that neither of the three views of the Atonement, so far examined, is tenable. We will now see what is the non-Catholic view of the Atonement. In a book called “Universalism Against Itself,” in which the author attacks the teachings of the Universalists, he has this to say on the doctrine of the Atonement: “The true doctrine is this, as the Scriptures clearly and abundantly teach, that ChrIst as a daysman, suffered only enough to make a reconciliation possible and make it just for God to forgive the sinner, and thus shield him from his deserved punishment. The apostle declares: (here he quotes Rom. 3:25, 26). Hence God could not, without violating

his justice, have pardoned the sins of one of Adam's race had not Christ suffered for our sins—the just for the unjust. Thus Christ having suffered enough and only enough to bring man within the reach of God's mercy that he might be just and at the same time deliver the sinner from the punishment which his sins justly deserved, upon the condition of submitting to the terms of pardon, makes the debt of gratitude for this great salvation due from the sinner equally to God and to Christ. God was willing to save the sinner from the punishment due on account of his sins, provided the sinner was willing to be saved, yet he could not do it without violating his immutable justice, unless Christ, as an infinite sin-offering, should voluntarily suffer in our stead enough that mercy might reach us and the justice of God be sustained. This must be regarded as sound Scriptural doctrine." 33:183. This is a mixture of the three theories, already viewed, of the Catholic theologians, with an interwoven theory of substitutionary suffering—"the just for the unjust."

As I believe I have, if words have the meaning we ascribe to them, already shown that the Catholic view of the Atonement is untenable, I will not thresh over all the old straw, but will examine substitutionary suffering to see what it looks like. In March ———, I attended one evening a Baptist revival meeting—although I do not see that the church since has had to make use of the sign "standing room only," as a result of his labors—at which the revivalist gave a short exposition of the doctrines of the Baptist Church. In the main they are about like those of the Catholic Church—if we cut out the "human creations" of devotions and practices introduced into the church centuries after the days of Jesus and the Apostles, which shows that the church makes a misrepresentation when she says she does not teach anything not taught by the Apostles—and when he spoke of the Atonement he gave a few illustrations to show what "substitutionary" suffering meant. He said: "Christ suffered for us that we might be saved, just like the Irishman did who had both of his limbs cut off by jumping in front of a thundering, fast approaching locomotive and saving the life of a child that was a stranger to him. You see then that others may suffer for us that we may live." Do you see the weak point in this illustration? Is God an unconscious, feelingless, fiend-eyed, fire-spouting, gritting-teethed, rip-snorting nostrilled, "thundering" Being, that He would bear down to destruction the human race had Jesus not, like the Irishman—who suffered

for it for saving the child—interposed Himself and saved us, and suffered for doing so? Was it God, then, through His agents—Judas and the Jews—who inflicted the sufferings on Jesus, just as the locomotive inflicted the suffering on the good Irishman? It is this view of the Atonement that has brought forth the following: “But the very fact that these prominent agents of God are universally detested, is conclusive evidence that the work which they performed is equally detestable also. It is, in fact, the detestable nature, the nefarious effect of their work which brings universal condemnation upon them. If Judas had betrayed Jesus to a beautiful supper at a pious friend’s house, or to a seat in the synagogue or the sanhedrin, as one whose words were wise, Christians would bless, instead of hating and cursing him. But how much more ought they to bless him because he betrayed Jesus to crucifixion in order to save the whole world from death! And yet it is the fate of Jesus, as the result of Judas’ betrayal, that damns Judas, while, by the very doctrine under discussion, this very fate of Jesus is the grand result sought by God, and aimed at in this ‘great plan of redemption.’ I repeat it, it is the unnatural, the monstrous, the criminal, the bloody, murderous effect or end of their work, which damns Judas and the priests; and yet this very end is God-ordained, and these persons are only God-predetermined, fore-chosen agents in the accomplishment of this very effect. Christians damn the unconscious agents of God for executing His plan, and bless God, the great designer, for its effects. Now, by what rule shall we curse agents who perform their part, and without whose performance the plan fails, while we exculpate the great planner himself, who got up the plan, and in whose hand these agents are only tools manufactured by the great designer himself for this very end? If the conception of killing God be holy, the killing of Him must be equally holy also. If it be necessary to crucify God to save man, it is equally necessary that somebody should do it; and if God got up the scheme and chose His own executioners—made them, in fact—who is to blame but himself?” 34:105. In another place the same author has more to say that is equally to the point. “But, let me ask, is God such a bloody monster as to be pleased to save guilty wretches because a few hireling high-priests, of (blasphemous assumption!) His own chosen people butchered an innocent reformer? Now this is just the pith of the doctrine. I well know what are the miserable apologies made to this objection by priests and churchians. They tell us that Jesus

voluntarily offered himself as a propitiation for the sins of the world. Suppose he did, what must be the character of a God that could accept the sacrifice? None but a God of the lowest appetites and of the grossest passions—such an one as is found in the Mosaic mythology, bending with delighted nostrils over the stench and greasy effluvia of burning goats and bulls,—could accept such a sacrifice.

What relation is there between the sufferings and cruel death of the gentle Jesus, and the sin of Eve's eating an apple four thousand years before? Or what relation is there between the sins of the whole world, and His sufferings and death? We are taught in the Bible, that the sins of the world may be, or rather are, expiated by Jesus' personal sufferings and crucifixion. Now, let me ask, by what attribute of Divinity, or by what law of Justice, or by what principle of Nature, can such a sentiment find support? It is clearly a gratuitous mythological assumption, without a single jot of justice. The sins of the whole race forgiven—expiated—blotted out in the blood of a murdered reformer!! It is awful. And then to be held by the Bible and the creeds that this same Jesus is God himself—the 'very and eternal Father, in whom dwells all the fullness of the Godhead bodily,' makes God both a liar and suicide; for the Bible tells us that God said to Adam and Eve: 'In the day that thou eatest thereof, thou—not I—shalt surely die;' and again, in another passage: 'The soul that sinneth, it—not God—shall surely die.' But the doctrine under consideration perfectly contradicts and nullifies both these passages, and then teaches us that God himself, instead of punishing guilty man, incarnates himself in flesh, on purpose to be hated, despised, persecuted and murdered, in order to save man from the Divine wrath, and so prove God a liar. * * * Now, I defy any theologian, who accepts this doctrine, to escape this point." 34:101, 102. Some rather strong points in what he said, are there not? a. f. y. I will now give you a few quotations, and will let you a. f. y. whether or not the quotations just made are gross misrepresentations of facts. "Had not Christ died, the whole human race would have been eternally lost or else saved in their sins, for 'without shedding of blood there can be no remission.' (Heb. 9:22.)" 33:164. "Since the Redemption, or 'new creation,' was to be effected by suffering (according to the Divine decree), the New Eve [the Blessed Virgin] had to suffer along with the New Adam," (35:136) [Christ.] "Question. Was the incarnation necessary for our redemption? Yes; for as God, Christ could

not suffer; without an infinitely meritorious suffering a sufficient satisfaction could not have been rendered to God, had not the Son of God humiliated Himself before His Heavenly Father, and suffered: this could only be effected by the incarnation." 5:737. "Before the coming of Jesus Chfist the portals of Heaven were closed, and could be opened only by the merits of His Passion and Cross." 36:141. "Christ gave Himself voluntarily up to death, as said by Isaias; (53:7) but at the same time He was obliged to suffer, that the decree of His Father, and the prophecies might be fulfilled; that our redemption, which required the price of His death upon the cross, might be effected." 5:334. "If Christ had not been persecuted and crucified, he would not have worked out redemption for us." 37:128. "As the death of the Paschal lamb is a symbol of the redemption, by which the death penalty due from one is paid by the other, so the eating of it is a figure of the participation of pardon, acceptance and blessedness, consequent upon the atonement." 37:176. "Question. Why did Jesus die on the cross? For our sins, so that we would be forgiven and go to Heaven." 38:618, July 25, 1900. "Question 12. Why did the Son of God become man? That He might be able to suffer and die for us; for as God He could neither suffer nor die." 30:114. [I suppose a twelve year old child can understand how God, who is unchangeable, and the same "yesterday, today, and forever," can change Himself into man and still be God? I am too *presumptuously ignorant* and stupid to understand it. It is because it is a mystery, and in due time I will demolish this "mystery" of the Trinity also.] "The hour had, however, come when Jesus, according to the eternal decree of God, was to give Himself up voluntarily to death, and willed to be like a grain of wheat buried in the earth, that through the fruits of His death, that is, His merits, the sinner might receive life." 5:262. Here it may be seen that God had decreed it from eternity that His "well-beloved Son" should suffer. Oh, what a good, kind, loving and compassionate Father that must be who decrees an "ignominious death and suffering" for His child! I am glad my human father had more consideration and sympathy for me than to even will me suffering, let alone decreeing it.

When in my first years in business, and it was apparently prosperous, people would ask me, on my visits home, how business was, and whether I thought I could make my living at it, I would want to say something "smart"—for I was at the age, then, when young people

think they know it all, but when we get to be forty we awaken to the fact that we are quite ignorant yet, and that we then made long-eared animals of ourselves, [You know afflicted people are supposed to maintain a "cheerful disposition," so do not blame me should I get in a little "funny" word occasionally.] so I would say, "I believe I can make my living at it, and if I cannot, why, I suppose I can then go to the poor-house."

I made this sort of an answer, a few times, in the presence of my father, when my sister afterwards told me that my remarks about the "poor house" hurt father's feelings, for it made him think I was in earnest when I made them, and therefore, might have an opinion of him as being an unconcerned, indifferent and unfeeling father. She told me that father said he "would never let me go to the poor-house, if it was in his power to prevent it, so long as he lived." Now, do you not think it is an offense against God, and hurts His feelings to have such a—well, supply your own adjectives—blasphemous conception of His character and attributes as theologians would have us believe of Him? A God who, instead of exercising His power to prevent the suffering and "ignominious" death on the cross of His "well beloved Son," but actually decrees it, would have a less noble character than a normal human father has. Will this still be your conception of God? If not, then does it not about appear to you that the Atonement, as outlined by theologians, is an error, a superstition, and a blasphemy? But I am not done with it yet.

"Why did Christ so often foretell His passion to His disciples? Because He wanted to show how great was His desire to suffer for us, for we speak often of that which we crave." 5:148. "In his sermons during these days [just prior to the crucifixion] He strove especially to convince the Jewish priests, the Doctors of the Law and the Pharisees, that He was really the Messiah, and that they would commit a terrible sin by putting Him to death." 5:277. How could it be a "terrible sin" for any one to put Jesus to death if He craved to "suffer for us, and if it was "according to the eternal decrees of God." Would you blame a man, whom you had told to turn out four-penny nails, with a machine that could be regulated so as to turn out any size desired, because he was not turning out forty-penny spikes? Would you blame a person for making it possible for you to suffer by performing a good act for a loved one, or for a friend? Is this not a contradiction? I do not want you to think for a moment that I am

defending the acts of those who participated in the crucifixion of Jesus, but simply to show the contradictions and inconsistencies in what theologians teach. But if I wanted to do so I could easily find theological proof for it. "It is in accordance with the economy of Divine Providence that, whenever God designs any person for some important work, He bestows on that person the graces and dispositions necessary for faithfully discharging it." 31:197. If God saw it was an "important work," to have Jesus crucified, so that he made it an "eternal decree," can you, then, execrate Judas and the Jews if He designed them for such an "important work" by bestowing on them the "dispositions necessary for faithfully discharging it?" Either modify your view of the crucifixion as an Atonement, which was perfected "according to the eternal decrees of God," or else let up on your execrations of those who participated in the crucifixion of Jesus, if such crucifixion was an "important work," and was "according to the eternal decrees of God." Is it irrational in me to take this stand in the matter? a. f. y. And is it not claimed that the "plan of salvation" involved the death of Christ?

"The plan of salvation involved the death of Christ." 39:173. Now, the question is, Would redemption have miscarried if Christ had not been put to death, "according to the eternal decrees of God?" If it would have miscarried, then, why execrate those who made it possible for it not to miscarry, and if it would not have miscarried then what becomes of the "eternal decrees of God that Christ should be put to death?"

Another difficulty, eh? Well, I will in time solve these difficulties. How will you get around the following in your condemnation of those who crucified Christ? Q. 43. "What means 'God is all-powerful or almighty?' God is all-powerful means that he can do anything, and has only to will and the thing is done." 29:57. "'The heart of man,' says Holy Writ, 'is in the hand of the Lord; He turns it whithersoever He wills.'" 7:308. Now, if God "has only to will and the thing is done," and "the heart of man" is in His hand so He can turn it "whithersoever He wills," then, why did He not exercise a providential supervision over the hearts of the Jews, who crucified Christ, and softened them so they would not have had the heart to put Christ to an "ignominious" death and suffering on the cross? It will not do to say they had a free-will and could therefore do as they choosed to. The fact that God has "only to will and the thing is done," and that

the heart of man is in His hand to turn it "whithersoever He wills," shows either that the foregoing is not true, or else God is such an unfeeling, indifferent, and arbitrary Being, that if such characteristics were manifested by a human being we would call them most reprehensible, would we not? And if "God speaks to the soul and enforces the message it utters," (40:43) did He speak to the soul of Judas to betray Jesus, and enforced the message so that he did it? "Oh," but it will be said, "that it was the devil who put it into the heart of Judas to betray Jesus." I question that for the same reason that there was no devil to put it into the heart of Lucifer,—the first so-called devil—to rebel against God. Who tempted Lucifer to rebel against God if he was the first devli, and if it is only through the devil that the first sin on earth was committed, and still are committed through his "machinations?" The doctrine of a personal devil, "whose envy has been the cause of all our woes," (41:108.) is another blasphemous one that I will demolish in another chapter. If this is true that "unless the Lord preserve the soul from sin, all her endeavors to avoid it will be fruitless," (7:503,) then how will you exculpate God from the blame of Judas' sin of betrayal, for not preserving him from it?

In another chapter I will attempt to make it plain to you that, as God governs the universe by law, He has nothing to do with preserving from, or with sending sin, poverty, or sickness, but that they are the results of uncontrolled passions and appetites, thoughtlessness, carelessness and selfishness of ourselves and of others.

I have run off on a side-track so far that I nearly lost the thread of the subject under consideration, so that I will recall it again by quoting the following:

"Why did Christ retain the five wounds even after the Resurrection? * * * because His wounds are the most powerful intercessors with the Heavenly Father." 5:335. "The Divine will smoothed out the furrows of the scourge, healed the piercing of the thorns, closed the wounds of the nails, and effaced from His Sacred Flesh all tokens of humiliation, save only the five Sacred Wounds in hands and feet, and side, which still remain, and in eternity will remain forever, as the tokens of our redemption and the pledges of His everlasting love." 2:93, Sec. 3, "The Five Wounds which our Lord deigned to keep after His resurrection, is said by theologians to be our Lord's intercession, continually pleading with the Father." 14:155. Here is

a representation of God which makes Him appear so indifferent relentless, arbitrary, and hard-hearted, that He was not satisfied with one "ignominious" death on the cross of His Son to move Him to mercy to forgive men, and "appease His wrath," but that He must "continually" be pleaded to with the Five Wounds of His Son, "into eternity," to move Him to pity, mercy, and pardon, because "His wounds are the most powerful intercessors" with Him. If a human father had committed such an infamous, insane, mad deed as requiring the death of his "well-beloved" son to "appease his wrath," he would, after he recovered his sanity, and it were attempted to remind him of it, exclaim, "For Heaven's sake do not remind me of that infamous, reprehensible act which I once committed!" Would he not? a. f. y. Yet here is a God who must be pleaded with "continually" by showing Him reminders of an infamous tragedy that was executed "according to the eternal decrees of Him!" And not alone by the "Five Wounds," but also perpetually by the Sacrifice of the Mass, which is a supposed reproduction of the tragedy on Calvary. One might exclaim, with the priest, "Great God!" what blasphemy is veiled under the garb of Catholic truth!

Is it any wonder that Mr. Ingersoll should say that he "would never make a lecture at all without attacking this doctrine" (42:305) of the Atonement? Let us examine some more difficulties in connection with the Crucifixion. Here is one of them: "The curse entailed on mankind by the sin of our first parents, and propagated to all human beings (Christ and the Blessed Virgin excepted), was also pronounced over the whole earth: 'Cursed be the earth for thy sake.' It was necessary that this curse should be taken away by the Saviour of mankind, Jesus Christ, our Lord, and so it was really banished by Him on the Cross." 43:603. Is that true? Has the curse of God, pronounced on man and woman in Gen. 3:16-19, been "really banished?" If it has, how explain the sorrows and "pains of woman in labor," the "thorns and thistles," and the eating of bread "in the sweat of thy face," facts of the present day? I will now give another quotation which flatly contradicts it, that the curse has not been "really banished," and that life on earth is still a struggle for existence. "Life on earth is still a warfare, a struggle for existence, temporal and eternal. * * * It was so before Christ, as Job tells us, and it has not changed since; nay, if anything, the warfare is now more open, active and hostile. Though Prince of Peace, Christ could not put a

stop to hostilities; nor did He seek to do so. * * * He could not alter the nature of Satan, the declared enemy of our humanity." League Leaflet Dec. 4, 1901. What a contradiction of a lot of Catholic teachings may be found in her literature.

First, "life on earth is still a warfare, a struggle for existence," yet the curse of God in Gen. 3:16-19 is supposed to be "really banished" and the warfare is now "more open, active, and hostile." Then it says "Christ could not put a stop to hostilities; nor did He seek to do so," yet we are told that He came to "save His people from their sins;" and lastly, that "He could not alter the nature of Satan," yet we are told that Gen. 3:15 is a promise that the Blessed Virgin would crush the serpent's —devil's—head. She has come and gone and yet the nature of Satan is not altered. We are even told in a foot-note to the Doway edition of the Bible, that Gen. 3:15 "the sense is the same: for it is by her seed, Jesus Christ, that the woman crushes the serpent's head." My people hung up on the walls of my room a picture of the "Lady of Victory" with her right foot on the serpent's head, yet notwithstanding all this the devil goes about like a "roaring lion," and his nature is not altered. What sort of a devil is that who can have his head crushed, and can cause a warfare that is now "more open, active and hostile" than in the time "before Christ, as Job tells us?" He must be like the proverbial cat, with nine lives, if with a crushed head he is as alive and active as ever, and whose nature Christ "could not alter." He, indeed, must be a powerful being such as Paine said, "compelled the Almighty to the direct necessity either of surrendering the whole of the creation to the government and sovereignty of this Satan, or of capitulating for its redemption by coming down upon earth and exhibiting himself upon a cross in the shape of a man." 44:13. And now after he has done so, it seems the Lord's Passion has been a failure, so far as this world is concerned. "To look at it you would say that our dearest Lord's Passion had been a simple failure. So little is the face of the world, or the tone of the world, or the ways of the world changed." 11:353. No wonder. I suppose if you had your head "crushed" your nature would not be altered? How fortunate those persons would have been if they had had the tough heads the devil has, when they died from fractured skulls which were not even *crushed*. Jesus has had a varied mission to this earth, yet if one is to believe theological writers He has been a most dismal failure.

The question may now be asked, if Jesus was not crucified to

"appease the wrath of an angry God," or to make "satisfaction for all sins of all men," or as a price of redemption," or to "redeem us from the slavery of the devil," or as a "substitutionary sufferer that we may live," then, why was He crucified? Well, it is just because I believe I have discerned the true reason or cause for His crucifixion, that made me change my view on the Atonement, that has made me appear, no doubt, in the light of the old view of the Atonement, as a most sacriligious and heretical person, and to dare to put my "ignorance against the wisdom and learning of eighteen hundred years of the Church." I made the discovery through reading history, and through my own experience. If you are a Catholic you will probably say that one is not safe in placing too much reliance in historians; that they are, as a rule, prejudiced against the Catholic religion. Be that as it may, it must be admitted that if we want to know the inner history of any one we must go to that person's nearest neighbors for it, or if it is a man, have him nominated for an office, of which we have had some striking illustrations.

The ones who are directly interested in a thing are not likely to mention the derogatory side of it, hence we must seek for the source of our information in others. Experience and observation confirm this. I will give a few instances to confirm this. During the past few years items have appeared in the secular press that papers, which were concerned with its religion, did not mention. When a German bishop, a few years ago, excommunicated a whole congregation, or parish, which was mostly Irish, because it would not have a certain German priest for a pastor, the secular press mentioned it, but a Catholic paper, on the opposite side of the river in the town in which this took place, did not mention it. When a priest, in a city of over thirty thousand inhabitants, sued an estate for seventy-five dollars for funeral services, reported in the daily press of 1901, a Catholic paper, that we received at the time, did not mention it, although it had a section in it devoted to "Items of Interest From Many Sees." Again, in a daily paper of this century, appeared this item: "Humiliated a ——— Priest. The services stopped when the Rev. Father ——— tried to worship." This took place in a city of considerably over one hundred thousand inhabitants. Yet the same Catholic paper, alluded to already, did not say a word about it, or about the priest's trouble with his bishop. In these instances it seems no correspondents of this Catholic paper were in those cities to report these items, probably

because there was not enough of a population to justify having any there, but it seems it thought it would justify having a correspondent out in the country districts, for here is an item I saw in its columns, although I did not see it in any of the dailies. July 17, 1901. "H—— B——, a farmer in B—— county, K——, has been jilted by his fiancée because he used a \$125 horse during his courting days and when he had secured the girl's consent he sold the animal and purchased one for \$25. [Well, he ought to be jilted if he goes courting with a horse, instead of with an open, frank, manly, and noble mind and character. But then that is the way most of the courting is done now-a-days anyway; it is an endowment of worldly goods, principally, instead of mind and character that is sought after.]

It may be seen, then, that at times we must go to others for our information, even though they may, or may not, be "prejudiced." And now as to my own experience, which has made me believe in the histories which I have read, among which were the Histories of the Reformation, of the Inquisition, of the Christian Church, of Christianity, and the Ecclesiastical History. When I was bedridden, in the spring of 1899, and had been told that "materia medica" could do nothing for me—except bury its mistake, if I would let it do so—I wanted to give Christian Science another trial, although I had had ten different healers in Kansas City try to destroy my "belief" of rheumatism, and "kink in the back," as a Christian Science sympathizer called it, in which they were no more successful, however, than they were in destroying in themselves the "belief" that I owed them money—matter, an illusion—for "demonstrations," and had to pay them just the same as one has to pay the doctor who has performed a "successful" operation, and in which the patient is buried within a week after it, or like in the case of a doctor, who sent the young widow a bill "for curing your husband until he died." I thought I had just as much right to try Christian Science healers of Atchison as my people had in having me try Atchison doctors, after Kansas City doctors had done me no good. I have, since my experience here with doctors, learned to know that they are just as good guessers, as to what ails a person, as those are in Kansas City. When I had decided, then, after the doctors here said they could do nothing for me, to give Christian Science another trial, I wrote a letter to one of the healers here to call to see me, giving it to my people to mail for me, telling them also of what I intended to do. This information disturbed the

minds of my people so they told the the priest about it. He came post haste to see me and we had quite an argument over it. I said to him, finally, that as I had gone so far into Christian Science I would go to the bottom of it to see what there was in it, and if I found nothing in it, why, I supposed it would not hurt me. He said, then, point blank that "The Church cannot permit it." When he was leaving me I told him I would try it again anyway. He said nothing more to me about it, but he must have given my people orders of some kind, for the next morning when the healer called to see me my sister would not let her into the house. The healer called for father, then, as I had instructed her in the letter to do in case she was refused admittance. Father went to the door and the healer told him she had come in response to my letter and that she wanted to see me. Well, father left her at the door and came to me, with tears in his eyes, saying that the healer was at the door and wanted to see me, but that he did not know what to do as the priest had strictly forbidden them to let her see me when she called, or to deliver any mail to me or for me that they might suspect had reference to Christian Science. Although I was bedridden, when I heard this my blood boiled with indignation to think that in this enlightened age and free country a priest—the chief pastor—would resort to such measures to keep Christian Science away from me, that I said to father: "Either let her in to see me or else put me out of the house!" Well, he let her in to see me, and while she was talking to me, and after she had gone away, my people were so wrought up over it that they wept as though a funeral was to take place. The next morning the healer called again and was again refused admittance. I said to myself, then, that if my people take it so hard for me to have anything to do with Christian Science, I will for their sakes, and especially for mother—the one who always clings the longest and last to a wayward child—and whose soul I felt was already "pierced by the sword" in beholding my bodily affliction, without driving in another dagger on account of religion, as the soul of the Blessed Virgin was pierced on account of Jesus' attitude towards the Pharisaical religion of the Jews,—have nothing more to do with it so long as I was under the roof of their home. Besides, on the first day of the healer's call, after she had left, a Catholic visitor, who had learned what the trouble was, said rather loudly to my people that if a child of theirs would throw himself away to the dogs, meaning Christian Science, they would not go to his funeral should he die

on their hands, but that they could bury him like a dog—that is, without holy water and a requiem Mass, I suppose—or throw him into the river like a hog for all they cared. [That is Roman Catholicism for you.] So taking all this into consideration I consented to have nothing more to do with Christian Science, when the priest called to see me about it the next day. I agreed to have all of my Christian Science literature sent away, and in wanting to put the books out of my reach the priest wanted to take away the Bible also, saying: “You better give this up, too, for awhile, and read something else,” but I told him my people would put the books away, and that he should leave the Bible where it was, which he then did.

Now, have I not good reasons to believe historians when they say that the Catholic Church tried to keep the Bible from being read generally? and that she resorted to the secular arm to enforce her mandates against heretics and reformers? If the Church will resort to such means to enforce her orders in this enlightened age and free country, as she used in my case, what do you suppose she would not resort to to enforce her edicts where all is Catholic? And was not Europe largely Catholic before the Reformation? Can I help believing history, then, which shows up the derogatory side of the Catholic Church? How do you suppose, then, she compelled the secular arm, which was Catholic mostly, to enforce her edicts against heretics and reformers? Why, by threats of excommunications, or refusing absolution, as she does to-day, to those who do not send their children, up to a certain age, to the Catholic schools. I know of cases where parents are refused absolution, on account of not sending their children to the Catholic school, who make trips to other cities for the reception of the Sacrament. When people are engrossed in their occupations for earning a living, they have no time to investigate and think for themselves in regard to religious matters. They can therefore be easily frightened into executing the laws against heretics,—which the church has had enacted through her influence—by threatening them, for refusal, with excommunication, and refusal of absolution of the “only saving faith,” as they are taught from childhood to believe the Catholic faith is. This, no doubt, is the reason why my people so strictly obeyed the orders of the priest with regard to me.

After this order of the priest, already mentioned was given to my people, and I wanted to write to a Christian Scientist in Atchison I

had to send the letter, under cover of an envelope addressed to a newspaper or some person in Kansas City, St. Louis, and even to New York, and if they wanted to write to me they would do the same. At another time an old acquaintance of boyhood days on the farm, came from another city to visit in this city and naturally wanted to see me. When he called to see me, he was told at the door, that if he did not talk Christian Science with me,—he himself being no Christian Scientist, but his wife was one,—he could see me. He told me about it afterwards.

What things will people not do, especially Catholics, all on account of religion. I know of cases where Catholics would not even attend, in a Protestant Church, a funeral, or a wedding of a friend, or of a relative. A person would think that in this enlightened and civilized age such blindness, bigotry, and narrow-mindedness could not be found, yet there is more of it than a person would suspect. But I am glad to say that I have at least this compensation for my bitter cup of suffering and disappointment of my past few years, that the scales have dropped from my eyes, enabling me now to see things in a different light, and that I can no longer be "bumfoozled," as a lawyer spoke of his opponent's attempt on the jury, by threats of eternal damnation for being an apostate of the Catholic Church, whether the anathema should come from a Priest, Bishop, Cardinal or a Pope. I will risk my salvation any day on reason, intellect, and common sense, God-given faculties, rather than on blind, submissive, incomprehensible faith. Now, this very religion they were trying to shield me from, I finally discovered is no more according to Christ, notwithstanding its name, than is the Catholic religion, and if I had to choose between the two I believe I would choose the latter. Do you believe that if the Catholic Church were to write a history of her doings in Atchison that she would tell all about my experiences with her, as I have told you? Do you question any of the statements I have made with regard to the conduct of the Church toward me in the matter of Christian Science? What would I gain by making misrepresentations about Catholicism, Christian Science, *Materia Medica*, or anything else that is of vital concern to mankind? Nothing whatever; and if I want to accomplish my object, of bringing about Christian unity, I must tell nothing but the truth, and this is what I intend to tell the truth and nothing but the truth. Now, if you believe me in what I have said about my experiences with the Church, when I was

bedridden, and it was believed I would never get off the bed again alive, then must you not believe what historians have said about the way Calvin caused the burning of Servetus, and the Catholic Church of the burning of Huss, Savonarola, and others, and would have burned Luther if it could have gotten a hold of him? And why were some of them burned at the stake? Was it not because they denounced the lax morals in the priests in some localities, and the corruptions of the Church? Even Catholic writers admit this to have been a fact before the Reformation. "It cannot be denied that corruption of morals prevailed in the sixteenth century to such an extent as to call for a sweeping reformation, and that laxity of discipline invaded even the sanctuary." * * * What was the Council of Trent but a great reforming tribunal? Most of its decrees are directed to the reformation of abuses among the clergy and the laity." 31:47. It, [reformation] was no doubt particularly needed when Luther set about his self-imposed task." 45:357. When we read, then, that "John Huss' impassioned condemnation of the iniquitous sale of indulgences called down on him the papal excommunication," (46:275,) have we not reasons for believing it? and especially if a Catholic writer says of him that "he was a seditious priest, of Progue, who commenced reformer in Bohemia, as Luther did afterwards in Germany?" 47:56. And what started Luther a "reformer" but his attack on the sale of indulgences? Here it is from a Catholic writer. "I will not deny that Indulgences have been abused; but are not the most sacred things liable to be perverted? This is a proper place to refer briefly to the Bull of Pope Leo X. proclaiming the Indulgence which afforded Luther a pretext for his apostasy. Leo determined to bring to completion the magnificent church of St. Peter, commenced by his predecessor Julius II. With that view he issued a Bull promulgating an Indulgence to such as would contribute some voluntary offering toward the erection of the grand cathedral." 31:434. As I will devote a separate chapter to Indulgences I will not touch on this now. Now, if it is asked why John Huss was burned for the same offense against the Church which Luther committed, but for which Luther was not burned, it must be said because the community in which Huss lived, and Europe at the time, was more Catholic than that of Luther's. Luther (15:89) would have met the same fate of Huss and Savonarola had he not had the protection of some German princes, a protection which the other two did not have. This is the conviction and

conclusion any impartial reader of history must come to, when taking into consideration the different states of thought, and the different surroundings in which Luther and Huss lived. Well, then, if the further back we go we find that the mode of dealing with "heretics" was more severe and different from what it is now, we must come to the conclusion that at the time of Jesus' sojourn on earth the persecution of heretics was by death on the cross, for crucifixion was then the mode of punishment for heretics and "seditious" persons, and was not Jesus regarded as a "heretic" and "seditious" person by the Jewish priesthood, whose corruptions and hypocrisies He attacked and denounced, and because he taught a different view of what serving God meant from that of theirs? And were not the surroundings of Jesus strongly Jewish? Well, do you now perceive the reason or answer "Why was Jesus crucified," if He was not crucified to "appease the wrath of an angry God," or to make "satisfaction for all sins of all men," or as a "price of redemption," or to "redeem us from the slavery of the devil," or as a "substitutionary sufferer that we may live?" Is it plain and comprehensible to you now "Why was Jesus crucified?" And did not the high-priest say that Jesus "hath spoken blasphemy," when he said: "Henceforth ye shall see the Son of Man sitting at the right hand of the power of God, and coming in the clouds of Heaven?" Matt. 26:64-65. And did not Moses give the Jews a law to put to death "he that blasphemeth?" Lev. 24:16. And when Paul preached Christ was he not apprehended as a heretic? For could he otherwise have said: "But this I confess to thee, that according to the sect which they call heresy, so I serve the Father and my God," (Acts 24:14,) if he had not been accused of being a heretic? And had not forty Jews, before Paul appeared before Felix the governor, "bound themselves under a curse, saying: that they would neither eat nor drink till they had killed Paul?" Acts 23:12. And they would have done so had Paul not been sent, at "the third hour of the night" (Acts 23:23) by the tribune to Felix the governor. It may be seen, then, that Jesus was regarded by the Jewish priesthood as a blasphemer, heretic, and a seditious person, and as they believed they were the preservers of the people from so-called impostors and teachers of false religions—just as the Catholic Church did for centuries believe she was the guardian of the people's beliefs, and would preserve them from "heretical" and "seditious" priests and reformers, by burning them at the stake, casting them into prisons, etc.,—they believed it their duty to

remove all such persons, and as crucifixion was the mode for doing this, at that time, they caused Jesus' removal by having him crucified.

Now, when I made this discovery, that Jesus was crucified for the reasons given here, I underwent a complete revolution of my view of the Atonement. It completely destroyed the Atonement as a doctrine of faith for me, and has made it appear to me as a species of error, superstition and blasphemy. And if my reason and understanding, or intellect, have led me to this conviction and conclusion, and it is not the truth, then I do not see how God can escape impeachment for endowing me with faculties that have led me into error, by making use of them. And are we not to use them? Have we not Bible warrant for asking for wisdom and understanding? "The Lord will give thee in all things understanding." 2 Tim. 2:7. "If any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him." Jas. 1:5. And is this not what I have daily been asking for in my prayer, already mentioned? And is this the way God answers it by leading me into error with the very things for which I have asked, if the conclusions and convictions I have arrived at through them are not the truth? And if it is said that it was the devil who led me into error, after praying to God to reveal to me the truth, then what becomes of the doctrines of prayer and the preservation from the onslaughts of the devil by our so-called guardian angels? Is the devil more powerful, and more anxious to ruin us, than is the guardian angel to save us, and can therefore override the protection the guardian angel would give us? What does a guardian mean? Is it not like one who has been placed over a child to watch and protect it from being destroyed or run over by dogs, horses, street cars, etc., even though the child should want to run after them and away from its guardian?

A priest once, in his sermon, gave an illustration on the providence of God over us by saying: "As a mother watches over her child who is playing near a river bank so that it will not get so close as to fall into it with the caving earth, so likewise God protects us from going to destruction when we would rush into danger." Is that true, if the devil has led me into error, if in error I now am? And if the guardian angel, a friend of God and man, has more power than the devil, the enemy of God, and is not indifferent about our destiny, and is as anxious to save us as the devil is to destroy us, can it then be said that it was the devil who led me into error, if in error

I am now, after praying to God to reveal the truth to me? It will not do to say that it is because I am an apostate of the Catholic faith that my prayer has been ignored, and I was, therefore, given over to the devil, for I was not yet an apostate to the Catholic faith when doubts arose in my mind as to the truth of the teachings of the Catholic Church on the doctrine of eternal damnation, which was the entering wedge to further doubts, as already stated, in my mind, and when this doubt first arose in my mind I prayed, saying: "O God, reveal to me the truth," instead of doing as the priest told me to do under those circumstances, and that was to say: "My God, I believe!" which would have been a lie had I said that. One can not doubt a thing and at the same time say: "I believe it," without telling a lie, can one? Well then if I have established my right to, and am justified in using my understanding in trying to arrive at a conviction have I not the same right then to use the faculty of reason also in connection with it? Do not theologians say we have a right to use it? See what they say about it. "Man's reason is a gift of God, and God requires him to exercise and use it, and not throw it away. And he will one day ask him to give a strict account of the use he has made of it." 39:57. Has the Catholic Church made use of reason and common-sense when she tells us that "so great is the enormity of one mortal sin, that * * * God could not be appeased except by the shedding of the Blood divine, by the death of His only begotten Son," that for a sin of a moment, unrepented of, one must suffer "the pains of eternity," and that God, at the cry of the damned for annihilation, "is deaf to their cries," yet one can, in confession, "by one act of obedience and humility" cancel "a whole life of iniquity and rebellion?" a. f. y. 7:78, 241, 266, 393. "Reason is not ruled out by revelation. You may, you must, be required to believe much which reason could not have discovered for itself; but you are not required to believe anything that is contrary to reason. You are never in religion to act irrationally, that is, without or contrary to reason. That were sheer madness and mockery of God!" 48:158. Is that not a mockery of God to say that Christ redeemed us "from the slavery of the devil" (30:117) yet the devil gets all of ninety thousand souls excepting eight? a. f. y. 7:337.

When during the Reformation, in the controversy with Zwingle and his followers over Transubstantiation, Luther, in defending it, said: "I reject reason, common sense, carnal arguments, and mathematical proofs," (15:485) did he, or did he not, act "irrational," and in

"sheer madness and mockery of God," and stultify his intellect when he said that? a. f. y. Yet it is the intellect, "carnal argument," with which I will demolish the doctrine of Transubstantiation, and with "mathematical proofs" that I will do the same to what non-Catholics call "Mariolatry"—the invocation of the Blessed Virgin.

Well, then, if the reason and the understanding convince me that Jesus was crucified, not for the reasons given by theologians, which I have mentioned a number of times, but because He preached against the "corruptions and avarice of the Jewish Priests," which "brought on Him the hatred and vengeance of the whole order of the priesthood;" (44:10) for denouncing "formalists who held rigidly to the letter of the law," and who added "observance to observance and rule to rule;" (40:12) "for teaching doctrines which were heretical to those which God's own chosen priesthood had been taught to regard as divine and infallible, and that, too, by the whole Old Testament; and was crucified by these very priests who, according to the Old Testament, were the God-appointed expounders of His word;" for hating "Jesus because He" did away "with some of the most cherished dogmas of Judaism;" (34:103)—as for instance, "I will have mercy, and not sacrifice" (Matt. 12:7)—and, finally, because He was regarded as only a "wine bibber, a gluttonous man, a friend of publicans and sinners, a Sabbath-breaker, a blasphemers," (37:360) must I then believe it? And did the Jews not have a law (Lev. 24:16) that blasphemers should be put to death? If, then, my solution is correct—because it appeals to the reason and understanding—why Jesus was crucified, what becomes of the doctrine of the Atonement? Does it not turn out, what I said it would, a species of error, blindness, superstition and blasphemy? a. f. y. I will now give you the same illustration, which I have already used, but in a different light to bring it nearer home to you, why was Jesus crucified, if not for the reasons given by theologians, but for the reasons which I gave. Supposing this man, whose adopted children were leading such a wayward, corrupt, drunken, and quarrelsome lives that if they did not change or reform themselves they would eventually all go to ruin, perish, he, out of love and sympathy for them, sends his only son to them to exhort, admonish, and persuade them to try to lead different lives, but they would have none of his, or have him as a peace-maker, and would treat him as peace-makers are often treated now-a-days, that is, by killing him. That is just the reason God sent Jesus to His children

on earth and is just why He was treated as He was, as the son in my illustration was treated, that is, put to death, because they did not want his reforms. Is this not, then, a plain, reasonable, and comprehensible solution, such as I have given of it, of why was Jesus crucified? And is this not in strict accord with "God so loved the world, as to give His only begotten Son; that whosoever believeth in Him, may not perish, but may have life everlasting?" John 3:16. The following is also in concord with it: "In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins." 1 John 4:10. This "propitiation for our sins" was not to win over, or gain by favor, God's mercy or forgiveness of sin, or to appease His anger, for as it says, "He hath first loved us," and when we love anyone it is not a propitiation, conciliation, of us to the one we love, but of the one we love to us. It is in the wrong interpretation placed on the word "propitiation," conciliation,—which is to win over the one we love—that all the error has arisen about "satisfaction" to God for sin. The parable of The Prodigal Son completely vitiates any such theory of the Atonement as is that of it of the theologians, and it is in full accord with my view of it. It was God's love for free-will mankind that was going to ruin, perishing, from false theories of what constitutes an "abundant life" that Jesus was sent, and in giving His life for a redemption of many it does not mean redemption from the curse of God, nor of the slavery of the devil, but from their depraved, slavish, and corrupt appetites, passions and false ideals of what constitutes a healthy, joyous, and peaceful life. Those who accepted Jesus were redeemed, then, in the manner just mentioned, and they would have been redeemed, if they accepted the teaching of Jesus and practiced them, just the same whether Jesus had been crucified or not. With this explanation of what redemption means these passages then become plain and comprehensible. "Even as the Son of Man is not come to be ministered unto, but to minister, and to give His life a redemption for many." Matt. 20:28. "Who gave Himself for us, that He might redeem us from all iniquity, (not the curse of God, nor the slavery of the devil) and might cleanse to Himself a people acceptable, a pursuer of good works." Titus 2:14.

Probably the most difficult passage to get around in attempting to destroy the doctrine of the Atonement and Redemption, in the theological sense, is this one: "Christ hath redeemed us from the curse

of the law, being made a curse for us." Gal. 3:13. But if we read verse eleven of the same chapter the difficulty is removed if we substitute the word "principle" for the word "faith." "But that in the law no man is justified with God, it is manifest: because the just man liveth by faith." A man who is honest, sober, moral, etc., only because it is the best policy, and thereby escapes the laws against their violation—which are in one sense a curse to him, he having been made virtuous by an act of Parliament, or by the fear of an efficient police force—and is not virtuous because of faith in God—principle—is not "justified with God," is he? He is like some Catholic saints who were virtuous because their fear of hell was such an "effectual bridle" to the "inordinate passions." 11:254. Now, this is just the curse Jesus came to redeem us from, by teaching us to do right—be just—according to faith—principle—and when we can do this then we are redeemed from "the curse of the law," and it can be said "the just man liveth by faith" Is this plain to you now? If it is, is not then the doctrine of the Atonement completely demolished? I will close this chapter by quoting and commenting on the following passages: "For every one shall bear his own burden. * * * Be not deceived, God is not mocked. For what things a man shall sow those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the spirit, of the spirit shall reap life everlasting." Gal. 6:5, 7, 8. It does not say, "For every one shall bear his own burden, unless he accepts the ready pardon Jesus perfected by His death on the cross," does it? Nor does it say: "For what things a man shall sow, these also shall he reap, provided he does not accept the ready pardon provided by the crucifixion of Jesus; for in that case he will not reap what he sows, but may then sow in the flesh and reap of the spirit," does it? Well, then, is there a single vestige left of the doctrine of the Atonement, either according to reason and understanding, or according to Scripture, and have you not now a nobler conception of God's character than you had of Him before reading this book so far as to here? a. f. y. I will try to make you have a still more nobler conception of Him after the doctrines of a devil,—whose envy is the "cause of all our woes," (41:108)—and of Original Sin, have been demolished.

The next subject we will consider or examine, and which will principally concern only the Catholic Church, will be that of the Sacrifice of the Altar, or Holy Mass, with its accompanying doctrines of Transubstantiation—the Real Presence,—and the Eucharist.

CHAPTER III.

THE MASS.

It seems it is almost superfluous to devote any time and space to a subject, whose foundation stones rest on the doctrine of the Atonement, and which in the previous chapter I have demolished with the "arms of the intellect." But as I stated in the preface that I would rather have ninety-nine points to spare than to fall short one of accomplishing my object, I will devote some time and space to the subject of the Holly Mass, in order to so pulverize it that its atoms of remains can not be gathered together again forever. With the Mass, and its concomitants, out of the way, one more so-called impenetrable barrier to a union between the Catholic Church and the "separated brethren," will be removed. As the Mass is regarded by Catholics as the "center of the Catholic religion," (49:34,) the "acknowledged institution of Jesus Christ," (31:359,) the "sun of the Catholic Church," (7:145,) and where there is no Mass "there is also no Christianity," (49:7,) the subject can not very well be put aside without a thorough examination and an unsparing analysis of it. The reason the Mass is held as being of such great excellence, is because it is looked upon by the Church as a sacrifice "identical with that offered on the cross of Calvary," (49:36,) nor at all "distinct from it," and "identical with it * * * having the same victim and High Priest—Jesus Christ," (31:356,) and in which He offers Himself "for the same reasons for which He offered Himself on the cross" (13:71; that it is a "Sacrifice of Propitiation for our many offenses against" (28:847) God, and that by it, if "with sincere heart and right faith we approach penitently to God, 'even great sins are forgiven.'" 51:13.

As I have demolished the doctrine of the Atonement, in the previous chapter, it may be seen, then, from the foregoing quotations, the Mass, resting on the Atonement, has no more worth, or would be any more pleasing to God than would be representations of the crucifixion of Sts. Peter and Paul, or of the burning at the stake of

Huss, Savonarola, and Servetus, or of the beheading of Sir Thomas Moore and Mary, Queen of Scots, or of the killing of the Salem witches, or of the painting and tarring and feathering of Dowie elders. But even granting that the Atonement had been entirely ignored in the matter, the Mass otherwise cannot stand the test of a searching analysis. After the sacrificial nature, or view, of the Mass is eliminated one remaining fundamental in it is Transubstantiation. If this doctrine of Transubstantiation can be successfully undermined then the whole superstructure of the Mass, and its concomitants, must collapse. This I will now attempt to do. It was after I read "How long does Christ remain present with His Sacred Flesh and Blood? As long as the appearances of bread and wine continue to exist," (30:260,) that I asked myself a question which was just one too many for the good of the doctrine of Transubstantiation. It was this "What becomes of Christ—God—after the bread and wine have disappeared,—no longer exist?" An innocent question, but it cannot be answered without involving the doctrine of Transubstantiation. But two answers can be given to this question, neither of which can stand the test of the intellect. One is, that Christ—God—leaves us again whole and entire, after receiving Him in Communion, and the appearances of bread and wine no longer exist. The other is, that He is absorbed to annihilation by the soul of man, just as the body assimilates—annihilates—the food that is properly taken into a healthy stomach. I will first give some quotations to show that the Church teaches that Christ, yea, even the Trinity, is contained in the Eucharist, before I will analyze the first answer "that Christ—God—leaves us again whole and entire, after receiving Him in Communion, and the appearances of bread and wine no longer exist." "Why does the priest raise the bread and the chalice to the view of the people? The priest lifts up the host, and then the chalice with the precious blood, in order that the faithful may see it and adore the Saviour now present under the forms of bread and wine." 52:72. "In the Holy Eucharist do we receive Jesus Christ Himself whole and entire? A. Yes; we receive Jesus Christ Himself whole and entire." 13:65. "With eyes tremblingly raised to the great White Throne, the priest holds up before God this earthly bread, that in a few moments he, a creature made of earthly dust, is, by the power given him from on high, going to change into the food of angels,—nay, into the very celestial God himself." 51:30. "Bread that comes from the clay of the earth going to be

changed [at Transubstantiation] into 'the true God of true God, the true Light of true light.' " 51:41. "We are to adore the Most Holy Trinity in the Blessed Eucharist." 11:273. "The Ecumenical Council of Trent expressly declares: * * * 'if any one denies that the Holy Eucharist truly, really and substantially contains the Body and Blood, the Soul and Divinity of our Lord Jesus Christ, therefore the whole Christ, and asserts that it is only a sign or figure without virtue, let him be anathema.' " 5:423. "Our Lord Himself has rested upon your tongue in Holy Communion." 53:Aug. 22, 1900. It may be seen, then, from these quotations, that the Eucharist is held by the Catholic Church as the Saviour, Jesus Christ, celestial God, God of true God, the Most Holy Trinity, and Our Lord.

We will now analyze the first answer to the question of, "what becomes of Christ—God—after the bread and wine have disappeared, —no longer exist?" This we said was that "Christ—God—leaves us again whole and entire, after having received Him in Communion and the appearances of bread and wine no longer exist." We must admit that if Christ is 100 per cent substance when received in Communion, He must, when the appearance of bread and wine no longer exist, and He leaves us again whole and entire, take 100 per cent of substance with Him, must He not? It will hardly be admitted that the soul of man can extract substance from the soul of Christ—God—so as to make him any less than a Christ of 100 per cent substance, for that would make man as powerful over Christ as the healthy stomach is over the food taken into it. Now, we may ask, how is the soul nourished if it has not extracted any substance from Christ—God—while He was present, at the most, "fifteen minutes" (6:339) under the appearances of bread or wine, and has left us again "whole and entire," 100 per cent substance? Would a sick body be nourished by a glass of milk taken into the stomach, which was almost immediately, after having taken into it, vomited out again "whole and entire?" It may be seen, then, that the first answer to the question of "what becomes of Christ—God—after the bread and wine have disappeared, no longer exist," is not tenable, beyond the peradventure of a doubt, if the soul is to be nourished at all by Communion, the literal eating of the Eucharist.

I will now give some quotations to show that Christ—God—must be absorbed to annihilation, assimilated, just as food is by the stomach of the body—else, why daily communion by the priests?—before

examining the other answer that "He is absorbed to annihilation by the soul of man, just as the body assimilates—annihilates—the food that is properly taken into a healthy stomach."

"You can say with truth, especially after having received Holy Communion, that the blood of a God flow in your veins." 7:88. How can the "blood of a God" flow in one's veins unless He has been assimilated? "My soul, thou art about to feed [in Communion] upon the blessed body of Jesus. And hast thou well considered what thou art, and who God is?" 49:217. What does it mean to "feed upon" a thing unless it means to assimilate it? Does it not here say plainly "feed upon the blessed body of Jesus?" It does not say that one is to imbibe His words—which is the real "Bread of Life"—and assimilate them, but the literal eating of Jesus' body, and what can that be but assimilation—annihilation—of Jesus—God? "In a Recent number of the *Sentinel*, [of the Blessed Sacrament] the writer dwells upon the joy of spirit which is one of the fruits of frequent and worthy Communion. He tells us how the soul that has once tasted the sweetness of the Lord is no longer satisfied with lesser good. He closes with an appeal to souls to come frequently to Communion in order to know their Lord truly." 53: April 23, 1902. After I had read that, and received Communion, I took particular notice to see how the "sweetness of the Lord" tasted when I fed on His body, and His blood was to flow through my veins. Well, one time He tasted as though He had not been baked quite enough—a little soggy—and at another time He was pretty strongly seasoned with salt, presumably to make me one of "ye are the salt of the earth." Matt. 5:13. How can one taste the sweetness of a thing without assimilating it? How; then, can one taste the "sweetness of the Lord" without assimilating Him, if it is through receiving Him in Communion that this is done, and we feed on his body, and His blood then flows in our veins? "Holy Communion * * * is for Catholics practically necessary for the nourishment of the soul, for the extirpation of vicious habits and the formation of solid virtue, and for perseverance to the end." 45:195. Now, how is it possible to nourish the soul so it can extirpate "vicious habits," and can form "solid virtue," and to persevere unless the soul has extracted substance from the assimilation of Christ—God? For if the soul has not extracted any substance from Christ, while the appearance of bread and wine yet remained, and Christ left again "whole and entire"—100 per cent substance—when the forms

of bread and wine disappeared, then how is it nourished? It may be seen, then, that the only way the soul can receive any enduring nourishment from Communion would be for it to assimilate, which means absorption of the Body and Blood, Soul and Divinity of Jesus Christ, just as the body absorbs the nourishment assimilated or extracted by the stomach from the food taken into it. Is this not so? But now let us see what such a view of the matter would mean. It would mean that the finite absorbs the Infinite; the lesser containing the Greater; the creature assimilating the Creator; the soul of man absorbing the Soul of Christ—God, and the part containing the Whole, would it not? Will you admit that? Hardly. Well, then, what does Transubstantiation turn out to be? Is it not another error, a species of blindness? a. f. y. Now, this great gigantic structure of error, that of Transubstantiation, Eucharist, and the Mass rests on this passage, "This is my body." Matt. 26:26. I know nothing of the Greek language, but it seems that at the beginning of the Reformation, Zwingli, who understood the Greek language, and who would not reject and stultify his God-given faculties, as Luther did when he said: "I reject reason, common sense, carnal arguments, and mathematical proofs. God is above mathematics. We have the Word of God; we must adore it [Real Presence] and perform it!" (15:455) must have been right after all in his controversy with Luther about Transubstantiation, when he said "that there is no other word in the Greek language than *sorì* (is) to express 'signifies.'" 15:346. From what I have already said about Transubstantiation it looks as though the heresy of Zwingli is the truth of to-day, does it not? a. f. y. And now to prove to you that it is the truth to-day we will see what "Except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you," (John 6:54) means. If this passage is to be taken literally, then, what becomes of children who die between seven years—the supposed age of reason—and the age of twelve, who have not received Communion yet, and, therefore, have not complied with the divine precept "Except you eat the flesh of the Son of Man, and drink his blood," they have not life—everlasting life—in them?

What is the difference in the meaning "Unless a man be born again of wafer and the Holy Ghost, he cannot enter into the kingdom of God,"—(John 3:5) which is believed to mean Baptism—and "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you,"—which is believed to mean Communion?

Does it say, "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you, provided you have not been born again of water and the Holy Ghost, in which case you shall have life in you anyway?" If it does not say so—and it does not say so—then what becomes of those children who die between the ages of seven and twelve, and who have not made their first Communion? It will not do to say that the child must understand what it is doing, therefore, it must first be instructed into the mysteries of the Eucharist, for how can any one ever understand that which is "superintelligible?" "The Real Presence, as held by the Catholic Church is altogether * * * superintelligible." 35:86.

Has a ten day old baby more understanding, that it can tell when it hears the voice of the Spirit mentioned in John 3:8, and is therefore ready to be baptized, than has a child of eleven years and nine months old, who is in the sixth grade, of John 6:54, but who is not permitted to make its first Communion because it has not attained to the age of twelve years, the age the Church has made as a rule or law before which it can not make its first Communion, in order to keep it in the Catholic schools as long as possible? If it has not, it can not be "born again" as Jesus meant it. Yet the child is baptized, but the eleven year and nine months old child is not allowed to make its first Communion. Where is there warrant in the Bible for such fast and loose way of playing with Scriptural divine precepts? There is none; the Catholic Church is too much of a human invention to be consistent in its literal interpretations of Scriptural passages. If she were guided by the Holy Spirit, as she claims she is, would she have changed in her view of the interpretation of John 6:54, because she does not administer Communion until the child has attained the age of twelve, while in the primitive days she gave it to infants? "In the primitive days of the Church, the Holy Communion used to be imparted to infants, but only in the form of wine. The priest dipped his finger in the consecrated chalice, and gave it to be sucked by the infant. This custom prevails to this day among the schismatic Christians of all the Oriental rites." 31:347. "The practice has prevailed at some times and places of giving Communion even to infants." 45:346. How is this for a Church which claims it is unchangeable, and that no one could prevail on her to change "one i-o-ta" in anything? It will not do to say that it was on account of the fear of spilling some of the sacred elements—therefore the Lord—that the

practice of giving Communion to infants was abolished, for to this day the Lord is liable to adhere to linens in small particles. "Silence should be observed in the Sacristies; or at least we should speak in a low voice, because the Sacristy is part of the Church, and it might be that our Lord is there really present in some small particle of the consecrated Host, adhering to the sacred linens." 36:17. Now if our Lord is liable to be spilled by adhering to "linens in small particles," and "this holy mystery must be believed, and can not be comprehended" (5:421) anyway, then why does not the Church interpret John 6:54 as literally as she does John 3:5, and administer Communion to infants, as she does Baptism to them? Does this not prove that she is just as much a "human invention" as is any Protestant Church to which she applies that accusation? a. f. y. Had Jesus not explained His meaning in "It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life," (John 6:64) of "Except you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you," we would have no alternative left but to take Him literally in this latter quotation of His. But this is the key to His figurative speech, in which the Bible abounds much, that the spirit of the letter He uttered meant imbibing—eating—His spirit and life. Now, how would you put on the spirit and life of any one? Would you, for instance, in wanting to put on the spirit and life of Father Damien, or of Abraham Lincoln, make a representation of them in some eatable article and eat it, or make a badge with their photos on it and wear it, or would you get books giving a history of their lives, read them—eat them Scripturally—imbibe their spirit and life, and imitate them through the operation of the mind by an act of the will? Is this not a plain, reasonable, and comprehensible solution of this so-called mystery of eating the flesh and blood of Christ, the putting on His spirit and life? When Jesus said: "My flesh is meat indeed: and My blood is drink indeed: he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him," (John 6: 56, 57) was it to be taken differently from that when He said: "My meat is to do the will of Him that sent Me, that I may perfect His work?" John 4:34. Is one to be taken literally and the other figuratively? If so, by what rule of logic or process of reasoning, is it done? There is none. The Church has simply erred in taking the letter for the spirit of Jesus' teachings. When Jesus said: "I am the living bread which came down from Heaven. If any man eat of

this bread, he shall live forever: and the bread that I will give, is my flesh for the life of the world," (John 6:51, 52) He did not mean that we should eat Him literally, but it meant eating—imbibing—His teachings—the Gospel, the Bread of Life, the Word or Will of God—and the bread, His flesh for the life of the world as an example and a sacrifice—in the same sense that the son, of my illustration in a former chapter, sacrificed his life to the saving of the adopted children of his father—all of which we were to manifest in our flesh—spirit and life—through the operation of the mind by an act of the will, by imitating—putting on—His spirit and life. Is this clear to you? It is the same as if this book could talk and would say to you: "I am the word, spirit, and life of John Hunkey, he that eateth me—reads and imbibes what I contain or say—shall live, manifest the spirit and life of John Hunkey, through the operation of the mind by an act of the will." Now, the Church has, as it were, taken Jesus,—the book—eats Him literally, the same as if you ate this book literally, and she believes by doing this she puts on Christ—His spirit and life—the same as if you literally ate this book you would be putting on my spirit and life. Do you see the point now which I wish to make. If you do, is it not plain to you now, the error of the Church's teaching of the manner in which Christ is put on? To give you in a nutshell the error in the Church's interpretation of what constitutes the putting on of Christ, by taking the letter for the spirit, I will quote you the Holy Father, Leo XIII., himself: "He alone is able to fulfil the duties of a Christian life who has put on Christ, and Christ is not put on except by the frequentation of the Eucharistic table. For by this does Christ dwell in us and we in Him. * * * Given at Rome, in St. Peter's, this tenth day of January, 1900, the twenty-second year of our Pontificate. Leo XIII., Pope." 53: April 4, 1900. [According to this, children under twelve years of age, who have not made their first Communion, can not "fulfil the duties of a Christian life," hence are not Christians.] Is this not an apparent, palpable, and unmistakable error? If he had said: "Christ is not put on except by the imbibing of His words—the Gospel, the Bread of Life—and manifesting them through the operation of the mind by an act of the will, by imitating Him in His spirit and life in our own daily lives," then one would be constrained to admit that the appellation "eagle eye" was quite appropriate to apply to him, in discerning an error in doctrine, as well as seeing that "nowadays a venal press is working great harm

everywhere by its total lack of principle," and that "His Holiness, Leo XIII., with his eagle eye, sees this, and he takes every occasion in season and out of season, to encourage and foster Catholic writers and the Catholic press." 54:29, Sept. 1902. Here is another sample of "eagle eye" discernment. "The Blessed Eucharist is literally what our Lord calls it—"The Bread of Life," for individual souls and for the entire Church. His most magnificent promises are made with regard to it. The chief source of faith, hope, and charity, Pope Leo calls it." 55: Oct. 1902. Instead of discerning errors with his "eagle eye," he promulgates them by as much as saying that Christ can not be put on any other way than by frequenting the Eucharistic table. Is that not so? a. f. y. If he had said: "Christ is also put on by the frequentation of the Eucharistic table," then it would have been a different proposition. But when he says: "Christ is *not* put on except by the frequentation of the Eucharistic table," then is he, or is he not, wide of the mark of being a Holy Spirit guided and preserved from error, Infallible Vicar of Christ? a. f. y.

We will now examine a text which is fatal to the doctrine of Transubstantiation and Eucharist.

Jesus said: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him." John 14:23. It does not say, "If any one love me he will keep my word, and my Father will love him, and he will come to us, and we will make our abode with him, by eating my flesh and drinking my blood," does it? But it says distinctly, "we will come to him," does it not? Well, then, supposing a person loves Christ, by keeping—doing—His words, and by so doing He and the Father come to one and make their abode with one, how can one then receive God under the veil of the Eucharist when He already abides in one? It would be like your friend A was in your house visiting you, and you should get word to the effect that if you did a certain thing your friend A would come to visit you when already with you. Is this not so? How can your friend A come to you under any representation when already with you? How can God come to you under the representation of the Eucharist when already dwelling—abiding—with you? Can a "creature made of dust" compress more substance of God into a bread wafer than already fills all space? When was the order of creation reversed, that at one time God spoke and "slime of the earth" (Gen. 2:7) became man, and now man—priest speaks and "slime of

the earth" (51:42) becomes the "celestial God?" One might exclaim with the priest, and say, "Great God!" what is the matter with the giant intellects, the well educated the deep-thinking minds of the prelates of the Church, that no one should have discerned the erroneous, idolatrous, and blasphemous nature of Transubstantiation, Eucharist, and the Mass? Or have some discerned it, but for policy's sake or expediency, refrained from acknowledging it, as Luther related the priests of Rome, on a visit there, gave him some samples of what kind of reverence they had for the Eucharist, showing that they had discerned the nature of it or they would not have treated it in the manner they did.

"They [priests to Luther on his first visit to Rome] related, amongst other things, laughing, and priding themselves upon it, how when saying Mass at the altar, instead of the sacramental words which were to transform the elements into the body and blood of the Saviour, they pronounced over the bread and wine these sarcastic words: 'Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain;' then continued they, 'we elevate the pyx, and all the people worship.' Luther could scarcely believe his ears." 15:53. Here is some more of it, that makes it appear rather suspicious that some have not discerned the error of the doctrines under consideration. "All our readers know how, at the time of the French revolution, priest after priest came forward to declare that his doctrine, his ministry, his whole life, had been a lie, a mummery during which he could scarcely compose his countenance sufficiently to carry on the imposture." 56:109.

Now, I do not accuse any Church prelate of duplicity or imposture, because I had an experience with a priest once which leads me to believe that they can scarcely be accused of hypocrisy. It was while I was bedridden, and when I still believed in praying to the Blessed Virgin, that I prayed so earnestly for relief from my affliction that I weighed every word that I uttered. Well, on this occasion I prayed under those circumstances and state of mind, that when I said: "Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ," the thought came to me, whether one was worthy to receive the promises of Christ which pertain to the life to come, when one was not worthy enough to realize His promises which pertain to this life? I had prayed and prayed, yet I could not realize the promise of Christ which pertains to this life, and which is this. "If

you then, being evil, know how to give good gifts to your children: how much more will your Father, who is in Heaven, give good things to them that ask him?" Now, here is a promise of being given good things if one asked for them. Well, I had for years, when I had not even heard of Christian Science, prayed for health, because I had learned to know that doctors and medicines were powerless to give it to me—and I also entertained hopes that if my health were restored again I might yet prove myself worthy of that Irish girl, of whom I already have made mention, and be permitted to go through life with her, hand in hand as her companion, to share with her her joys and sorrows; you may know then that I prayed earnestly—yet I never received the promise made by Jesus about receiving "good things" from God, by asking him for them. Would it not have been a good thing for me, if the teachings of the Catholic Church were true, that apostates to that Church will be damned forever, if I had received the health I prayed for years ago, and would thereby have never lost my faith? Well, in a few days after this thought came to me, about being worthy or not to receive the promises of Christ, the priest called to see me, and I told him about this thought coming to me. He said, "that was indeed a good thought to meditate on, but it had never occurred to him." He also said, "I hope you will get well and become a priest one day, for one with such a good thought ought to make a good priest." (Well, you can imagine what kind of "good priest" I would make now.) It may be seen, then, from this incident that priests may be so engrossed in matters of different kinds, so as not to give that serious, earnest and deep thought to questions of doctrine that one would who cannot do anything but lie bedfast and read, think and reason, undisturbed, as I did, for a few years. Therefore I do not accuse priests of hypocrisy in matters of religious doctrines and practices, yet it does appear marvelous to me that the many errors I have discerned in the Church have never, or should never have, been discerned by any Church prelate of giant intellect, deep learning, or "eagle eye." Some of them are, no doubt, well versed in the Greek and the Latin languages, and if there is any truth in the statement made by a professor when he said: "You can not study Latin or Greek for any time without acquiring the power to think on clearer cut lines and to reason more clearly. You are studying a language that permits no nonsense," (57: April 19, 1901,) then, indeed, is it most marvelous that no one has discerned the errors which I, with no more

knowledge of Greek or Latin than a ten-day old Catholic baby has about being "born again" have discerned. One may ask, what kind of studying do ecclesiastical students do if they "are usually obliged to devote from ten to fourteen years to the diligent study of the modern and ancient languages, of history and philosophy, of the great science of theology and Holy Scripture, before they are elevated to the sacred ministry," (31:452,) and what kind of reading matter does a priest read if he "is an omniverous reader," 57: July 5, 1901,) and no one of these should discern the errors in the Catholic Church which I have discerned? No doubt the latter part of Matt. 6:23, if we substitute the word "error" for "darkness," may properly be applied to those who study so much and never discern anything wrong. "If, then, the light that is in thee be darkness:—error—the darkness—error—itself how great shall it be?" I suppose I have said enough so far to satisfy any rational, thinking, and reasonable mind that the Mass, with its concomitants, is an error, idolatry, and blasphemy, but as the subject under consideration is of such great importance to the Church, both in its religious nature and in its financial value, I will devote more time and space to it so as to—as stated in the beginning of this chapter—"pulverize it that its atoms of remains can not be gathered together again forever." I believe that to do so is indispensable if I wish to accomplish my object, that of Christian Unity, or the union of the Churches. If I do not succeed in accomplishing my object, with the "arms of the intellect," then, I do not see how it is possible to do so in any other way. God gave us the faculty of the intellect, or understanding, and to me it seems it would be just as great a sin and an impeachment of the wisdom and benevolence of God to reject it, as it would be to destroy one's eyes so as not to see, or to destroy one's ears so as not to hear. Therefore, I shall use the intellect, or understanding, wherever and whenever it can be employed, or used, and will not reject or stultify it, even if it results in my standing alone in the world and everybody would thrust a dagger into me if they had the chance to do so. I try to make myself realize what I am going up against when I go against the "wisdom and learning of eighteen hundred years of the Church," that I know I must meet every point possible, otherwise I might not succeed in accomplishing my object.

We will now begin with examining some of the points which the Church presents in its arguments for establishing its errors as truths. The Church says: "Sacrifice is the highest kind of worship." 35:87.

Is that true according to the following? "Obedience is better than sacrifice;" (I Kings 15:22.) "Offer up the sacrifice of justice;" (Ps. 4:6.) "A sacrifice to God is an afflicted spirit;" (Ps. 50:19.) "To do mercy and judgment, pleaseth the Lord more than victims;" (Prov. 21:3.) "For I desired mercy, and not sacrifice." Oser 6:6. If sacrifice was not the highest kind of worship in the old dispensation, and if God is unchangeable, can it be the highest kind now? Let us see what the new dispensation says about it. "If you knew what this meaneth: I will have mercy and not sacrifice: you would never have condemned the innocent." Matt. 12:7. "Present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service." Rom. 12:1. Does this sound like sacrifice is the "highest kind of worship?" a. f. y. "Be ye also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5. To whom was this epistle addressed because he said: "Be ye * * * a holy priesthood, to offer up spiritual sacrifices?" Read the whole chapter, and it will tell you. If every one then can offer up "spiritual sacrifices" then it does not require a sacrifice of the Mass, with Jesus Christ as its supposed victim, does it? Again: if the "Sacrifice of the Mass is identical with that of the cross, both having the same victim and High Priest—Jesus Christ," (31:356) does Jesus suffer again the agony He did while on the cross, and cry out, "My God, My God, why hast Thou forsaken Me?" Matt. 27:46. If not, then it is *not* the same sacrifice. And if He does go through the same agony every time a Mass is celebrated, then what kind of a God is that who would require the continual agony of His "well beloved" Son to keep down or appease His wrath? What blasphemy! "At every hour, then, in various parts of the world, this most perfectly holy Priest offers to the Father His blood, His soul, and His whole self for us: and all this He does as many times as there are Masses celebrated in the whole world." 49:42.

Do you not think it was about time some one became "presumptuous" enough "to put one's ignorance against the wisdom and learning of eighteen hundred years of the Church," and defend and vindicate God from such slanders and calumnies as the Church, unwittingly, let us hope, heaps upon Him? "By the oblation of this [sacrifice] God, being appeased and granting grace and the gift of penance, wipes out transgressions and *even great crimes*:' provided that, 'with sincere heart and right faith, we approach penitently to God.'"

(Council of Trent.) 51:13. This would be as if the human father of my illustration, in a former chapter, would require a representation of his infamous, reprehensible deed,—of requiring the death of his only beloved son to appease his anger, which was aroused by an offense of his adopted children—as a reminder to him that he may become softened and forgive an offense committed against him after the infamous deed of his had been committed. Is that your conception of God's character? Why, a human father who should have been guilty of such a mad, insane act, as requiring the death of his only son to appease his wrath, would, on recovering his sanity, exclaim: "For God's sake! do not remind me of that mad, infamous, reprehensible act of mine," should a representation be made of his act to remind him of it? Is that not so? Yet here is a God who, according to the Catholic Church, requires hourly representations of such an act in order to appease Him, so He can be in a mood to "wipe out transgressions." No doubt, God will forgive the Church, for she seems not to know what she is doing. The fact that Jesus said: "Do this for a commemoration of me," (Luke 22:19) does not imply that it was to be a representation of His ignominious death on the cross as a sacrifice to appease the anger of God, but as a sort of a memento of His love for us, in that He was willing to suffer for the privilege of showing us the way to a more abundant life. It was also a sort of a love feast symbol of the brotherly union of His followers. And this "love feast," as it were, was to be participated in only by those who proved themselves worthy of it by a Christ-like life, and not by going to Confession as the Church erroneously teaches. And those who did not prove themselves worthy of it by a Christ-like life—such as St. Paul spoke of as "infirm and weak among you, and many sleep," (1 Cor. 11:30)—and who would join in this "love feast" of the brethren in Christ,—body of the Lord, as followers of Christ were spoken of, "you are the body of Christ, and members of member" (1 Cor. 12:27)—not the body of the Lord in the bread and wine, would bring judgment on themselves for not discerning what was requisite in constituting the body of the Lord—"you are the body of Christ"—from the stand-point of a Christ-like life, by taking part in the "love feast," under such circumstances. Is this plain to you now what it means to prove oneself worthy to partake of the Lord's Supper—"love feast" of the brethren in Christ—and how and why some should bring judgment on themselves in partaking of it under certain circumstances? It does not say: "Not

discerning the body and blood of the Lord," but simply the body of the Lord, which means the body of the Lord according to "you are the body of Christ." Do you suppose that if the living water of Christ, as the Church teaches is only to be had in the partaking of the Eucharist, Jesus would have offered it to any one to drink when He had not yet instituted the Last Supper?

The following texts prove beyond the peradventure of a doubt that the receiving of the "Bread of Life" is not in the literal eating of the flesh and blood of Jesus in the Eucharist, but the imbibing—drinking in—of his words, the Gospel. "Jesus answered and said to her: If thou didst know the gift of God, and who He is that saith to thee, Give me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water." John 4:10. And "on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst let him come to me, and drink." John 7:37. It does not say anything about it that it would be given in time, but that it was to be had then and there. It implies that the drinking was the imbibing of what Jesus taught about what one must do to have the "abundant life." It is plain, then, to see that the Church has greatly erred in taking the letter for the spirit of Christ's teachings, in that she has taught the literal eating of the flesh and blood of Jesus, instead of the eating—through the operation of the mind by an act of the will, manifested in a Christ-like life—the spirit and life of Jesus, which was the spirit of humility, forgiveness, sympathy, and good will, and a life, which may be summed up in "He went about doing good." Which of the two interpretations appeals to your reason, intellect, and common sense the most, and which is the less erroneous, idolatrous, and blasphemous, the Church's interpretation or mine, of putting on Christ? a. f. y.

What chalice was it that Jesus had reference to when He said: "My Father, if this chalice may not pass away, but I must drink it, Thy will be done?" Matt. 26:42. It could not mean the chalice of blood He was going to make of wine at the Last Supper, for it says: "With desire I have desired to eat this pasch with you before I suffer." Luke 22:15. What did it mean then? It was a figurative way of speaking, and had reference to His sufferings. Well, then, if Jesus used figurative language in the one case might He not do so in others? And when He said "This is my body,"—which Zwingle has shown should really be translated this "signifies"—did He not use a figurative

expression, inasmuch as His body, like the bread, was, in one sense of the word, broken, and blood flowed from it while on the cross? My reason, intellect, and common sense convinces me, without the least shadow of a doubt about it, that I am right, and that the Church is in error in her interpretations of the subject under consideration. For had I the least doubt about the matter, I would be taking a terrible and awful risk, in that I might be committing the worst kind of a sacrilege and blasphemy in attacking the teachings of the Church on this subject, of so great importance to her and to her children, if she should be right and I should be wrong. Had I never asked myself the question, "What becomes of Christ when the appearances of bread and wine no longer remain?" I probably would never have been led to analyze the Eucharist as I did, and which resulted in the discovery that it is an error. When it says in the Bible: "Eat this book, and go speak to the children of Israel. And I opened my mouth, and he caused me to eat that book," (Eze. 3:1-2,) does that literally mean that Ezechiel opened his mouth and ate the book? Or, when it says: "Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." (Apoc. 10:9,) that St. John literally ate the book? Hardly. But it meant the imbibing of its spirit—contents—just as if I should say to you to eat this book, I would not really mean that you should literally eat it by chewing the leaves of it and swallowing them, but that you are to read it, and imbibe its contents—spirit. So likewise when Jesus said: "He that eateth my flesh, and drinketh my blood, abideth in me and I in him," (John 6:57,) meant the imbibing of His "spirit and life," (John 6:64), His teachings, the Gospel—the "Bread of Life,"—and not the literal eating of His flesh and blood. And now that this is what is meant by eating the flesh and drinking the blood of the Son of Man, does it not make it a fact that the "is" used in "This is my body," stands for "signifies," just as Zwingle claimed it did, according to the knowledge he had of the Greek language? And the breaking of the bread, did it not signify the breaking, in one sense of the word, of Jesus' body when on the cross blood flowed from it? Is not all this plain, reasonable, and comprehensible now? If it is, we will then see how weak some of the points are which are presented to substantiate the teachings of the Church on the subject under consideration. "Q. When Christ had finished these words, 'This is my body,' what was that which He then held in His hands? A. It was Christ's body

which He held in his hands. Q. Was this body of Christ His own real body, with His blood in it, and soul, and divinity? A. Yes; it was his own real, living body." 13:66-67. Any one using reason and understanding knows this is an utter impossibility; that no one can hold in one's own hands one's real self, yet one can hold a photo in one's hand which represents one's self, and this Jesus did of the bread He held in His hands which represented, by breaking it, the ordeal—breaking—of what His body would go through when on the cross. It is only with the eye of faith that this could be believed, that Jesus held his own body in His hands just as it requires Christian Scientists to make "Intellect a dethroned king" (58:188, Nov. 22, 1900,) with them, in order to believe their infallible teacher when she says: "God is all, there is nothing for Him to enter but Himself." 59:146-152. This would be like a sock that would turn itself outside in, which would be to "enter itself," would it not? Well, there is just as much sense—intellect—in saying a sock "entered itself" as for God to "enter Himself," or for Jesus to hold His own body in His hands. Is this not so? a. f. y. The Church says again: "This consecration [Transubstantiation] is effected on the altar during the holy Sacrifice of the Mass * * * when the priest in the name and by the power of Christ pronounces over the bread and wine the words which Christ Himself pronounced when he instituted this holy Sacrament. St. Ambrose writes: 'At the moment that the Sacrament is to be accomplished, the priest no longer uses his own words, but Christ's words, therefore Christ's words complete the Sacrament.'" 5:424. This would have a tendency, for the unthinking mind, to remove all doubts as to the priest's power to change the "slime of the earth" into the "true God of true God, the true Light of true light," (51:41-42,) by saying it is no longer the priest's word which does this but Christ's. For a test, then, to prove that such is the case, and that the priests have all the powers conferred on them which they claim they have, as, for instance, using Christ's words, "This is my body," which changes bread and wine into Christ's body; using Christ's words, "Thy sins are forgiven thee," which cancels sins, let them, then, in view of "Then, calling the twelve Apostles, He gave them power and authority over all devils, and to cure diseases. And he sent them to preach the Kingdom of God, and to heal the sick," (Luke 9:1-2,) go to the bedside of the incurable sick and use Christ's words, "Arise and walk," and we will then see if Christ's words will "complete" the cure or

healing. When every priest, who believes he can change the bread and wine into the body of Christ, can do this, go to the bedside of the dying and incurable sick and speak the words of Christ, "Arise and walk," and the sick then get up and walk, we will believe then that they can as readily change the bread and wine into the body and blood of Christ as they can cure or heal the sick. Is asking for such a test an unreasonable one, in view of the injunction that they have been sent to "preach the Kingdom of God, and to heal the sick?" "Oh," but it will be said, "that would be performing miracles, and that miracles were only to be used in establishing Christ's religion." Is this true, according to the healing which St. Paul did on the island of Melita, on which he and those who had been aboard the ship that was wrecked on their way from Asia to Rome, landed on, and he a prisoner? "And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him. Which being done, all that had diseases in the island came, and were healed." Acts 28:8-9. Did St. Paul preach Christ to the "barbarians" (Acts 28:4) of the island? Read the whole of the chapter and it will tell you, No. Again, is it not as great a—yea, a greater—miracle to change "slime of the earth" into the "God of the true God"—[which would be making God, yet He is uncreated and therefore an impossibility for the creature to make the Creator]—as it would be to go to the bedside of the dying young mother, whose infant daughter would lose her mother's care, guide, and influence in the attaining of a virtuous, noble, and Christian life, should her mother die, as is often the case, and speaks Christ's words to her, "Arise and walk," that she may do so? Or go to the bedside of the young husband and father who is dying, or who has a long lingering sickness, depriving his family of support, and speak to him Christ's words, "Arise and walk," that he may do so? Will the argument hold good that the "Church is no longer in need of such extraordinary testimony to the truth of her teachings" as were the "many miracles * * * in the first days of the Church," (5:376,) when at the time of "the first year of the Christian era" the population of the world was "less than 54,000,000," and the "estimated population to-day is more than 1,460,000,000," (38:2. Jan. 2, 1901.) and in 1884 "Hubner estimated the total number of Christians at 432,000,000, 30.2 per cent. of the world's population?" 46:580. Is there no longer any "need of such extraordinary testimony to the truth of her teachings,"

when but about one-sixth of the world's population (250,000,000) are Catholics, leaving about 1,200,000,000, or over twenty-two times the population of that of the first days of the Christian era, without hope of salvation. if the teachings of the Church are true that there is "no hope nor salvation outside of her fold?"

Probably it will be said that the Church is here, and if the people will not place themselves inside her pale she is not to blame. Yes, but many have a religion that is non-Catholic, which they believe will save them, just as the Jews and others, in the beginning of the Christian era, had a religion which they believed would save them, and if it required "extraordinary testimony" to prove to them that Christ's religion was the only one that would save any one, would not the same process of reasoning say that the Church needs now the same "extraordinary testimony" to prove that there is "no hope nor salvation outside of her fold," when there are twenty-two times as many without hope of salvation now, than there were people altogether in the world at the beginning of the Christian era? a. f. y. Or is the Church's teachings not true, when she says there is "no hope nor salvation outside her fold?"

We will now examine the devotional aspect of the subject under consideration. The Church teaches that "the altar is the throne of the King," (35:95) which means that Jesus Christ—God—is present in the tabernacle, "under the appearance of bread," and that the "adoration of Jesus in this Sacrament is the best and most pleasing of all devotional exercises, and of the greatest advantage to us." 5:427. She also teaches that we should daily "renounce at least a quarter of an hour's intercourse with others, and go to church to entertain yourselves there with Christ." 5:428. Now, this "adoration of Jesus in this Sacrament"—the Eucharist—misleads a great many so-called devout and pious into the belief that that is the way to render the greatest service to God, when in fact the greatest service we can render to God was summarized by Jesus in Matt. 25:35-36, which is to feed the hungry; to clothe the naked; to visit the sick, and those in prison, etc. It is this misleading tendency in the Church's teachings that I want to assail. This devotion, the "adoration of Jesus" in the Eucharist is at times focused in what is called "Forty Hour Devotion." This devotion lasts three days, and usually winds up with a procession in the church. During these three days of the "exposition of the Blessed Sacrament," people are exhorted and expected to go to church

whenever they can possibly do so, and pay a visit to Christ—God—and pray to Him, asking Him for favors and blessings, as though God would not now hear prayers, according to Jesus' teachings when He said: "But when thou shalt pray, enter into thy chamber, and having shut the door, pray to the Father in secret: and thy father who seeth in secret will repay thee." Matt. 6:6. And people will go three or more times from ten to twenty blocks to church to pray in front of a piece of baked dough—which is all it really is—every day during these devotions. Of course it is all right for the Church to denounce as idolatry the brazen and stone human form gods of the heathens and pagans, but her own made God of a wafer, with no resemblance to a human being—after whose image and likeness we are supposed to be created, when bowed down to, or genuflected to by kneeling on both knees is not adolatry. Oh, no!

During these devotions the bells are not rung at the Transubstantiation in the Mass, presumably for fear the wafer God, who is already exposed in a monstrance on the altar, might make a roar if He heard the bells ringing in honor of another God which the priest is making and whom the priest is going to eat, and to be sure there is no blood of God left on his fingers he has "water and wine poured on his fingers" (52:73) after he has communicated. This is like a cannibal who after he has made a meal of some missionary, sucks his fingers to make sure he gets all the blood and grease of the missionary. Notwithstanding this precaution, that none of the sacred elements—God—may be lost, He is liable to adhere "to the sacred linens, in some small particle (36:17) and be another Lord, making four Gods as an environment for the officiating priest; the one in the monstrance, and the two taken in Communion, one each under each form of bread and of wine, and the one that "adhered to the sacred linens." "Did the apostles receive Jesus Christ Himself whole and entire: first, under the appearances of bread; and secondly, under the appearances of wine? A. Yes; they received Him whole and entire under each form." 13:69. According to this the priest, a finite creature, can contain two Infinite Creators, a thing of which the heavens and the earth can not contain one, let alone two. Here is indeed a paradox. But then, anything goes with "faith," if accompanied by a generous supply of verbiage.

When they had the closing exercises of the "Forty Hour Devotions" in St. Benedict's Church here, November 2d, 1902, there was

first a sermon on the devotion; then a chanting in Latin of the Litany of the Saints; then what Haeckel calls an "unintelligible verbosity and theatrical" (60:286) procession, which lasted just eighteen minutes, in which the school children sang Latin songs; little girls strewed flowers; young ladies carried lighted candles—one of whom who, no doubt, had made a vow—when she was "born again of water and the Holy Ghost"—of renouncing the world, the flesh and the devil, was carrying in one hand a lighted candle, and in the other her fashionably cut trail of the dress, to keep it from being stepped on by those marching behind her; then boys ringing bells, just preceding the canopy under which God was being carried, to notify the faithful that their God was about to pass by so they could get ready to ask Him, when He did pass them, for "great favors and blessings." Well, when I beheld all this, and knew that it was only a piece of baked dough, and not the God that is that they were carrying, I could scarcely—like many of the French priests during the Revolution in France (56:109)—compose myself, yet my amusement, at the sight, was mingled with pity for the blind, credulous, and unthinking people, and I prayed to God to enable me one day to proclaim the truth to the world, and to smash, with the "arms of the intellect" this great error of God in the Eucharist. After the procession they had Benediction with this same wafer God and all those who received His blessing, no doubt, felt at the time that they were in an earthly paradise." "The benediction of the Blessed Sacrament is the earthly paradise of all her [the Church's] loving children." 11:430. Oh, well! I was just as blind, credulous, and unthinking myself up to my thirty-seventh year of age, believing in all this error as being the truth, and I believed I showed "superior wisdom" to that of my non-Catholic fellow-men for believing it and because they did not.

Now, the misleading nature of the "adoration of Jesus in this Sacrament as being the greatest advantage to us," (5:427) is, as already mentioned, the phase of it that I want to attack especially. It misleads people, as I said before, into believing that if they only scrupulously observe the regulations and observances in connection with worshipping Jesus in the Blessed Sacrament that they are thereby rendering to God the greatest service possible, and fruits of such misleading beliefs we may see about us from time to time. People will visit the church, go into the presence of the Blessed Sacrament, appear to be pious and devout, and probably pray in part about

as follows: "O my Jesus! I humble myself before Thee, I love Thee with my whole heart, and my neighbor as myself," yet who are so proud, vain, conceited, jealous, envious, selfish, quarrelsome, unforgiving, etc., that they will not join a Young Ladies' Sodality, because there are too many "kitchen mechanics"—that is, servant girls—belonging to it; who, when they fail to prove themselves worthy of a young man they desire to marry, and who marries an attractive sensible servant girl, speak of his wife as only a "pot slinger;" who refuse to recognize "common laborers," because they want to belong to the "400," and it would not do to be too intimately acquainted with any who do not part their hair in the middle, or who do not wear "stylish," "up to date," "fashionably cut" clothes, for which, probably the dress-maker's or the tailor's bills are unpaid for month's back, or who leave unpaid board bills whenever they can; who speak of their wives twenty years after an offense—that of refusing to give any more of their inheritance to their husbands to put into a losing venture—was committed, still speak of the wife as that "false woman;" who can not get along with their families, so they leave home and work for others, and in turn must hire strangers to do the work those who left would have done. Those and many more incidents of like nature which have come under my observation, led me to ask the question, Is that really the way to lead a Christ-like life, to be guilty of all the above faults and still be regarded and be looked upon as "pious" and "devout" people by those who do not know of their innermost conduct? Yet all these were regarded as "pious" and "devout" which I had in mind when making the above criticisms of them. Something told me that that was *not* the way to put on Christ. And I blame the erroneous teachings of the Church for it. She teaches wrongly what constitutes rendering God the greatest service; she teaches wrongly when she says Communion preserves "from mortal sin" (7:457) and that it "confers actual grace and preserves us from mortal sin" (6:336); that it confers supernatural grace and strength. If communion "preserves us from mortal sin" then why would the author of the "Hidden Treasure" have priests to confess "every morning?" 49:140. And why does it not restrain a young priest from compromising his good looking young house-keeper and afterwards marrying her, thereby breaking his vow of celibacy also, if Communion preserves from mortal sin? A boy is put into a college at eight or ten years of age, sprinkles himself with holy water daily, in time makes his first

Communion, and finally is ordained a priest, saying Mass daily and Communicating daily before he is sent out to take charge of a parish, where he meets a house-keeper whom he marries. Does that not prove that it is only a piece of baked dough which he partakes of daily in Mass, and can therefore no more restrain the impelling forces within him than an oyster cracker would if eaten, and that it all lies with his exercising his inherent faculties of reason and free will—an operation of the mind by an act of the will—in restraining himself? No Communion, holy water, etc., preserves any one “supernaturally” from mortal sin. And if Communion does not preserve the priests from sin for even twenty-four hours, what benefit then is Communion to one who goes to it once a week, or a month, or quarterly, or once a year, according to the law of the Church that one must go to Communion at least once a year “under pain of mortal sin?” 7:474. Think of a Catholic who recites the following act: “O My God! I love Thee above all things, with my whole heart and soul, purely because Thou art infinitely perfect and deserving of all love,” (29:11,) who must be enjoined by the Church, “under pain of mortal sin,” to receive at least once a year, in Communion, this God whom one loves “above all things!” What a mockery! Such a religion is only mechanical and man made. If religion is not spontaneous, of the “born again” kind, it is no religion at all, is it? a. f. y. When the Church teaches that “He alone is able to fulfil the duties of a Christian life who has put on Christ, and Christ is not put on except by the frequentation of the Eucharistic table.” (53:April 4, 1900,) is it, or is it not, an error, even though the words do come from an infallible Pope? a. f. y. When I say that Christ is put on through the operation of the mind by an act of the will,—a mental effort—am I then right or wrong? And if right, is it not misleading then to say that “Christ is not put on except by the frequentation of the Eucharistic table?” And is it not about time such fallacy was exploded? For it misleads people into believing that all they have to do is to receive Communion, and it will “supernaturally” make them Christ-like, without any effort on their part, just as food taken into the stomach will be assimilated by the body without any effort on our part. If it is said that we are to make an effort in connection with receiving Communion then one may ask, does God need assistance in supernaturally molding our minds? To ask God to help us to mold our minds is a different proposition from that of eating Him and letting Him work on us “supernaturally.”

Are any of the results of the effects of Communion apparent, such as "the devils no sooner behold His body and blood in us than they immediately take to flight, giving place to the angels, who draw nigh and assist us?" 7:460. Is the drunkard made free from his appetite for liquor by such an operation as this just mentioned? If he is not, why is he not, if angels assist us, and if it is "the devil who reminds him of the tavern," (41:27) and the "appetite [for liquor] is surely one of the works of the devil?" 61:522. How does the devil get to him if the man is drawn nigh to by angels and the devils "take to flight" when the man receives Communion, to remind him of the tavern, and he goes and gets drunk again in due time? I suppose this is as great a mystery to you as the mystery of the Eucharist, which is "superintelligible?"

Do you know now why the "mystery" of the Real Presence in the Eucharist is "superintelligible?" It is because there is no truth in it, just as there is no truth in the statement that the "devil reminds anyone of the tavern." It all lies in the realm of the mind within us. If the mind is not taught self-control, and is taught that exterior rites, ceremonies and sacramentals confer "supernatural graces," it will give vent to outbursts of rage and anger when its patience is taxed; it will fall before a flash of an immoral opportunity; it will give way to any temptation that is pressing; it is only good when there is nothing to make it otherwise. It may be seen, then, that the principal thing in the proper training of one is to rely on one's self by teaching one tact, judgment, self-control and common sense—by common sense I mean here that to follow the Golden Rule is a better way of serving God and man than to neglect man and go to church to take part in so-called "divine services," which in the main consists of rites and ceremonies, blindness and idolatry, superstition and blasphemy.

It will probably be asked if I do not believe in going to church. Yes, I do, but it is to a church where it is preached that the way to please God is by having sympathy, consideration, charity and good will towards our fellow-man, rather than preaching that it increases our merit in heaven to "gaze intensely * * * on the Host, where the body of Christ lies hid sacramentally" (11:311); that Mass is the "most holy" and salutary of all Divine Services, and that in which the Most High is honored in the most worthy manner." 30:212. To a church where hymns are sung in a language that is understood and

which touches the heart, rather than a "little opera"—as a choir master once remarked to a friend of his as he went into the church that he was going to give them a "little opera to-day"—which is a feast for the senses, but not for the heart and soul. That is the kind of a church I believe in going to.

We will now look at a phase of the Mass from a monetary point of view, both as a revenue producer for the Church and as a burden on the laity.

If any one wants a Mass said for the repose of the souls of the dead or for a special intention, it is one dollar for a Low Mass and five dollars for a High Mass. "The Bishop has laid it down as a general rule for all that the stipend for a Low Mass shall be one dollar, and for a High Mass five dollars." 62:130. "A priest is only bound to offer Mass for a special intention [which means Masses for the dead, for the sick, for the crops, etc.,] when this honorary is paid." 63:84. I suppose Dr. Dowie must have had read this, when he could say: "If it is high money it is High Mass. If it is low money, it is Low Mass. If it is no money, it is no Mass." 64:22. This is, therefore, quite a money item for the Church. Just how much this amounts to we have no way of knowing, because it is never given in the financial statements issued by the Church. That it amounts to quite a "dignified sum" in a year is hardly questioned. In keeping a count of the Masses announced on Sunday, which were to be said during the week for the repose of the souls of the departed, and for special intentions, not counting the nuptial Masses, and Masses of thanksgiving, etc., I made the following counts on the dates mentioned, for those to be said in the church, chapel, and as private: In 1901, Aug. 18, 13; Aug. 25, 12; Nov. 3, 16; Nov. 10, 18; Nov. 17, 17; Nov. 24, 21; Dec. 1, 15; Dec. 8, 21; in 1902, Jan. 5, 18; Jan. 12, 20; Jan. 19, 18; Feb. 23, 18; Mar. 2, 21; Mar. 9, 18; Mar. 16, 18; Mar. 30, 21; Aug. 24, 15, making a total of 300 masses for 17 weeks. This is an average of $17\frac{2}{3}$ per week, or 918 for a year. Now, some of these were funeral Masses, which, as a rule, are High Masses at five dollars each, but I counted them in with the one dollar ones. This does not include the funeral Masses of those who die and are buried between the announcement time of Masses of one Sunday and the following Sunday. There are also Masses paid for for which no announcement is made in the Church.

One Sunday, after Mass, as I was standing in the vestibule of the

church waiting for the street car, a lady gave the priest a dollar for a Mass to be said any time during the week. How many there are of these I have no idea, but I do not think that they are many, yet it proves the fact that all Masses paid for are not announced in church. Taking these, then, with the nuptial Masses, which are usually High Masses, at five dollars each, and the unannounced funeral Masses, which also are usually High Masses at five dollars or more each—for I know of a case where the priest's regular charge is twenty dollars for conducting funeral services, but on account of the people being poor renters he made it fifteen dollars in one case. This came out in the administrator making his statement of the affairs of the estate over which he had been placed. These with the other 918 will safely make a total of one thousand dollars a year for directly paid for Masses. Not taking into consideration the paid for Masses in the other church in the city, we have then at least, for twenty thousand inhabitants, an expenditure of one thousand dollars paid direct for Masses. (This seems like bartering holy things.)

If we take this ratio for the remainder of the country, estimating the population at eighty millions, we have then a total of four million dollars annually paid for Masses in the United States, which I have already proven are nothing but species of error, blindness, idolatry, and blasphemy. Think of it! four million dollars annually drained from the pockets of the Catholics, for that which is worse than nothing in the sight of God. This ought to be a "dignified sum" all right enough for honorariums, pin money, for the priests, ought it or ought it not? a. f. y. And then my estimate may be one or two millions too low.

Now for the cost to Catholics for the maintenance of the altars on which God is supposed to be made, and where He dwells, waiting in loneliness for some charitably inclined person to "renounce fifteen minutes intercourse with friends" and come to Him to "entertain" Him. In this estimate of cost for the maintenance of altars there will not be included the side altars, but only the main altars. Each church has a main altar, and many have from one to five side altars. Now in every church there is a society called the "Altar Society" which is supposed to pay the expenses for the maintenance of the altar for everything connected with the altar excepting the candles, which are expected to be donated by parishoners on Candle-Mass Day, (February 2,) in sufficient numbers to last for a year. In the three "Annual

Financial" reports, which I have at hand, the receipts from the Altar Society was \$216.70 in 1899; \$294.98 in 1900, and \$450.30 in 1901, making a total of \$961.98 for three years, or an average of \$320.66 for a year. If we take, then, the same ratio for the remainder of the country which we took in estimating the money paid for Masses, we have then the sum of \$1,282,640 spent annually for the maintenance alone of main altars in the Catholic Churches in the United States, not counting in what it costs the faithful for candles, which they are expected to "offer"—donate—on Candle-Mass Day, nor the time the ladies spend in dressing the altars, which time is probably as well spent there as at card parties, or "pink teas," or in "shopping" with no intention of buying anything. We have, then, so far in our estimating, the sum of \$5,282,640 which it costs Catholics annually for the celebration of the Mass, a thing which is worse than nothing in the sight of God, which I have proved so with the "arms of the intellect."

We will now see what it costs for altars on which this species of error, blindness, idolatry and blasphemy is celebrated. There is no cost given in the item which speaks of "Six Altars Consecrated" in one day in one church, but it may be inferred that they did not cost anything, for it says that "all the altars, excepting the altar of the Sacred Heart, erected by the members of the League of the Sacred Heart, were the pious offerings of devoted friends." 53: Dec. 25, 1901. I mention this to show that I was not making a misrepresentation when I stated that "each church has a main altar, and many have from one to five side altars." I will now give quotations in which the cost of the altars is given. "The chancel rails are of Carrara marble and the entrance into the sanctuary is through an elaborately carved brass gate. The cost of altar and sanctuary rail is \$25,000." 53: Vol. XV, No. 24, 1901. It says further, "the gift of donors who wish their identity kept secret." "Here is \$25,000 spent for a thing which is just the reverse of the teachings of Jesus, who said "I will have mercy and not sacrifice" and "as long as you did it to one of these my least brethren, you did it to me." Matt. 25:40. And this, too, in a city, where, if one wants to know of the poverty, squalor and misery in it, one but needs to read "How the Other Half Lives," by J. A. Riis. The misery described in that book was so appalling and heart-rending that I could not read it to the end. And yet here money is spent for things, in direct contradiction to the teachings of

Jesus, in the midst of indescribable misery. No doubt it will be said that I am another "Judas" (45:342) for this rebuke of spending money for a place to offer sacrifice, and to "put on Christ" according to Pope Leo XIII., but if Jesus wanted us to build material abiding places, and decorate and adorn them, for Him to dwell in, then why did He not tell us to do so, instead of telling us that "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him?" And is it not sufficient and better for God to dwell in our hearts, decorated and ornamented with humility, sympathy, kindness, unselfishness, and the practice of the Golden Rule, than to have Him dwell in temples made with hands, in which it is said He "dwelleth not?" Acts 17:24

Here is some more of what it costs for altars. "For the canopy of the main altar [in a Memorial Church which cost over \$250,000] there are eight columns that cost a fortune." 53: May 28, 1902. "The architect has submitted plans to the Rev. — of St. — Church, for a new altar which is to be placed in the church. * * * It will be constructed entirely of variegated marble and will cost \$10,000." 53: Jan. 22, 1902. "The altar of the Sacred Heart in the Church of — is rapidly nearing completion. Those who intend to contribute towards the altar are requested to do so at their earliest convenience. The amount received is now nearly \$10,000. Over \$2,000 are still needed to complete the altar, decorations and other belongings." 53: April 10, 1901. Here we have, then, altars costing each \$10,000, \$12,000, \$25,000, and a "fortune," all for what? Why, to have ceremonies performed on them around a piece of baked dough. "Great God!" how blind we are! And all because we have been Luthers, who rejected "reason, common sense, carnal arguments and mathematical proofs." 15:455. Let us see what else it has cost us for our "complete submission of our understanding" to what the "infallible Church proposes" (6:368) for our belief. "In St. — cathedral there are vestments valued at \$500,000. The collection is the finest in any cathedral in America and compares very favorable with the vestments in many famous cathedrals in Europe." 16: July 5, 1901, "All Europe is filled with sanctuaries of Our Blessed Lady." 7:523. Do you wonder now why the old Catholic countries of Europe are fast becoming atheistical in their belief, and are depriving the Church of her temporal powers, and is banishing her religious orders from their borders, when the country has vestments costing \$500,000, and is filled with

sanctuaries of one who, in another chapter I will show, it is absolutely impossible to hear the petitions addressed to her, and where the majority of the people are poor? See what it has cost us for taking the letter instead of the spirit of Christ's teachings! We have put the gold on the church steeple instead of putting bread into the mouths of those on the ground.

We will now look at the ceremonial phase of the subject under consideration, and after having done so I will let you a. f. y. whether or not it is any less a worship that is a "gratuitous insult to God," or a religious service that is reduced to the "level of a mere spectacle," (63:172-173) than is any Protestant worship. On the principal feast days of the Church, such as Christmas, Easter and Pentecost Sunday, they usually have, if there is a resident Bishop or Abbot, what is called Pontifical High Mass. Here in Atchison we have a resident Abbot who celebrates the Mass for the days already mentioned. Instead of coming into the sanctuary already robed, ready to begin celebrating Mass, he, presumably for the reason that they have no room in the Monastery with closets enough to hold all the pieces of vestments he robes himself with, comes into the church with, what I suppose is called, a surplice on for an outer garment. He goes to a throne on the Gospel side of the altar and sits down preparatory to robing himself. On Easter Sunday, 1901, it took him fifteen minutes, and on Pentecost Sunday the same year it took him also fifteen minutes to complete his robing, while on Pentecost Sunday, 1902, it did not take him so long as that, according to my note books. This is what I entered in my note book after I got home from Mass on Pentecost Sunday, 1902. "It took the Abbot just ten minutes to-day to robe for Mass. He sat down on his throne at 10:01½ and at 10:11½ he staff in hand and went to the altar. There were about twelve persons, who had pieces of vestments for him. They stood in a row facing him on his throne, and as soon as one had given his piece to the master of ceremonies, to give to the Abbot to put on, he would bow to the Abbot and go away." Book P, page 72. Whether it was due to the master of ceremonies or not, I do not know why it should have taken the Abbot fifteen minutes to robe in 1901 and only ten minutes in 1902, for I timed him by the same watch. There were Protestants, whom I knew, present on all of these occasions, and it appeared to me, the way they watched the Abbot and the supernumeraries around him, that they must have seen a "spectacle," otherwise they would not

have "rubber-necked" so. I will not recount all the performances that are gone through during a Mass celebrated by a Bishop or an Abbot. There is too much incense swinging, bowings, embracings, etc., to go into the details of in a Pontifical High Mass, so I will quote the mention made of such a Mass that you may see whether it is a spectacle or not:

"Easter at the Cathedral. Archbishop — Officiates at the Pontifical High Mass. The Easter celebration at St. — Cathedral last Sunday was marked by the splendor and magnificence usual on such a memorable feast day. * * * Father —, pastor of the cathedral, was the assistant priest of the Mass, and the deacons of honor were Fathers — and —. The Rev. — was deacon and the Rev. — sub-deacon. The Rev. — was the cross-bearer. Father — acted as master of ceremonies and Father — as assistant master of ceremonies. * * * The vestments of the Archbishop were white and gold. The music, as befits so great a religious feast, was of a most elaborate character." 53: April 9, 1902.

It may be seen by counting the dashes that there were eight priests, beside other supernumeraries, assisting the Archbishop in celebrating Mass. It is about the same here when the Abbot celebrates Mass. Now, all this is no "mere spectacle," Oh, no! It is the Protestant service of songs that are understood and that touch the heart; a prayer that is also understood, and a sermon on our duty to God and our fellow-men, which inspires one to a Christ-like life that is a "gratuitous insult to God, * * * a form of worship believed to be heretical" and which is reduced to the "level of a mere spectacle." 63:172-173. Which of the two services just described is such? a. f. y. Have I turned the tables on the Church when she says that Protestant service is a "gratuitous insult to God, * * * a form of worship believed to be heretical," and which is reduced to the "level of a mere spectacle?" a. f. y. Which form of worship is the more likely to be "heretical," the Catholic's or the Protestant's, according to this: "Speaking to yourselves in psalms, and hymns and spiritual canticles, singing and making melody in your hearts to the Lord." Eph. 5:19. Which is the more likely to be a "gratuitous insult to God," to have free admission to the Protestant Church on Easter Sunday, or to pay twenty-five cents admission to a cathedral on Easter Sunday or else stay out, and where the program is published, in the daily papers, of the music that is of a "most elaborate character," and which draws

enough of non-Catholics to crowd the building to the doors? a. f. y. Now, this is a fact that at a cathedral in a large city this was done. No one could get into the cathedral on Easter Sunday for High Mass unless one paid twenty-five cents admission. One could not even get inside the church to stand up unless one paid twenty-five cents.

One time on one of these occasions a poor old man wanted to enter the church, but because he had no quarter of a dollar he was refused admittance. He said, then, that he would have to miss Mass, as he had no twenty-five cents with him. He was told, by the door-keeper, that he should have gone to a Low Mass and he could have gotten in free.

Does this look like the Church is the friend of the poor man, as she claims? Is this no insult to God to refuse the poor old man admittance to His house of worship, when Jesus said: "As long as you did it unto one of these my least brethren, you did it to me?" Matt. 25:40. Have the poor no right to hear music of the "most elaborate character," because they have not the money to pay the price of admission to God's house. Would Jesus have done that, refused a poor old man, or in fact any one else, admission to His Church unless they had the price, were He on earth to-day? If He would not have refused, can it be said, then, that the Catholic Church of to-day is the Church He established? Well, by the time I am through with examining and analyzing her remaining doctrines I believe it will be apparent to you that she is no more the church that Christ and the Apostles established on this earth than is the Protestant Church. Let us see what more the Church has to say about the Mass and its concomitants. I want to make my word good which I made in the beginning of this chapter that I intend to "pulverize" the subject under consideration.

"The holy sacrifice of the Mass is in its nature ever the same * * * whether celebrated with singing and many assistants at the altar, (High Mass, grand High Mass,) or quietly without singing and with only one or two assistants, (Low Mass.)" 5:943. If this is true why does the priest charge five dollars for a Requiem High Mass? He pays the organist only a dollar for playing the organ and the school children do the singing for nothing. This, then, leaves four dollars for a Mass that at the most does not last over an hour. Why then do they make such a charge for a High Mass for the dead when for a Low Mass the charge is one dollar if the "Mass in its nature is

ever the same? Is that not bartering holy things to put a stipulated price on them and if the price is not paid one must do without them? It will not do to say that the priests must live, therefore they must make these stipulated charges, laid down by the Bishop "as a general rule for all," for they get a fixed salary that often exceeds that of many laboring people who support families, and who pay priests for these things, and these laboring people have not made "vows of poverty" either, as priests are supposed to have made. Was the priest very far wrong when speaking of his fellow priests? He said: "As a whole, we have become tainted. Money—the love of which is the root of all evil—and the comfort and ease of this world's goods, which have corrupted to a greater or less extent the whole American people, have also tainted us?" (28:128). A. f. y. The Church helps out the priests in gathering in the coin, by telling us that Mass "is our chief action upon purgatory" (11:403); that the Mass lightens the pains of the souls in purgatory," (65:22,) and that it is a "very laudable practice to have Mass offered up every week for a year," and "if your means allow it, have Mass said also at other times" (1:47, Aug. 1902) for the dead. Then she gives us an account of two voices crying up from purgatory where one says: "Oh, pity me, poor soul! I am nearly all deserted. * * * My body they put into a rich coffin, * * * but for my soul they will do nothing or hardly anything! The Mass on the funeral day, and two or three Masses afterwards, is all they have given me. * * * Ah, me! * * * 'Have pity on me, at least you my friends, for the hand of the Lord hath touched me!' " The other one says: "God be praised! How happy am I! I was also condemned to suffer for many years; but my time is shortened. * * * A few days more, and I shall be released! God bless them! * * * With a true spirit of love and sacrifice, they are having a good number of Masses said for me. God has been pleased to accept their Good will: I will be freed so much the sooner! Only a few more Masses, so my guardian angel tells me, and the good God will take me to Heaven." 62:128-129.

Now, who would not, who was blind and could therefore be easily "bumfoozled;" who had a departed dear one, after reading the foregoing, have as many Masses said as one's mean's possibly allowed for that departed one? It would, indeed, be a heartless person whose heart would not be touched at this and who would not have all the Masses said for the departed that one's means allowed. In this way,

then, the Church manages to receive the money for Masses for the dead, and also for other "intentions" which I have already stated they did, which amounts to millions of dollars annually. I know of cases where priests took money for Masses for the repose of the souls of the departed who had passed on over twenty-five, yea, even over thirty-five years ago. Some of these were not yet thirteen years old, innocent country children, when they passed on. Is it possible that children not yet thirteen years old, when they pass on, the good God will punish in purgatory,—the pains of which, according to theologians, are "greater than all pains of earth put together," (11:380,) and when "barely an hour [in purgatory] seems to be thirty years," (65:52,) as for time there,—over twice the length of time of their sojourn on this plane of existence? "Oh," but probably it will be said, "the priest does not know how old the person was when one died, or how long one has been dead for whom he is offered money to say Mass." Yes; but can he not ask? They ask other questions. But this would not do, for if he were to ask those questions, and after having been told the facts, he would say, "Oh, I feel confident that the—less than thirteen year old—child is in Heaven long ago, you better keep the money and buy 'Marie' or 'Jimmie' a pair of new shoes with it," people might not have Masses said it thirty-five years after the death of the deceased parents of any one. That would never do. For how would they otherwise get the money to travel with and be present at corner-stone layings of Churches; jubilees of Church prelates; consecrations of Church dignitaries; funerals of Church-men, in different parts of the country? How could they, then, light one cigar after another? One time some one called to see me, who was smoking a cigar. He asked me if it were offensive, or would make me sicker, to smoke in my presence. That the cigar he was smoking Father —— had given him, for they had come to town together after a few hours driving, saying that "Father —— is a great smoker for he lights one cigar with the stub of the other." Now, the fellow who said this is a good "practical" Catholic, and did not mean the Father any harm, but simply remarked it as a person often-times will make innocent remarks. Of course, he did not know at the time that he was telling this to a "regular heretic" who was gathering material for this book. There, is, of course, this one way of the priests having a supply of cigars to smoke, and that is for non-users of tobacco to go to a church ice cream social, buy cigars from the young

ladies and, following their suggestions, give the cigars to the priest. At an ice cream social once, I was present, and two young ladies went among the men, with a box of cigars. They approached me asking me to buy some cigars. I told them that I did not smoke, when one of ladies said: "Oh, buy some anyway, and give them to Father ——." You see, then, the priests might get cigars in this manner, should the revenue from paid Masses be cut off, and their salaries would not justify an expenditure in that direction.

Speaking of "ice cream socials," their purpose reminds me of another feature connected with the Church in order to have a "meet" dwelling place for God, and which gives the unbelievers a pretext to harp on, that religion is only a scheme for money making, and that is the heavy indebtedness which usually overhangs the Church. In a daily paper of recent years, appeared this item: "The rate at which St. —— parish debt is decreasing is very gratifying to parishoners. January, 1890, the debt was \$44,156.13, with an interest charge of \$2,327.12. In January, 1899, the debt had been reduced to \$27,420; interest, \$1,430.50. In January, 1902, the debt had shrunk to \$18,492.17, with an annual interest charge of \$850.84. At this rate the debt will soon be wiped out, although expensive improvements have been made right along." I am informed that the parish this has reference to laid the corner-stone of its church in the latter '60s, and that it cost over \$60,000. That the parish was small and poor then, whether it is rich now or not, matters not, but at the time that the building of the church was contemplated, the parish was opposed to such a magnificent church, and probably intimated it would not contribute towards building it, when the priest is reported to have said: "I will build this church even though you do not contribute one cent!" Well, the church was built. Now let us see what in interest alone has been paid since then, taking the figures from the above item, copied from a daily paper. We will say interest of \$2,327.12 annually, began in 1868 and down to 1890, would be 22 years at \$2,327.12 for each year, although it must have been higher than this when it began, if the debt gradually decreased until in 1890 it was \$44,156.13, "with an interest charge of \$2,327.12." Now, 22 times \$2,327.12 is \$51,196.64. Then from 1890 to 1899 is 9 years, at \$1,430.50, the lowest interest year, for each year would be \$12,874.50, and from 1899 to 1902 is 3 years at \$850.84, the lowest interest year, for each year, would be \$2,452.52, or a total of \$66,523.66. This is only for interest, and I believe no one will

question it if I say that the amount that has been paid is really over \$75,000.

Think of what a magnificent church \$75,000 would build, yet there is nothing to show for this \$75,000 that has been collected from the parishoners, and which was paid for interest! Is that the way to keep house, or as the Germans would say: "Thut mann denen weg hanshalten," (Does one this way keep house?) by paying out more for interest than the principal was originally? Is that the way to build up the kingdom of God on earth, and to honor Him, by building magnificent churches and burdening them with a debt so that "there is such a ding-dong about money that people get tired of it? One time a priest was asked how he liked his new parish, he having been transferred from one to another. He said that at his former charge, which I am informed had quite a little indebtedness in connection with it, "there is such a ding-dong about money that people get tired of it, and that is why it is so hard to get the people to give anything, that one sometimes cannot sleep for the worry of not knowing how to meet this or that obligation." Well, this was too good for "Judas" to let pass by, so down it went into my note book, as quick as I could get to it. Is this the way that God is honored by burdening parishes with debt so that "there is such a ding-dong about money that people get tired of it." by giving Sunday concerts? "This evening the Young Ladies' Sodality of — church will give a concert, the proceeds to be used for the benefit of the church" (57: Sunday, May 20, 1900: "Sacred Concert and Benediction, Dedication New Organ, Sunday Evening, December 1, 1901. * * * Admission 25 cents;" by giving card parties with midnight dances? "St. — parish euchre * * * fulfilled all the expectations of its promoters * * * The play was spirited from start to finish. * * * So well was the affair managed that by midnight nearly all the prizes had been distributed and the floor cleared for dancing (53: 1902); by Sunday and holy-day fairs? "The fair for the benefit of St. — church was successfully opened * * * on Sunday evening, October 20. The hall was crowded with parishoners. * * * A large and varied program has been arranged for every evening next week, till the closing evening Friday, November 1, the eve of All Soul's Day" (53:—: [The eve of All Soul's is All Saint's Day, a holy-day of obligation:] by giving a series of card parties with valuable prizes? "Beginning with Wednesday, November 6, and continuing every Wednesday evening during

November, a series of euchres and receptions will be held in the hall connected with St. — church. * * * Play will begin at 8:15, and valuable prizes will be given to the winners each evening. The pastor, —, is confident of having a very large gathering. * * * The proceeds will be for the benefit of the church (53:—);” by the Bishops giving permission to have round dances—which the Church in the “Council of Baltimore protests against” because she believes they are “highly indecent,” (5:4,) obscene, impure” (7:90)—when the money from them goes into the treasury of the church? “The Bishop has been good to us, and has given us permission to have round dances, but we must keep from the hall all questionable characters.” This was the announcement a priest made from the pulpit on the Sunday of the week during which one evening of it a “grand social” for the young people would be given and the notice of it in the *Fair Daily* stated “you know what that means,” that is, the “grand social.” Well, I climbed to the third story of a building once to see whether the young folks at one of these “grand socials” would dance at arms length or not, but I noticed that some embraced so tightly that if the young man had any cigars in his vest pocket at the time they would be too badly crushed to be smoked later, and their positions would have been an ideal one for the planting of health kisses of scientific value, lasting “one minute and seven seconds by Shrewsbury clock.” 14:421, Vol. 2. As to “questionable characters,” I noticed many there who were at a dance given after a concert a short time before, and this dance was at a hall which had a saloon under it. But it is all right when the money received for the round dances goes into the treasury of the church, otherwise round dances are “highly indecent, obscene, impure,” and the Church “protests against” them. On a program of twenty numbers of one of these “grand socials,” there were but two Lanciers—square dances—and all the other numbers were the round dances which are “highly indecent, obscene, impure.” for which the “Bishop has been” so good as to give his “permission to have them.”

Here is a description, by an ex-dancing master, of the so-called “highly indecent, obscene, impure,” round dances for which the Bishops give permission to dance them when the money derived from them goes into the treasury of the church:

“What lady would allow any man, in any other public place, except the ball room, to take the liberties with her that he takes there? Would a lady with a spark of self-respect, at any other place, lay her

head upon his shoulder, place her breast against his, and allow him to encircle her waist with his arm, place his foot between hers and clasp her hands in his? This is the position assumed in waltzing, [and, I suppose, in most all of the round dances,] and I tell you, my friends, that such a position tends, in a greater or less degree to develop the lower nature of sexes. It cannot be otherwise. It is in perfect accordance with nature. * * * It is a startling fact, * * * that two-thirds of the girls who are ruined fall through the influence of dancing. * * * Let me give you two reasons why it is so. In the first place, I do not believe that any woman can or does waltz without being improperly aroused, too a greater or less degree. She may not, at first, understand her feelings, or recognize as harmful or sinful those emotions which must come to every woman who has a particle of warmth in her nature, when in such close connection with the opposite sex; [just like powder will burn when it comes close enough to the fire,] but she is, though unconsciously, none the less surely sowing seed which will one day ripen, if not into open sin and shame, into a nature more or less depraved and health more or less impaired. And any woman with a nature so cold [like wet powder would be to the fire,] as not to be aroused by the perfect execution of the waltz, is entirely unfit to make any man happy as his wife." 178:38-22. Is it not an insult to God to say that the Catholic Church is the Church established by Christ and the apostles when she is guilty of those practices of which I have accused her? Would Jesus give permission to have anything that is "highly indecent, obscene, impure," as just described because the money derived from such a source would go into the treasury of His Church? a. f. y.

The Church knows she has made a mistake in promulgating a protest against round dances, but she dares not recede from the step she took in the Council of Baltimore where this protest was made, because it would destroy her claim to infallibility. I have this from a priest, years ago, when talking about the subject of round dances. Yet we are so blind and believe—or at least pretend to believe—that the Church is "supernaturally" preserved from error and therefore cannot err, and is infallible, is not a "human creation" (2:40) like the Protestant Church is. The Church is setting good examples, indeed, which will induce the "separated brethren" to return to her fold. I know personally over twenty-five former Catholics who are Catholics no longer, and of but ten conversions to the Church, and the most of

these became Catholics in order to marry Catholics. In an article entitled "Catholic Leakage" it says. "Ten millions lost to the Chuach in this country" and it gives "A terrible arraignment that finds its genesis in the indifference or carelessness of Catholic parents in matters of faith," and it further says: "For us who have been accustomed to glory in the spread of our faith in this western world, who point with pride to an increase in our number such as no denomination can, who show others with no little satisfaction our beautiful churches, schools, institutions of charity, it is not pleasant reading to be told that with all of our advance and increase we are still far behind what the Lord has a right to expect of us." 16: May 2, 1902.

We may ask, Why is there this "indifference or carelessness," and why are we "still far behind what the Lord has a right to expect of us?" Are not the practices, for which I have arraigned the Church, as much the cause for it as anything else? This practice of burdening the Church with such a debt that she must resort to almost any and all schemes to raise money to meet her obligations, and this "ding-dong about money" is not very alluring to reasonable, thinking and observing people. And this state of affairs seems to exist almost everywhere where there are Catholics. "Last Sunday the—Fathers * * * made a strong appeal to their parishoners to the special collection they are to make on the first Sunday of every month to lessen the debts of the church, which amount to nearly \$100,000." "Each month a special collection is taken up at St. — church * * * for the reduction of the church debt." The — Fathers are making preparations to hold a grand fair for the benefit of the church in the near future. The Fathers hope to be able, by means of the fair, to pay off a large portion of the debt of \$96,000 which rests upon the church." "The annual statement of the church, just announced, shows advancement along all lines. The total receipts during the year were \$18,271. The expenses for the year were \$17,429.87. After paying \$1,500 of the church debt * * * the total church debt is now \$65,400 * * * The debt has been steadily and rapidly reduced." "The Rev. Father — * * * issued the annual report of the parish on Sunday. It showed that \$4,500 had been paid of the debt of \$82,000, leaving a balance of \$77,000. Over \$2,000 was paid on the interest * * * The receipts for the year amounted to over \$15,000. The expenditures were within two dollars of this sum." "A second mortgage of \$16,000 was cancelled last week and the document publicly burned before the

celebration of the High Mass on last Sunday * * * St. — church is one of the handsomest churches in the city * * * The altar is of carved wood, and over it is a group of marble statuary representing the Holy Family. Last — there was a debt to meet of \$170,000. Of this there was a second mortgage of \$16,000, bearing 6 per cent. interest. That part of it has been wiped out.” Now, let the Church, with such a showing, go to a non-Catholic man who earns fifteen dollars a week; or ten dollars a week, or two dollars a day. with no steady employment; or a “dollar and a dime”—as a woman customer once told me, that she had to buy as economically as possible, because, she said, “My husband is a railroader who gets only a dollar and a dime a day”—a day with a family to support. Would this be very alluring to them? Do you believe that there would be any “grand rush” to embrace a religion which—with its mistaken idea of what place should be made “meet” for an abiding place for God—builds magnificent churches, as an abiding place for God, [although He “dwelleth not in temples made with hands”] (Acts 17:24,) and burdens them with debt so that there is such a “ding-dong about money” in order to meet her obligations? And then when the parishoners have contributed all they could afford, be lectured for not contributing more, as a priest once did, so that one of the parishoners remarked in my hearing after High Mass, “I knew what was coming, because my folks, who had been to an early Mass, told me of it.” One would think that a priest was a sort of a public steward who had been placed over matters of finance, rather than as a shepherd over spiritual matters. One time I went specially to a church, where a priest was to bid adieu to his parishoners, it having been announced in the papers that he was to leave and that a certain Sunday would be his last one at that church. I had heard that he was a fine speaker and as I had never heard him speak I went to his church for the purpose of hearing his farewell sermon. Well, another priest said Mass and read the Gospel and Epistle for the Sunday. After he finished reading the announcements, the Gospel, and Epistle, he sat down. The priest who was to leave then made his appearance and I expected we would hear something that would fire our hearts with the Christ spirit, and that he would tell us how many who had wandered in the dark mazes of Protestantism, before his advent in the parish, had found their way to the bright light of Catholic truth, and that the spirit of fellowship had been greatly increased, and that they should continue in this

manner, etc., etc. How I was disappointed. Instead of an eloquent sermon on spiritual matters, not a word was said about it, but on the contrary the substance of his "last appeal" to the parishoners was that they should pay up what they owed for subscriptions, school, etc., even if they had to borrow the money with which to do that, so that he could turn over his books with a desirable showing to his successor. Not a word was said about their spiritual accounts, or that they should strive to become more and more Christ-like, etc. To me it seemed a very poor hour and ten minutes,—for the Protestants who were there, —spent in "divine worship," and in the inculcating of the Christ spirit and life,—yea, even so for Catholics. After making his "last appeal" he, with a young man who had a tablet and a pencil in his hands, went among those present in the church, during the progress of the Mass, in which, as the Church teaches, "the blood of Jesus is shed" (31:365)—hence another tragedy of Calvary—and said something to them after which they would make answer and then, turning to the the young man, said something to him who then wrote something on his tablet.

Think of anyone going among the spectators at the time of the solemn act of Calvary, over eighteen hundred years ago, with a subscription list for money! Yet that was done in the Church which is supposed to be the Church established by the One who was the central figure of that tragedy! How long, O my people, will you yet keep your eyes closed, and allow yourselves to be led about by this Church, which, no doubt, has appeared to you ere this, and will be still further proved, is just as much a "human creation" as is the Protestant Church? Exercise your God-given faculties of reason, intellect, or understanding, and common sense! Do not be a Luther, who rejected "reason, carnal arguments, common sense, and mathematical proofs," (15:455,) or a Christian Scientist, with whom the "intellect is a dethroned king!" 58:188 Nov. 22, 1900. Is it not a "human invention" when the Church tells us that an "act of virtue" for the whole month of November is to "collect alms from your friends and relations to get Masses celebrated for the dead?" 65:63. Why does not the Church practice an "act of virtue" for a month, and celebrate gratuitously the Masses asked of her to be celebrated for a month? Surely, poverty-vowed ambassadors of Christ ought to be willing to do what the now-poverty-vowed laity is asked to do. Is that not so? a. f. y.

The Church says: "One must take no food at all from midnight

till the time of receiving. [Communion.] This law is made for the sake of due reverence." [45:100. I thought God entered the heart, but according to this He must enter the stomach, therefore it must be empty when God enters it, for if it were filled with rot-gut whiskey, stale beer, sour wine, Limburger cheese and onions, it indeed would not be a very pleasant environment even for a man, let alone a God, and it would be showing lack of "due reverence," if it were not empty. When a man has to be made fit, by law, in order to partake of the Lord's Supper, he had better stay away from it altogether, had he not? Is not this law of the Church that "one must take no food at all from midnight till the time of receiving," a "human creation," when at the Last Supper the disciples of Jesus were eating," (Matt. 26:21,) and it was not what Judas ate, but the evil he had in his heart that brought condemnation on him? I know of cases that where people went to Communion and had to fast so long that they fainted and then would be sickly and feeble for the remainder of the day and be unfit for the ordinary duties of life. Jesus came to give us health of body and soul, not to cause us sickness. "I am doctoring for the same trouble [stomach] now. Ever since Easter I am not well. Certain things I eat do not agree with me, but that comes from fasting, it ruins my stomach. Our Rector, Father —, often told me not to fast, that I should give alms instead." Extract from a private letter. Now, this person is a wage earner, and probably had nothing to spare for alms so kept the fast, because the Church enjoins one or the other during Lent. The result is the poor person has been made sick by that very Church which, if Christ established her, should make one whole. Is this, then, not another species of "human invention?" a. f. y. The Church says: "It [the Host] is the same body in which, for the sins of men, He suffered cold and nakedness, hunger and thirst, fatigue and privation of all kinds, and finally death on the cross." 6:43. Now, Jesus was thirty-three years old when he was crucified, and then think of swallowing a Man who is thirty-three years old! Does He go into the mouth and stomach head or feet first, or sideways, or criss-crossed, or doubled up, or how? That he goes into the stomach cannot be questioned, for the appearance of bread yet remains when he is washed down with a table spoon full of water. Since I have had to receive Communion lying in bed, the priest always gives me a table spoon full of water immediately after receiving the Eucharist—the baked dough God—and I would wash Him down. Of course, as the heart is in

close relationship with the stomach—for it must be so, for how otherwise could a woman “reach a man’s heart through his stomach?”—he will probably not find much difficulty in getting there. Then imagine yourself, a finite creature containing “whole and entire” (13:73) the Infinite Creator; a human soul “consuming”—that is what a priest said at a Forty Hour exposition of the Blessed Sacrament—God. “He has given us Himself for food as nourishment for the soul that we may consume Him.” You may think I have distorted his words because they are not to be had in print, but is not the import of the following identical with his words, though expressed in different words? “My soul, thou art about to feed upon the blessed body of Jesus. And hast thou well considered what thou art, and who God is?” 49:217. How would you “feed” on a spring chicken unless you “consumed it?”

I suppose I have about tired you with the subject under consideration in this chapter, and will therefore close it by looking at one more phase of it, and that is, why do we not receive a testimony here as a proof that the Mass is, as the Church would have us believe it is, the only “offering worthy of God,” (49:57,) and the “most holy and salutary of all Divine Services, and that in which the Most High is honored in the most worthy manner?” 30:212. Surely, if there is any place where God ought to give a testimony of anything in order to inspire faith in the promises of Jesus, in His existence, and that our petitions will ever be heard, it ought to be here and not in the world to come. The first year I came here, during my illness, my people had Masses said for me for my recovery. How many they had said for me I do not know, but that they had them said for me I know for a certainty, because one day the priest called to see me, and just before leaving he said that he would to-morrow say a Mass again for me. Now at that time I had not yet read the book called “The Prodigal Son,” the reading of which was the entering wedge that started me to question or doubt the teachings of the Catholic Church, yet instead of benefiting me I grew worse gradually. Now, why was this so? If it is said that it was not God’s will that I should get well,—for If I had gotten well at that time, as the result of those Masses, I would certainly be to-day as good and practical a Catholic as I was up to my thirty-seventh year of age—then God, if he is omniscient, and foreknows all things, must have known that I would one day assail and arraign His supposed Church and His Word—the Bible.

Can either alternative be taken, and it be still said that the Mass is really what the Church claims for it? Or is the Mass in reality what I have analyzed it to be, namely, a species of error, blindness, idolatry and blasphemy, and that God wanted it to be known as such? a. f. y. I know of another instance where the Mass has been inefficacious, and that is that it did not bring down the blessings expected it would. One day I overheard some one, a farmer, say that there would be Mass for him on a certain day, during the rogation days, that God would bless his crops, and that at the time he had good prospects of a yield of three hundred crates of a certain product. Well, when the harvest season for this product had been closed, I happened to see him, and I asked him purposely—for I knew that there had been a deficiency of rainfall at the critical time for his product, and I was then already gathering material for this work—how many crates his product yielded him. He said one hundred and twenty-five. I then asked him how this happened since he, at one time, expected a yield of three hundred crates. He said, "because there was not enough rain."

We have, then, two instances which prove that the Mass is of no effect, except to draw money from the laity as "honorariums" for the Church. If there was any spiritual value in the Mass and it frees from the pains of purgatory, then why do not the priests apply it to themselves when in ill health?

"The Rev. Father —, of St. — church * * * has gone to Germany to take the mud baths for his health. He is a sufferer from rheumatism, and two years ago found temporary relief from his ailment in the mud baths of Germany. 53: Jan. 8, 1902. One would think that a priest who can make the "celestial God" from the "shine of the earth," and who can say Masses that will release the "beloved spouses of Christ," (1:69, Nov., 1902,) from Purgatory, and who has "all the heavenly powers" (66:38) conferred upon him, ought to be able to heal himself, or get a fellow priest to do it by saying Christ's words "Arise and walk," or "Be thou made whole," as readily as Christ's words "This is my body" makes a "celestial God" from the "shine of the earth," or as readily as Christ's words, in the confessional, "Thy sins are forgiven thee" cancels a "whole life of iniquity and rebellion." 7:393. Is not that so? a. f. y. "The Rev. — died * * * at the rectory attached to St. — church. * * * Father — had suffered from heart trouble for nearly forty years." 53: Mar. 5, 1902. "The Rev. — * * * died * * * after a three weeks

illness of pneumonia. He was thirty-three years old." 53: — 1902. "The Rev. — * * * died. * * * Father — had been bravely battling with failing health for nearly two years. * * * was born * * * in 1869." 53: — 1902. From this it may be seen, then, that the priests do die young, and linger a long time before they die, yet they can not help one another, still they will take money for saying Masses for the sick laity or for the "beloved spouses of Christ" in purgatory. Ought not this to be an eye-opener for the blind and unthinking, who have taken their religion, tied up in parcels, and in connection with taking it have been told to believe it without question or else be damned? a. f. y.

It may now be asked, if the Mass, with its rites and ceremonies, is nothing but an error, etc., whence the origin for all of this? Here is the answer: "The late Abbe Huc pointed out the similarities between the Buddhist and the Roman Catholic ceremonials with such a naivete, that, to his surprise, he found his delightful 'Travels in Thibet, placed on the 'Index.' 'One can not fail being struck,' he writes, 'with their great resemblance with the Catholicism. The Bishop's crosier, the mitre, the dalmatis, the round hat that the great lamas wear in travel * * * the Mass, the double choir, the psalmody, the exorcisms, the censer with five chains to it, opening and shutting at will, the blessings of the lamas, who extend their right hands over the head of the faithful ones, the rosary, the celibacy of the clergy, the penances and retreats, the cultus of the saints, the fasting, the processions, the litanies, the holy water; such are the similarities of the Buddhists with ourselves.'" 67:345, Vol. 2. And does not Buddhism antedate Christianity? It was in their zeal for Christianity that the Church incorporated in her worship rites and ceremonies of the non-Christians, to satisfy them for the time being, believing that in time these rites and ceremonies would be purged from the Church, when its members should have advanced enough to be ready for the meat, giving up then the milk,—rites and ceremonies,—but instead of this result the rites and ceremonies have become, apparently, incorporated in the Catholic Church to such a degree that the older she becomes the more are they added to, until they have really stifled and buried the spirit of true Christianity. In another chapter I will make this fact apparent to you that new devotions—which necessarily implies the addition of new rites and ceremonies—are introduced into the Church from time to time, and this is the reason that I have stated

a number of times, so confidently, that the Catholic Church is as much a "human creation" as is the Protestant Church, which she says it is. It was this attempt to conciliate non-Christian converts, by adopting their ideas, and rites and ceremonies, mentioned above, that led Faustus to say to Augustine, "You have substituted your agape for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honors. * * * Nothing distinguishes you from the pagans, except that you hold your assemblies apart from them." 68:48. Is that not about true, of the Church substituting for pagan idols, her martyrs and saints, according to the following? "Pope Boniface IV. first suggested the celebration of this festival, [All Saints] when in 610 he ordered that the Pantheon, a pagan temple at Rome, dedicated to all the gods, should be converted into a Christian church, and the relics of the saints, dispersed through the different Roman cemeteries, taken up and placed therein. He then dedicated the Church to the honor of the Blessed Virgin and all the martyrs." 5:905. Then the Church in Holy Week says; "Let us pray. Almighty and everlasting God! who seekest not the death of sinners; mercifully hear our prayers, and deliver them [Pagans, Heretics, etc.,] from the worship of idols." 69:365. Make your own comment on that. What is the burning of "incense before the relics of the Saints," (36:89,) and before the altars, but a relic of paganism? The Church's own writers speak of it when they say that the "pagan nations offered incense" to "idols of wood and stone." 70: IX. To me now, since I have discerned the error, the ceremonies and rites in connection with the Mass and Benediction, upon an impartial and unprejudiced contemplation of them, appear to me plainly as only a relic of ante-Christian, blindness, idolatry, and superstition. And now that we have discovered the error, is it wise to still propagate it in defiance of reason, intellect and common sense? I was just as much in error up to my thirty-seventh year of age, and if any one had then told me, without giving me an analysis of it, that I was in error, and that I was blind, I would have resented such an accusation, while now I see plainly the truth of it. Let us, then, acknowledge our error, for therein is strength while to defend it is weakness. We need not fear the sneers, ridicules, and "I told you sos" of the infidel, atheist, or agnostic evolutionists, scientists or philosophers, for by the time I will get through with them they will have no more left to boast about than you have. And when the score is even, then why should not all of us

extend the forgiving hand, bury the unpleasant past, by relegating it to oblivion, and live in unity, peace and good-will now and in the future? I hope I have satisfied any impartial, unprejudiced and fair mind of the reasonable certainty of my views,—on the subjects considered so far, in this book,—as being true. If I have, then, I believe I have brought all of you, Catholics, non-Catholics and unbelievers, one step nearer together than you have been in the past. The next great barrier which stands in the way of a union of Catholics and the “separated brethren” is, I believe, the invocation of the Blessed Virgin and the saints. That we will, then, next consider.

CHAPTER IV.

INVOCATION OF THE BLESSED VIRGIN AND THE SAINTS.

As I stated in the previous chapter that the invocation of the Blessed Virgin and the saints, and especially that of the Blessed Virgin, stands in the way of a union between the Catholic Church and the *separated brethren*, I will quote a Catholic writer who, it may be seen, verifies what I said. He says: "Devotion to Our Blessed Lady is one of the bugbears which has kept many well-intentioned persons on the threshold of the Church for a long time." 53: Nov. 7, 1900. If there were nothing else to do it, the doctrine alone of the invocation of the Blessed Virgin would put me outside of the pale of the Church. For thoughts came to me in connection with it, and which will be given later, which makes it an impossibility for me to believe any longer that the Blessed Virgin hears or knows of the petitions addressed to her. The Church presents various arguments in support of the belief that the Blessed Virgin and the saints are made cognizant of the petitions addressed to them, even though they are not omnipresent to us. We will see first what these arguments are before I will give the thoughts that come to me, and which have completely destroyed the faith in me that any being, excepting God, can hear the many petitions addressed to them. As the Blessed Virgin and the saints are finite beings they can, therefore, not be omnipresent to us, and not being omnipresent it has always been one of the questions with non-Catholics how any can hear our prayers when addressed to them, and they not be omnipresent.

Not taking into consideration that the praying to any, excepting God, shows a lack of confidence and child-like trust in the promises of Jesus when He said: "Amen, amen, I say to you: if you ask the Father anything in my name, He will give it you," (John, 16:23,) we will look at one of the arguments of the Church in which she tries to solve the difficulty of how the saints,—which includes, in one sense of the word, the Blessed Virgin,—are made cognizant of the the petitions addressed to them, although not omnipresent or omniscient. To the question, "But since the saints are not omniscient, can they hear our prayers?" the Church answers: "They need not be omniscient to

know for what we pray. Cannot God make known to them our cares?
 * * * We need not be anxious with regard to the manner in which the saints become cognizant of our prayers, since God has a thousand ways by which to make our needs known to them." 5:605. According to this, God is an indifferent and arbitrary being, because He will not grant our petitions without first making the saints "cognizant of our prayers," and "make our needs known to them," so that they will—on being made "cognizant of our prayers," and "our needs" have been made "known to them"—stop, for the time being, their playing on golden harps and their constant singing of "Holy, holy, holy," (4:8,) and get on their knees before the throne of God and praying about as follows: "O most merciful and loving God! who, 'even should a mother forget her own child,' (7:271,) wouldst not forget Thy chosen servant, grant him his 'needs,' which are wisdom, guidance and preservation from error, that he may have an eagle eye with which to discern and to interpret Thy Word according to the sense of Thy Church. That he may know that Christ is not put on except by the frequentation of the Eucharistic table, and by consuming Thee whole and entire, and by feeding on Thy blessed body! O God, will Thou not please grant him his 'needs' which Thou hast made known to us, for if Thou dost not grant them Thy servant may become a 'regular heretic' and begin to believe that Christ is put on through the operation of the mind by an act of the will! O God, allow Thyself to be 'influenced' (11:420,) and grant him his 'needs.'" etc., etc. [If I am a little "ironical" in this, I am only reflecting the image and likeness of the Catholic God, who, when He said: "Behold, Adam is become like one of us," said this "ironically."] 7:37. Now, what would you think of a God who acted in this manner? who would not grant "our needs" without first making them known to the saints and then have them intercede for us? Is this not an absurdity, and an impeachment of God's character, in the face of His promises made through His Son, Jesus Christ, (John 16:23,) and in the face of the parable of the Prodigal Son? What would you think of a people whose king sent his son amongst them to tell them that if they would ask him anything in his son's name he would give it to them, they would instead appeal to the king's attendants to intercede for them? Would it not show lack of confidence in the son's promises, and also impeach the king's mercy by believing he was not the same measure of mercy for his subjects as his attendants have? And is it not sufficient when Jesus said we may

have anything we ask the Father for if we ask it in Jesus' name? There was no proviso or condition connected with Jesus' promise, excepting that we placed implicit confidence in His promises. There was nothing said about what state one was in. All one had to do, when one had turned away from God by doing evil, was to return to Him direct and not through an intercessor, just as the Prodigal Son was received by his father without an intercessor. This teaching of the Blessed Virgin and the saints having more love and solicitude for us than God has, impeaches His love and providence for us, does it not? a. f. y.

We will now look at another argument of the Church of how the Blessed Virgin "knows the prayers and wants of those who call upon her," which is an explanation given by Catholic theologians "to satisfy an intelligent mind," and is this: "Those who enjoy the Vision of God ("which is called the Beatific Vision") see and know all things 'in the mirror of the Trinity'—that is, in *God's* seeing and knowing; because they see His essence, and His knowledge is one thing with that." 35:163-164

According to this, God is a sort of a changeable being, like the animal which can change its spots, who, at one time is a Vision which, by looking at it, causes such ecstasy that it makes the hosts of heaven sing continually, "Holy. holy. holy," and at another time He is a "mirror" in which the hosts of heaven "see and know all things," which, I suppose includes "How the Other Half Lives," "Darkest London," "Chicago After Dark," and the Bishop's permitted "highly indecent, obscene, impure" round dances when the money derived from them goes into the treasury of the Church. As to "seeing and knowing; because they see His essence," they must have greater "heavenly powers" than is that of the priests on earth, who could not see in my "essence" the condition of mind, and who since 1899 have been administering rites and sacraments to me which my mind showed were errors, but which I let them perform over me, in order to keep the minds of my people at ease, although at times I could hardly compose myself, so that I would have to think of some incident in my life that caused me the greatest sorrow so as to suppress my humor in seeing the priests, in my room, genuflect before a piece of baked dough—a wafer God. What sort of a heaven would that be for its hosts if they saw and knew all that takes place in this "vale of tears?" To me it would be anything else but a heaven. But supposing, now, that we admit the two foregoing views as possible, that of God having "a

thousand ways by which to make our needs known to them," and that they "see and know all things 'in the mirror of the Trinity.'" The following, however, which is the thought that came to me in connection with the subject under consideration, and which I already stated I would mention later, will hardly be admitted as possible, and that is that there are so many petitions addressed to the Blessed Virgin that no being except God Almighty can possibly hear them. Here is the way I was led to the discovery of that fact, mentioned above, that after the discovery was made I could no longer pray to anyone except God Almighty. There are supposed to be 250,000,000 Catholics in the world and of this number we will say—after allowing six out of ten for poor Catholics and children who are not old enough to pray—there are 100,000,000 "practical" Catholics who say at least one Hail Mary a day. A Hail Mary can not be said with any devotion in less than ten seconds of time, which would then make 1,000,000,000 seconds of time of prayers offered every twenty-four hours. Now of the one hundred millions we will say that one-half of them, or fifty millions,—which is getting pretty low in numbers—recite three Hail Marys daily, which would make, after deducting one Hail Mary and putting it in the one hundred million class, another billion seconds of time of prayers, or two billion so far. Then we will say that of all the Catholics in the world, only two million, besides saying the three Hail Marys already mentioned, say the Rosary daily—although I know many who say it more than once daily—and as a Rosary contains at least fifty-three Hail Marys it cannot be recited, with any devotion, in less than five hundred seconds—eight and one-third minutes—we have have another billion, or three billion seconds of time of prayers. Now, if we take the scatterings of prayers addressed to the Blessed Virgin, such as the Angelus, extra Rosarys, litanies, offices of the sisters, etc., the world over, it will easily make another billion, or all told four billions of seconds of time of prayers that She would have to listen to every day of twenty-four hours of eighty-six thousand and four hundred seconds. If, now, we divide four billions by 86,400 we get a quotient of 46,296. Therefore, if the Blessed Virgin should hear all the prayers addressed to Her, even at the low estimate I made, She would have to listen to 46,296 petitions every second of time from one end of the year to the other, or, in other words, have to listen to 46,296 petitions at one and the same time, at once, simultaneously. Can any being, excepting God Almighty, do that? Why, it is an utter

impossibility, is it not, for a finite being, although glorified, to listen to 46,296 petitions at once, simultaneously. Now, what becomes of the Church's arguments that "God has a thousand ways by which to make our needs known to them," and that in the "mirror of the Trinity" the Blessed Virgin can "see and know all things?" Has not the "arms of the intellect" here completely demolished, pulverized, the arguments of the Church?

Will any one, after reading this, pray to any one except to God Himself? Not even so much as to pray to Jesus, but pray as Jesus said we should, and as the apostles prayed? Surely, if any one ought to have known that it would be proper to pray to any one but to God, St. Peter should have known it, and yet how did he pray? "And now, Lord, behold their threatenings, and grant unto Thy servants, that with all confidence they may speak Thy word, by stretching forth Thy hand to cures, and signs, and wonders, to be done by the name of Thy holy Son Jesus." Acts, 4:29-30. Why did not St. Peter, as the Church does, pray to Jesus, if He is God, and He had sojourned with Peter on earth and made him his Vicar to teach and guard and interpret His Word? Did he show disrespect to Jesus, after having been His intimate companion and friend on earth while He was here, by ignoring Him as a God and praying to the God that is, and the one to whom Jesus said we should pray? Undoubtedly not, but Peter understood and knew from what Jesus had taught him that God alone was to be prayed to and not to Jesus, Mary, Joseph, and the saints. Surely, if Jesus had such great love for us and the Apostles, as the Gospels record, while He was on earth, He certainly retained that love for them after He ascended into heaven, and if the Blessed Virgin and the Saints "now love us more than ever" they did while on earth and that therefore they now "show their love by praying for us." (5:606,) would Jesus not have the same love for His apostles and would have prayed for them had they asked Him to intercede for them, and thereby have shown His love for them by praying for them? Surely, if the Apostles would not pray to Jesus, with whom they were well acquainted here on earth, does that not show that we ought to have misgivings about it when we pray to the Blessed Virgin and the saints, who are strangers to us?

And to think to what mammoth proportions it has assumed, this practice of praying to the Blessed Virgin and the Saints! Why, it has even become so great that the world seems to be run by them and

that God has nothing to do with it now. "Thanks are returned to the Sacred Heart [a devotion that had its origin in a "vision" of Margaret Mary, "in the year 1675] (5:428) for employment obtained. Our Blessed Lady, St. Joseph and St. Anthony were invoked. Masses for the souls in purgatory were also promised. A Rhode Island reader returns thanks to the Sacred Heart, St. Joseph and St. Anthony for a temporal favor obtained for a brother after a month of prayer. In thanksgiving the Litany of the Blessed Virgin will be recited once a day for thirty days for the souls in purgatory. A Harlem reader is exceedingly thankful for many blessings received of the Sacred Heart, through the intercession of the Blessed Mother, [not Mrs. Eddy,] St. Joseph, St. Anthony, St. Elizabeth, St. Rita and the holy souls. The promoter's cross has been used in many instances with much success. In thanksgiving for all benefits Masses and rosaries will be offered. A reader in Pennsylvania is grateful for a favor obtained through the intercession of St. Jude. A Cambridge reader returns thanks to the Sacred Heart, and the Blessed Virgin and St. Anthony for employment which was sent in answer to prayer. The favor was obtained months ago. A reader in Providence wishes to return public thanks to the Blessed Virgin and St. Anthony for the recovery of her little nephew, Gerard, after a severe illness, during which he was given up by the doctors. A reader in South Dakota wishes to return public thanks to the Sacred Heart and the holy souls in purgatory for favors received through prayers. A member of the League in Kentucky wishes to have heartfelt gratitude published to the Sacred Heart of Jesus and His Blessed Mother for many favors. Also fervent thanks to St. Anthony of Padua, St. Joseph, St. Rita, St. Aloysius, St. Jude and St. Expedite, particularly for the recovery of a brother from typhoid fever. Prayers were said daily and an alms promised to St. Anthony's bread. The boy recovered completely and the disease left no bad effects. The same boy was desirous of a better position, as he was exposed daily to the weather. Prayers were offered and he has received a very suitable position. A Sister was suffering with head trouble. The divine mercy of the Sacred Heart was implored and she is getting better every day. Another Sister is grateful for a better position and an increase in salary. A Chatham reader wishes to return thanks for a temporal and spiritual favor obtained in December, 1899, after novenas and prayers were offered in honor of the Sacred Heart, Our Blessed Lady, the saints in general and St. Joseph, St.

Anne, St. Rita, St. Expedit and the holy souls in particular. In June another favor was granted by the Sacred Heart, in whose honor the petitioner had a lamp burning throughout the month. Thanks are offered for these favors. A reader in Columbia is grateful to the Sacred Heart, the Blessed Virgin and St. Joseph, for the cure of an eye trouble which afflicted an infant two months old. The doctors said nothing could be done for so young a child. After prayers and novena the eye became quite well and has remained so for several months. A reader returns thanks for an important favor obtained through the intercession of Our Lady of Perpetual help and St. Anthony of Padua. A donation to St. Anthony's bread was promised. A Brooklyn promoter wishes to return thanks for the grace of obedience granted to her, when she found it difficult to follow her confessor's instructions. She prayed to the Sacred Heart, Our Blessed Mother and St. Joseph, and courage was given her to follow exactly the directions of her superior. A subscriber in Roxbury wishes to return thanks to the Sacred Heart, St. Joseph and the Blessed Virgin, for favors received during the past year. Prayers were said and publication promised. A reader in Patterson returns thanks to the Sacred heart of Jesus and Our Lady for the preservation of a little girl who was in great danger. One thousand Hail Marys were recited on the eve of All Saints, and a week afterward the danger was removed. Thanks are also offered to the Sacred Heart for a favor granted instantly through the intercession of St. Expedit. A reader in Ohio had been sick for more than four years "and was failing so rapidly that she felt death would ensue if relief were not afforded her soon. [It seems she would rather stay in this "vale of tears" than go to heaven to sing "Holy, holy, holy."] She began to pray to the Sacred Heart, the Blessed Virgin and St. Anthony and promised, if her prayers were heard to recite part of the Rosary every day for several months for the souls in purgatory. Shortly after, her sleep improved, then as prayers were continued she gradually grew stronger. In six weeks' time the patient could do work she had not been able to do in three years, and now, after six months, is almost entirely well. Everyone who knew of the sick person's condition is astonished. [I wonder why the priest who went to Germany the second time to take mud baths for rheumatism did not try this so that those who knew of his condition might be "astonished?"]

Thanks are offered for a favor received from the Infant Jesus, (the Miraculous Infant of Prague,) and for all His blessings and

favours for the past year; also to our dear Blessed Mother and St. Joseph and the Guardian Angel. A reader in Ohio returns thanks to the Sacred Heart of Jesus for a great temporal and spiritual favor received. Prayers were also said to the Blessed Virgin and St. Joseph. The same person returns thanks to St. Anthony and St. Rita for a temporal favor that has been partially granted. The first request mentioned was in regard to a vocation. A reader in Brooklyn desires to return thanks to the Sacred Heart of Jesus, Our Blessed Mother, St. Joseph and St. Anthony, for the regaining of a position. She offered in thanksgiving the Rosary, and attendance at Mass every day for a month for the souls in purgatory. A reader in Ohio is thankful to the Holy Family and to the poor souls for the recovery of her cattle who were afflicted in the Summer with a distemper. There are twelve children in the family and the loss of milk alone was a heavy one. The cattle doctors could do nothing, so the mother and her family put their trust in prayer, invoking the Holy Family, [which is Jesus, Mary and Joseph,] offering the Rosary in common every night and having a Mass said for the souls in purgatory. The pious practice was kept up until December. In the meantime every head of cattle recovered. [It seems it took them a long time to get God "influenced" enough so that He waited until December to heal the cattle of "summer complaint"—distemper.] A reader returns thanks to the Sacred Heart of Jesus for recovery from an attack of asthma. The promoter's cross was worn, publication promised and relief was soon obtained. Thanks are also returned for several temporal favors obtained through the intercession of St. Jude, St. Expedit, St. Joseph, Blessed Margaret Mary. An alms and publication were promised. A reader in Vermont experienced relief on three different occasions when suffering intense pain from neuralgia of the stomach, as soon as the League badge and Promoter's cross were placed on her. Thanks are sincerely offered for these favors. A Child of Mary returns thanks to the Blessed Virgin for a temporal favor." 53: Jan. 9, 1901.

Do you see God mentioned in these supposed answers to prayers, of the members of the League of the Sacred Heart? In the complete reports of answers to prayers of the League of the Sacred Heart, God is not mentioned in those reported in the same paper, from which the foregoing was taken, on the following dates, so you may see that it has been spread over some time: Sept. 12, 1900; March 20, 1901; March 5, 1902. As these are of about the same nature as the one I have

given I will not tire you with them. But from this it may be seen how idolatrous the Church has become now. "Oh," but it will be said, "it cannot be idolatry if the answers were really received to the prayers offered to these beings, none of whom is God." Is it certain, if these results were really received, that they were not coincidences? Take for instance the Cambridge reader who returned thanks to the "Sacred Heart and to the Blessed Virgin and St. Anthony for employment which was sent in answer to prayer." Is it certain that the obtaining of employment was really due to the prayers offered for that purpose? At the time that I went to Kansas City and advertised once for a position, I did not pray to any one to obtain employment for me, yet within a week's time I went to work in a place which was just the kind of a position that I could wish for in which to learn a mercantile business. No doubt if I had prayed at the time, and had gotten the position as quick as I did without praying for it, I would have been misled to believe that it was due to the prayers offered for that purpose. If I had prayed for a position and had obtained it then the same that I did without praying for that purpose, would that not have been a coincidence? One year, on the last Sunday night of August, thieves broke into my house and stole my watch. I went to the police station and reported my loss, giving the number of the works and the case of the watch. Well, when after a few weeks and the watch was not found I gave up all hopes of ever getting it again. But two days before Christmas—about four months after it had been stolen—a detective brought me my watch. [A good Christmas present, wasn't it?] Now, I never once prayed to anyone that I might recover my watch. If I had prayed and recovered it it would have been nothing but a coincidence, would it not? And if I had prayed to recover it and had not known the number of the works and the case so I could give it to the police department, do you suppose I would ever have gotten my watch again? Hardly. Take the healings mentioned in the answers to prayers, if they were really the result of prayers for that purpose, then, why do young priests die, and other priests suffer with rheumatism, so that they go to Europe to take mud baths for relief, and others suffer forty years with heart trouble, etc., etc. Why was not the life of a President spared when Catholics, the country over, prayed that it might be spared? Yea, even God's Vicar on earth offered prayers for that purpose. Yet the President had to die. Or why was not the life of the Archbishop spared, when his diocese offered prayers that he

might recover from his attack of pneumonia? If it is said that it was God's Will that they should have died when they did, then I say it is a blasphemy to say so, for it would make God an indifferent and arbitrary Being, who would punish where not deserved and reward where not merited. I will try to make this clear to you in another chapter, that no one suffers, or dies, prematurely, because God wills it.

I have direct evidence that novenas and prayers have failed to bring about the results prayed for. I tried a novena years ago, when I was yet regarded as a "practical" Catholic, and prayed to the Blessed Virgin for restoration to health, yet it was not answered. Why was it not answered? Was it not God's will that I should have been restored to health then and have remained a Catholic? If not, then, He must not regard the Catholic Church as the only Church that can save one's soul, or else He predestined—decreed—from eternity that I, who once was a "practical" Catholic, should be damned forever in a hell of unspeakable suffering, torment, and woe. Which will you have? a. f. y. As for me, I hope I have a nobler conception of God's character than to believe the latter. Let us see further the magnitude of the idolatry practiced by the Church, in regard to the Blessed Virgin. I have proved to you by mathematics—and mathematics is from God—that there are offered to the Blessed Virgin such a number of petitions that it is utterly impossible for her to hear them, yet besides all this there are now forming, and have been for some time, what is called the "Association of the Perpetual Rosary," and it has the sanction and recommendation of Pope Leo XIII., who is supposed to be supernaturally preserved from error. "His Holiness Leo XIII. has throughout life given many proofs of his devotion to the Blessed Virgin, and nothing pleases him better than to hear of the extension of the pious practice of reciting the Holy Rosary. * * * In October last year the Dominican Fathers of the Minerva Church, Rome, took steps to organize among the Catholics in Italy the custom of the perpetual recitation of the Rosary, which had been already established in France and Belgium. * * * It was a source of much consolation to him [Leo XIII.] to learn that the Association of the Perpetual Rosary had been organized in Italy, and that day and night thousands, succeeding each other, were, by the recitation of the Rosary, praying for blessings on themselves and for the Church in the trials it had to endure." 53: June 26, 1901.

Think of it! Thousands succeeding each other "day and night"

reciting the Rosary in France, Belgium and Italy! Actually making a God—or a Goddess—of a finite being, the Blessed Virgin. And it seems to be getting worse and worse as the years pass by. I remember, when I was yet on the farm, we would, during Lent, pray the Litany of the Bitter Passion, which is a prayer principally to God, but now it is the Rosary principally, during Lent. “The Right Rev. Bishop—has announced the Lenten regulations, which are not different from those of recent years. The public religious exercises during Lent, consisting of Rosary, sermon and Benediction, to begin each evening at 7:30 o’clock.” 53: Feb. 20, 1901. The Rosary is getting to be almost the common penance prescribed by confessors; at least it is in my case.

Of ten confessions of which I kept a record of the penances imposed, one was the Stations of the Cross; one was five Our Fathers and five Hail Marys; three were the Litany of the Saints, and five were the Rosary.

If the Blessed Virgin were to have supernumeraries to take charge of all the petitions addressed to Her She would require, no doubt, no fewer than one hundred thousand stenographers, and they would have no time to sing “Holy, holy, holy,” or to make “goo-goo” eyes, either. They could not belong to any eight-hour-day union. Since I have proved, mathematically, that it is utterly impossible for the Blessed Virgin to hear the petitions addressed to Her, it is now to be seen whether the Sisters who go about carrying a Rosary on their belts, nearly large enough for a dog chain, will reject their intellect—mathematical proofs, like Luther did, or dethrone their intellect as the Christian Scientist—and submit their reason and understanding to the will of a man-made religion and still go about with Rosaries hanging to their belts.

Here is some more of the man-made religion: “To the *Irish Messenger* also we are indebted for this pretty account of the origin of the beautiful May devotions: ‘Some ninety years ago or more, a little child knelt down, one lovely evening in the month of May out in the open streets of Rome, before an image of the Blessed Virgin Mary, and began to say aloud the Litany of Loreto. Next evening he was joined by another little boy and they sang together the Litany they had heard chanted in the Church. It was but a childish fancy as it seemed, the passing impulse of a moment. The evening following the the two children sang their Litany again, and a boy passing

stopped to listen and joined them. Several children assembled for the singing on the evening after, then their mothers came and knelt along with them, and quite a little choir sang the praises of Our Lady in the Roman street. At length a priest of the neighborhood invited them to come into his church, and he lit a few candles on the Blessed Virgin's altar, and they sang their Litany clustered round her statue in the calm religious twilight of that beautiful May evening. That was the beginning of the May Devotions, the first inauguration—so simple and so homely—of what has come to be, under the sanction and approval of the Church, a world-wide expression of intense devotion to Our Lady." 53: May 9, 1900. [This is apostolic, you know, (?) it was St. Peter's spirit re-incarnated in the little child.]

I will tell you how "intense" the devotion has become, too. Besides divine services in Her honor every evening during the month of May, they had the closing exercises of the May Devotions in 1902 on Sunday evening, June the first. There were two features in connection with it to which I wish to call special attention, the sermon and the procession in the church. The sermon was on the Blessed Virgin. It was an exhortation that we should strive to become children of Her. That we should take Her for a model, because She cared not for the things of this world, keeping Herself always undefiled, and desired only to be a bride of heaven. That we should daily recite the Rosary because of the many spiritual indulgences we gained by doing so; to be enrolled with Her scapular, etc. It is true that She kept Herself always "undefiled," if by this is meant that She had no other children, through natural conception, besides Jesus? Does this read like She never knew man, according to Bible language, and kept "Herself always undefiled,"—if lawful marriage is defiling? "And he knew Her not until She brought forth Her first-born Son; and He called His name Jesus. Matt. 1:25. Also, "Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us?" Mark 6:3. How can the Church get around the literal meaning of these passages when she takes literally John 3:5 and John 6:54? Of course, in a foot note she tries to overcome the first difficulty "till She brought forth Her first-born son," by saying, "that this expression of the evangelist was a manner of speaking usual among the Hebrews, to denote by the word *until*, only what is done, without any regard to the future," and cites as one example, (Gen. 8:6-7,) "that Noah sent forth a raven, which went forth, and did not

return until the waters were dried up on the earth; that is, did not return any more." There is no sense in this rendering of the passage, but there is in the "Standard Edition" of the Bible, which says: "And he sent forth a raven, and it went to and fro, until the waters were dried up from off the earth." In this rendering—which, has some sense in it—it does *too* have "regard to the future," and not only to "what is done." The raven went "to and fro" until the future event of the waters being "dried up from off the earth." Is that not so? Well, then, Joseph knew Her after She brought forth Her first-born son, did he not, according to the passage of Gen. 8:6-7? a. f. y. The Church also quotes Isaiah 10:6-4 as follows: God says, "I am till you grow old," and then asks: "Who dare infer that God should then cease to be?" But on looking up this passage, in the book of Isaiah, I found that it read as follows: "Even to your old age I am the same, and to your gray hairs I will carry you; I have made you, and I will bear; I will carry and will save." It does not say anything at all about "I am till you grow old," does it? Oh, I am onto the "wisdom and learning of eighteen hundred years of the Church." The next quotation she makes she quotes 1 Mach., 5:54, without placing a comma after the word "slain," which is in the original, and which makes quite a difference in its meaning. This is her way of quoting it: "And they went up to Mount Zion with joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace. That is, not one was slain before or after they had returned." By putting a comma between slain and till, as there is in the original, then it means that they offered holocausts on Mount Zion, till they had returned in peace, and does not refer to "not one was slain before or after they had returned. By recasting the passage a little this fact becomes plain. "And they went up to Mount Zion, with joy and gladness, and offered holocausts till they had returned in peace, because not one of them was slain."

It seems that Bible grammar is not much better than mine, although it ought to be if God inspired it from "cover to cover." The Church says further: "God saith to His divine Son: Sit on my right hand till I make Thy enemies Thy foot stool. Shall He sit no longer after His enemies are subdued? Yea, and for all eternity." Well if we read I. Cor. 15:28, it appears that He will be on an equality with the subdued. "And when all things shall be subdued unto Him, then the Son also Himself shall be subject unto Him that put all things

under Him, that God may be all in all." Of course, this can be twisted into such ways so as to fit any meaning one wants to place on it. Mrs. Eddy can twist it so that it means that God is all, and there is no matter. So there you are. When it says, "Thou shalt not go out from thence until you repay the last farthing," (Matt. 5:26.) and "He would not; but went and cast him into prison, till he paid the debt, (Matt. 18:30.) does this mean that they were never released from prison, because it only mentions "what is done, without any regard for the future? If, when it says: "He knew Her not until She brought forth Her first-born son," means that he never knew Her, then, if I say, "I went not to school til I arrived at the age of seven years," must also mean that I never went to school at all, but is that so, that I never went to school? Supposing, then, that She did not remain a perpetual virgin, what difference does that make to us? She cannot hear our petitions anyway, which I have already proven mathematically—and mathematics is from God—to be utterly impossible, and as regards the bearing it has on the nature of Jesus it effects it no more than a printing press effects the nature of the contents of the books printed on it. And as to virginity being more pleasing to God than marriage is a debatable question. It will be handled in another chapter.

And now as to the procession in the church on the evening of the closing exercises of the May Devotions. The procession was composed mostly of little girls, who threw flowers over their shoulders as they marched, and of young ladies carrying lighted candles, followed by four young ladies who carried a decorated platform on which was a statue, image, of the Blessed Virgin. As the marchers moved along they sang, "Sancta Maria, Ora, ora, ora pro nobis," which means, I suppose, "Holy Mary, Pray, pray, pray for us." When I beheld all this I was actually astounded, and, during the progress of the procession, I exclaimed to myself a number of times, "My God, enable me one day, with the 'arms of the intellect,' to smash this species of idolatry!" Think of it, carrying about a statue of the Blessed Virgin and singing "Santa Maria, Ora pro nobis!" Well, I really felt so sorry for the blindness of the people in church, that they should believe in such idolatry, that I was nearly overcome with emotion and it would not have taken much more to have caused me to shed a tear over it.

It was also Corpus Christi Sunday, and there had been a procession over the college grounds, in the forenoon, with a wafer God—a piece of baked dough—and how the Catholics did drop on their knees

when it passed by them. I was amused at the sight, for I could not join in the procession on account of my physical condition, and therefore could see the whole "spectacle," yet my amusement was mingled with pity for the poor, blind, unthinking—as I once was, also,—Catholics, who had not yet had the scales taken from their eyes that they might discern the error, idolatry and superstition of the whole thing, as I have discerned it. Do you not think I have occasion to thank God that the great loss to me, years ago, of that good Irish girl has been partly compensated for by this discovery of the great errors, idolatries, superstitions and blasphemies of the Catholic Church? a. f. y. And to show you how the Church blasphemes in her zeal to elevate the Blessed Virgin as a powerful, merciful and considerate being, as against the arbitrariness, indifference and relentlessness of God, I will give you a quotation that you may see that I am not unjustly accusing the Church of—unwittingly, let us hope—blaspheming God. "In the Chronicles of the Friars Minor we read that Brother Leo, a familiar companion of St. Francis, had the following vision: The servant of God beheld himself placed on a sudden in the middle of a vast plain. There he beheld the judgment of Almighty God. Angels were flying to and fro, sounding their trumpets and gathering together countless multitudes of people. On this vast field he saw two high ladders, the one white, the other red, which reached from earth to the skies. At the top of the red ladder stood Jesus Christ with a countenance full of just indignation. On one of the steps, somewhat lower, stood the holy patriarch, St. Francis, who cried aloud to his brethren on the plain below: 'Come hither, brethren; come without fear; hasten to Christ, who is calling you.' Encouraged by these words of their Holy Father, the religious crowded round the foot of the ladder, and began to mount. Some reached the third step, and others the tenth; some advanced to the middle, but all sooner or later lost their footing and fell wretchedly to the ground. St. Francis, beholding so deplorable a fall, turned to our Lord and earnestly besought Him to grant salvation to His children. But the Redeemer yielded not to the prayers of the saint. [How unmoving Christ—God—is (?).] Then the holy patriarch went down to the bottom of the ladder, and said with great fervor, 'Do not despair, brethren of mine; run to the white ladder, and mount it with great courage. Fear not; by it you will enter into Paradise.' Whilst he was thus speaking, the Blessed Virgin appeared at the top of the white ladder, crowned with glory and beaming with gentleness. And the Friars, mounting the

ladder by favor of Mary, [Oh, it is a pity she is not our God-*dess*, instead of the unyielding Jesus Christ—God— “with a countenance full of just indignation!”] made their way, and all happily entered into the glories of Paradise. We may learn from this how true is the sentiment of St. Ignatius the Martyr: ‘That the mercy of the Blessed Virgin Mary saves those whom God’s justice does not save.’” 7:535-536. Have I wrongly accused the Church of error, idolatry and blasphemy, if one draws conclusions from that quotation? a. f. y. “One of the sweetest graces Our Lord gave us was at the very close of His life, when, in the person of St. John, He made Mary our Mother. What has she not done for us? She has loved us, taken joy in us, interest in our work, and from our birth She has had Her arm around us.” 53: Sept. 12, 1900. Is that true that She “has had Her arm around us” from our birth, when to do so She would have to have at least over forty-six thousand arms, for each second of time? We must not be unmindful of the fact that this world is no child’s toy, nor a one family, nor a one parish, nor a one diocese affair, but one of a magnitude that is almost inconceivable, and therefore utterly impossible for any finite being, however glorified, to have universal charge over it. It is simply a statement that is devoid of thought and reflection. Is it not strange that if the Blessed Virgin was to be our Mother, and that St. John was at the cross “by a special providence—that our Saviour took care to have him there” (35:137) for the purpose of recommending Her to us, that He did not have St. Peter there instead, if it was to St. Peter alone that He delivered the keys to the kingdom of heaven, and it was on St. Peter—the Rock—that He builded His Church and made him its shepherd? Is this not a case of the sheep feeding the shepherd, if the “worship of the Virgin Mary * * * forms an essential part of the Catholic system,” (35:119,) and St. Peter was placed over the other apostles by the words “Feed my sheep,” (31:153,) yet he had to receive such an important doctrine as the worship of the Blessed Virgin, at second hand, from St. John, instead of from Jesus Himself? Would you entrust an important affair to an assistant secretary to deliver it to your chief secretary when you could deliver it to him personally yourself? And if St. John was at the cross by special providence could it not have been St. Peter just as well, to hear the words “Son, behold thy mother,” if this meant as a mother for the whole world and for all time? St. Peter Damian says: “All the mercies of the Lord are in the hands of

Mary," (71:108,) and another writer says: "Through Her all gifts and graces descend on earth." 7:537.

Since I have proved, by mathematics, that there are over forty-six thousand petitions addressed to the Blessed Virgin every second of time from one end of the year to the other, therefore an utter impossibility for Her to hear them, do you now wonder why it is that when you appealed to Her to intercede for you, that your dying husband's life might be spared, or the life of your young wife, with an infant child at her breast might be spared, you received no answer to your prayer, and he or she was mercilessly taken from you, if it is true that "all the mercies of the Lord are in the hands of Mary," and that through Her all gifts and graces descend on earth?" Do you not believe it is about time to try to ascertain why our prayers are so fruitless in our dire needs? Jesus said: "If you ask the Father anything in my name He will give it you." Do you wonder, then, why God does not answer your prayers when you worship and pray to the Blessed Virgin and to the saints, instead of placing childlike confidence and trust in His promises made through His Son, Jesus Christ, and pray to Him direct?

Is this true? "Do you remember the story of that religious man, a Jesuit I think, who was a famous preacher, and whose sermons converted men by scores? And it was revealed to him that not one of the conversions was owing to his talents or eloquence, but all to the prayers of an illiterate lay-brother who sat on the pulpit steps saying Hail Marys all the time for the success of the sermon." 11:126. Is that true? If so, why did not the Church keep up the practice of having an "illiterate lay-brother" sitting on the pulpit steps saying "Hail Marys" all the time for the success of the sermons" preached in those countries that were once Catholic, but are now almost overrun with Atheism? Or does she think that she could not find enough "illiterate" persons for that purpose? If she thinks so, she ought to read what a daily paper of October 23, 1902, had to say, what the effect on the emigration from a certain country would be if the American Senate should "pass a bill excluding illiterate immigrants from the United States."

And yet a priest lacked enough judgment so as to tell me the above yarn,—while I was bedridden, and after I had become a "regular heretic,"—as an inducement for me to say the Rosary occasionally during the day for the conversion of sinners, saying also that one

could not tell who might be converted, through my prayers to the Blessed Virgin, in Asia and Africa. The Blessed Virgin would have to be omnipresent if she should accomplish all the Church asks us to believe of her.

Here is an illustration that would require such to be the case: "The writer had the pleasure the other evening of listening to a beautiful and practical discourse on the motives we have in honoring and praying to the Blessed Mother of God. One of the strongest reasons that should urge us to honor Mary, the preacher said, was that She is our Mother. [There being only about two hundred and fifty millions of us.] She was the last gift Our Saviour bequeathed us when dying on the cross. She loves us as a mother loves her offspring. What this mother-love means was prettily illustrated by a little scene he had witnessed a few days before from the window of his room. Across the street was the mother and child, a tot of about three years. He was reveling in the delightful childish pastime of making mud pies, the mother meanwhile sitting not far away reading a book. After awhile the baby met with a slight mishap. The stick with which he was decorating the pie snapped suddenly, hurting his fingers. He scrambled to his feet instantly and ran crying to his mother. She put her book aside, took the child in her arms, caressed him, spoke endearing words and kissed the hurt finger 'to make it well.' His tears were soon dried and he resumed his play. Not long afterward a big black dog came bounding along in the direction of the infant. Quicker than it takes to tell it, he was up and away to the safe refuge of his mother's arms. It was a tender and touching picture of childish trust and mother love, and the speaker aptly applied the lesson it suggested to the theme in hand. Confiding and childlike should be our trust in our Blessed Mother. [Not in the God of Jesus, Peter and Paul, who, as Ingersoll said, 'had nothing to do now but count hairs and watch sparrows fall.'] We should have recourse to Her in all our afflictions, for no wound of our heart is too slight for Mary's healing kiss. When the black dog—the devil—comes too near us, then we should promptly fly to the arms of our dear Mother, which shall enfold us safely until all danger is past. If we only call upon Her sincerely and confidently in all our griefs and temptations she will surely show herself a Mother, a comforter and a refuge." 53: May 14, 1902.

Now, all this is a fine flow of verbiage, and as St. Gregory wrote

St. Jerome: "Nothing can impose better on a people than verbiage; the less they understand the more they admire. Our fathers and doctors have often said, not what they thought, but what circumstances and necessity forced them to." (67:183, Vol. 2). So in this case, I suppose, the unthinking listeners heard much that they had to "admire." But let us take another look, holding in mind that if only one hundred million Catholics would each, out of twenty-four hours, only be forty seconds under the protection of the Blessed Virgin, She would have to have in Her arms every second of time from one end of the year to the other, over forty-six thousand, that is, at one and the same time—simultaneously—She would have to have over forty-six thousand in Her arms, if they "should have recourse to Her in all their afflictions," and they would "promptly fly to the arms of our dear Mother." Do you now see the impossibility of this whole fabric, of having recourse to any being outside of God Almighty?

As this book is written for the benefit of the unbeliever, as well as for the Catholic and non-Catholic believer, the question would probably be liked to be asked, How can God Almighty hear at one and the same time—simultaneously—one billion and five hundred million—the supposed population now of the earth—petitions should they all pray to Him at one and the same time. Now, this was a difficult question for a time, which I had to face and had to answer rationally, if I wished to convert the atheistic scientists and the infidel philosophers, to the belief in the existence of an intelligent, powerful and living being, whom we, believers, call God. While I was reading their literature and learned to know what, apparently difficult, questions they propounded, I would, when I came across such questions, exclaim, "O God, reveal to me the truth," so that I might give a reasonable answer, supported by science, philosophy and revelation.

Well, the following thought came to me finally, and what was its source I will let you a. f. y. It was to make an illustration with a fish-globe filled with pure water and fish swimming in it. The globe was to represent all space; the water Spirit, God, and the fish "all things;" that is, the earth with all its living beings on it, the Sun, Moon and the Stars or Planets. Of course, this destroys the anthropomorphic-man-form conception of God, yet this view of Him is supported by science, philosophy, and revelation, which I will later call on to corroborate it. Here is one fundamental of Christian Science which is true, that God—the Divine principle—fills all space, just as

the water in the globe fills all space in it, although I do not circumscribe Spirit, as the globe circumscribes the water. Now, as Spirit fills all space, as the water does the globe, He is omnipresent to us no matter where we are, just as the water is omnipresent to the fish, no matter whether they are in the bottom, the center, or the top of the globe, nor does it matter whether there is but one fish or a million or more, they are all in the same water; so likewise are we all, be the number of us indefinite, in the omnipresence of the Spirit, God. And as the water in the globe, in which all the fish are, is but one water, so likewise is the Spirit, God, in which all things are one Spirit, God. Is this plain to you now, how it is possible for God to hear at one and the same time—simultaneously—the prayers of one billion and five hundred million, yea, of one billion and five hundred million times one billion and five hundred million persons? As I already stated, such a view of God destroys the anthropomorphic conception of Him, but by doing so, does this make Him any less an intelligent, powerful, and living Being? Is a man, without arms and limbs that have been shot to pieces in war and, therefore, had to be amputated, any less a man in intelligence, mind-power, and life, than he was prior to those amputations? Is electricity less powerful because its subtle fluid cannot be perceived by the senses of man, and can only be known by its material manifestations, than is a horse or a man with definitely defined outlines of form? Does it require anthropomorphic agents to carry the substance of the soil to the farthest extended limb of a mammoth tree? Yet it is carried there and with mathematical precision it is carried to the fullest outline of a defined mold or pattern, if not interfered with by external forces. By external forces I mean an obstruction that is in the way of the internal forces' natural development, as, for instance, a clod rolled against, or dirt plowed on, the growing corn, if not removed, may interfere with its internal force of development or growth, and make the stalk grow crooked or probably kill it altogether, while if there were not this external force of the clod or the dirt, the corn stalk would grow straight and develop to its farthest outline of its mold or pattern. And this mold or pattern is according to a law that manifests intelligence and design and power. And does any sane, rational and intelligent person really believe that a law was ever enacted without a law-maker or law-giver? And if made and enacted by a Being that is beyond the ken of science,—because it cannot be dissected with the scalpel, or be weighed on the

scales, or be discerned by the microscope or the telescope, or be chemically analyzed in the laboratory, or be detected by the spectroscope—is that the reason one must deny or question the existence of a Being who has mind, life, power, and intelligence to enact a law, and who is omnipresent to every person on this earth, and can, therefore, hear, at one and the same time—simultaneously—their prayers? It is because God is not anthropomorphic, and is beyond the ken of science, and is therefore Spirit that is omnipresent to all, and can only be known by its material manifestations that makes us stand in awe and reverence when we contemplate it.

Let us now see what evolution of science has to say of this omnipresent Spirit, which it likes to term as “force,” “energy,” “first cause,” etc. This is what Herbert Spencer says of it: “Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy from which all things proceed.” 72:73. The following is what Newton says of God: “The Supreme God exists necessarily, and by the same necessity He exists always and everywhere. Whence, also He is all similar, [Like the water in every part of the fish-globe] all eye, all ear, all brain, all arm, [Like the subtle electric fluid that propels the trolley car] all power to perceive, to understand, and to act in a manner not at all human, [as, for instance, the mode of conveying, from the soil, the substance that composes the building material of which the farthest extended and highest limb of a mammoth tree is formed] not at all corporeal; in a manner utterly unknown to us. As a blind man has no idea of colors, so we have no idea of the manner by which the all-wise God perceives and understands all things. He is utterly void of all body and bodily figure, [Like the water in the fish-globe] and can therefore neither be seen, nor heard, nor touched, nor ought to be worshipped under the representation of any corporeal thing. We have ideas of His attributes, but what the real substance of anything is we know not.” Third book, Principia of Newton, in 73:120, Vol. 2.

Let us see what more modern-day Christian writers have to say, “God is infinite—without bounds or measure, reaching everywhere, through all things, encompassing all existence, filling all that is. 74:55. “God is everywhere, and everywhere whole and entire, (and) wheresoever any extended substance is placed it is in the same place with the whole of God. * * * The Divine substance is such that

it would be present to any possible world supposing that world to start into existence. This presence would not be anything new in God, or He would not be immutable. Therefore we must say that the Divine substance has an existence eminently equivalent to any possible extension whatever of corporeal worlds, i. e., that God is really immense. It is gratifying to see this great truth accurately stated by Newton in *Scholin Generale*, added to the third book of his *Principia*, where he says: 'God is present everywhere, not only by His power, but also by His substance; for power cannot exist without substance.'" 26:248, 253. Does not this agree with my illustration of water and the fish, that no power can "subsist without substance," when it is the substance of water filling all the globe—all space—that gives the power that holds the fish wherever they wish to go? St. Thomas said: "God is in all things so as to surround them on all sides with His Being;" [Just as the water surrounds the fish "on all sides"] and "Nothing is distant from God, as though He had it not in Himself." 26:255. "The blessed One [God] has no corporeal figure, no outline of body, to which we could liken anything; He being a pure spirit, not subject to measure of space and time like ourselves." 75:32. The foregoing is the Jewish conception of God. "We call God a Spirit because He has understanding and free will, but no body." 30:82. "God is simple, without body or distinction of parts. * * * His is everywhere, yet with our place * * * He is immutable; His eternity defends Him from time, His immensity from change of place." 11:312. Is there anything in these many quotations that is not in strict agreement with my illustration of the fish-globe, water, and the fish it, representing all space, Spirit, God, and all things?" A. f. y.

Let us now see what revelation has to say, for many will not accept anything as a spiritual truth unless it has a so-called "Scriptural warrant." "He is higher than heaven, * * * He is deeper than hell. * * * The measure of Him is longer than the earth, and broader than the sea." Job, 11:8-9. "Do not I fill heaven and the earth? saith the Lord." Jer. 23:24. "For in Him we live, and move, and be." Acts, 17:28. Is that not like the fish in the water in the fish-globe? "For of Him, and by Him, and in Him are all things." Rom. 11:36. Yes, "all things," no matter if it be planets millions of miles from the earth, they are all in Spirit—God—just as the fish are in the water in the fish-globe of my illustration. It may be seen, then, that my illustration, of how it is possible for God—Spirit—to hear

simultaneously an unlimited number of prayers satisfactorily answers that question, and that the illustration is amply supported by science, philosophy, and revelation. This, of course, as I stated already, destroys the anthropomorphic conception of God, but does this detract from His character and attributes? If God were anthropomorphic in form whom would He resemble; the white man? Would not a Negro have just as much right to claim that God resembles him, that he is created after the image and likeness of God, as much as the white man, who should claim that God is white because he is white? If Adam's color is the color of God, because he was created in the image and likeness of God, and the "image and likeness" means bodily outline and color, then God would be of the color of red earth, for Josephus says: "Adam in the Hebrew tongue signifies one that is red, because he was formed out of red earth compounded together." 76:25. Again: if the destruction of the anthropomorphic conception destroys God as an object of worship, can you, then, better worship God when He is represented by a dove? In a booklet that I have, entitled "Devotion to God the Holy Ghost," is the picture of a dove. Would you be inspired to greater worship and veneration of God by holding a conception of Him in the form of a dove, or a wafer, than you would if you held Him in a representation of formless Spirit which manifests mind, power and intelligence? No doubt the "Reorganized Church of Jesus Christ of Latter Day Saints" will take exceptions to the views of God as elaborated here, for one of its elders has proved in a pamphlet that God is anthropomorphic in form and is not omnipresent, giving Scripture references that He has a mouth, a hand, a face, feet, back parts, etc., which were seen by Moses and his counselors. But an authority which also contradicts itself is not much of an authority, and in that case we must use reason, intellect and common sense in arriving at a fact or a truth. The elder quotes Gen. 11:5-7 and then asks, "Now, if it be true that God is everywhere, pray tell me why did He have to come down to see the city? He would be there already." 77:3. He then quotes Gen. 32:30 and Ex. 33:11, to prove that God's face has been seen. Yet in another place, this same infallible Word of God says: "No man hath seen God at any time," (John, 1:18,) and also, "Whom no man hath seen, nor can see." I. Tim., 6:16. Did God inspire these contradictions? Well, I intend to devote a little time, in another chapter, to pruning this so-called "Infallible Word of God" of some of its dross and rubbish and blasphemy.

We will now again consider some phases of the doctrines concerning the Blessed Virgin. The Church says: "The Woman shall crush thy [serpent's] head. All the promises of God are fulfilled." 41:158. Is this true, if the devil still goes about "like a roaring lion," and the Blessed Virgin has come and gone? Some more "verbiage," eh? The Church also prays to saints as though they were Our Father. "O Loving Father St. Benedict, guide and patriarch of Monks! Hope and comfort of all. * * * O holy Father, * * * O most kind Father. * * * O Sweet Master." 43:696. She might just as well recite the "Man With the Hoe;" it would do as much for spiritual worth as to recite prayers that are never heard by those to whom they are addressed. She has truly set up her dumb images of the Blessed Virgin and the saints to be worshipped and prayed to, in place of the pagan idols and gods which she displaced. The Church says: "In invoking Our Lady's patronage, we are cheated by a triple sense of the majesty of God, our own unworthiness, and of Mary's incomparable influence with Her Heavenly Father." 31:224.

Does not this appear to be a parallel case with a politician, who has been elected to an office with considerable patronage at his disposal, and the ones who have the greater "incomparable influence" back of them will get the best places regardless of whether they are capable or not? Will God do less, or more than what is just, simply because one has or has not "incomparable influence" back of one? Do you believe that God is capricious, arbitrary, and conceited so that He can be swerved from punishing where deserved, or rewarding where merited because one has "incomparable influence" back of one? When St. Paul said: "For what things a man shall sow, those also shall he reap," (Gal. 6:08.) will "incomparable influence" enable a man to reap of the spirit, if he has sown in the flesh? a. f. y. Another thing, how will the Blessed Virgin be able to use Her "incomparable influence" for this or that person, when, as I have already proved, mathematically, that if only one hundred million, out of the two hundred and fifty millions of Catholics in the world, each one were to pray only forty seconds a day the Blessed Virgin would have to hear, simultaneously, over forty-six thousand petitions? The Church says that we are to "consider God" as a "most loving Father," and our "most generous benefactor." 78:21. But is He a "most loving Father," and a "most generous benefactor," if He will only do justice according to the pressure of "incomparable influence" that has been brought to

bear in favor of one? This teaching of the intercession of the Blessed Virgin and the saints, is one that degrades, slanders and blasphemes God, in that it gives him a character that is unrelenting, arbitrary, indifferent, whimsical, partial, without principle, and corrupt, if He can be swerved from punishing where deserved, or from rewarding where merited, simply by the possession or lack of "incomparable influence" one has. If it is true "That evil Spirits occasionally manifest themselves, [to Spiritualists,] pretending to be the Spirits of departed friends or other persons, was already well known in the Middle Ages," and "It is an old trick of evil Spirits to pretend to be the Lord, or some god, or saint, etc.," (12:225-253,) and that they are "the cause of idolatry," (41:40,) then they have admirably succeeded in "bumfoozling" the Catholic Church, by foisting on her the idolatry of the intercession and worship of the Blessed Virgin and the saints through their "apparitions" to St. Dominic in the Middle Ages and to other saints, have they not?

St. Paul said: "Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema," (Gal. 1:8,) yet the Church, instead of preaching only "If you ask the Father anything in my name, he will give it you," (16:23,) and "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort. Who comforteth us in all our tribulations," (2 Cor. 1:3, 4,) she preaches the doctrine of beseeching "God to grant our petitions for the sake of his saints," (50:81) not in the name of, or for Christ's sake; of "flying to the arms of Mary," to comfort us in "all our afflictions and tribulations," and not as St. Paul bade us to do. The Blessed Virgin is made quite a competitor for the prerogatives honors, and glories of God. She is "most merciful;" the "Mirror of Justice;" the "Seat of wisdom;" the "health of the sick;" the "comfortress of the afflicted;" Virgin most powerful;" "vessel of honor;" the "Hail Holy Queen, Mother of Mercy, our life, our sweetness, and our hope. To Thee do we cry, poor banished children of Eve. To Thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, Thine eyes [46,000, or more, pairs] of mercy towards us. And after this, our exile, show unto us the blessed fruit of Thy womb, Jesus. [Don't care to be shown God: He can take a back room, like old folks in a home of young "up to date" people, and He can amuse Himself, as Ingersoll said, by "counting hairs, and watching sparrows

fall.”] O clement, O loving, O sweet Virgin Mary. * * * Remember, O most gracious Virgin Mary, that never was it known that any one who fled to Thy protection, implored Thy help, and sought Thy intercession, was left unaided. [Except the priest who went to Germany twice to take mud baths for rheumatism.] Inspired with this confidence, I fly unto Thee. [With over 46,000 others at the same time.] O Virgin of Virgins, [whom Joseph knew after she brought forth her first-born Son, and who had other sons and daughters; Mark 6:3] my mother. To Thee I come; before Thee I stand, sinful and sorrowful. [Because you are at the top of the “white ladder.”] O Mother of the Word Incarnate! despise not my petitions, but in Thy mercy hear and answer me. Amen.” This is a sample of the Church that is Apostolic, and which teaches today the same truths that were taught by the Apostles.” 579:17. What Apostles? I would like to know, for the Apostles of Jesus did not teach that we should go to any one in tribulation, in sorrow, and in sin, but to God—that is, there is no record of it in their writings to that effect. I am like the —, I have to be “shown.” But, then, this is a free country, and one can believe what one wants to—that is, one can pretend that one believes, if one only keeps one’s mouth shut, as I did since 1899. The Church says: “It is the correct thing to pray to St. Joseph for money. [I suppose this is the reason that Catholics have so much money that they do not have to have fairs, card parties, “highly indecent, obscene, impure” round dances; sell liquor at a picnic in the ’80s in a Prohibition State; accept liquor dealers’ advertisements in their *College Fair Daily*, etc.; if they need a little money to pay on the indebtedness of their churches.] * * * To St. Roche for the restoration of health, and when a plague is threatened. [This is, no doubt, what the priest did who went to Germany to take mud baths for his rheumatism, until he got tired waiting until his turn came to be waited on, for the petitions must, without doubt, come to St. Roche at the rate of at least four thousand every second of time.] To St. Blase for a cure of all diseases of the throat. [This is the reason no Catholic ever dies from tonsillitis, diphtheria, etc.] * * * To St. Catherine for a husband.” 63:191, 192. [Ah! This explains why there are no Catholic Old Maids, and why all Catholic women are either married or have entered a convent to be God’s “own loved spouse.”] 78:56. Of course, the men do not need to pray to a saint for a wife, for if it is true what soured old dyspeptics say, in advertisements

and otherwise, how the women "chase" the men, then they must be running to get away from the women like a scared rabbit does that is "chased" by hounds. This, I suppose, is the reason why "our kind Mother, the Church," has no special saint for the men to pray to when wanting a wife. This is probably the reason why I missed out, in 1891, on that eighteen-year-old Irish girl. And have I not, therefore, reasons for having a little feeling of animosity towards a Church which is so derelict in her duties towards men as not to provide a special saint for them to pray to when wanting a wife? With the doctrine of the invocation and worship of the Blessed Virgin and the Saints proved, with the "arms of the intellect," as being only a species of error, idolatry, and superstition, have I not, then, brought the Catholic Church and the "separated brethren" another step nearer together? I suppose another of the barriers between a union of the Catholic, and the non-Catholic Churches is the doctrine of Auricular Confession—that is, confessing to a priest in the Confessional. Confession, then, will be the theme which we will next consider.

CHAPTER V.

CONFESSION.

It was on account of the frequency with which the Rosary and the Litany of the Saints were prescribed as a penance after Confessing, and after the thought had come to me, as stated in the previous chapter, that it was utterly impossible for the Blessed Virgin and the saints to hear the prayers addressed to them, that made me question the truth of the doctrine of Confession as taught by the Catholic Church. I began to think and asked myself the question. If the Church is in error as regards the invocation and worship of the Blessed Virgin, why may she not be in that of Confession, because a part of Confession consisted of the penances prescribed, and if the penances that were prescribed were invalid, from the fact that the ones to whom they were addressed could not possibly hear them then, why may not the whole Confession be thereby invalidated? This is a reasonable question to ask, is it not? Well, after this doubt arose in my mind, about the validity of Confession, as the Church teaches it, I began to look for the arguments of the Church in support of her teachings in regard to it. After reading many of her arguments on Confession I was finally convinced that it was another error of the Church, in which she seems to abound in plentifully, and that it is a relic of the "pagans of Greece and Rome," and elsewhere, who practiced it, according to the author of "The Prodigal Son," (7:345,) and also as "Plutarch informs us that the pagan mysteries often began with discreet confessions whispered into priestly ears." 66:15. We will now see what the Church teaches on the subject of Confession, or Penance.

"What is the Sacrament of Penance? It is a sacrament in which the priest, as God's representative, forgives sins, when the sinner is heartily sorry for them, sincerely confesses them, and is willing to do penance [as for instance, say the Rosary, or the Liitany of the Saints] for them. Does the priest really forgive sins, or does he only declare them forgiven? The priest really and truly forgives sins through the power given him by Christ. When did Christ give the power of forgiving sins? When after His resurrection He breathed upon the

apostles and said to them: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained' (John xx:22-23)." 29:150-151. Did Jesus commission His apostles to do anything else besides the forgiving or retaining of sins? No doubt you will say yes; but what else did He commission them to do? He commissioned them to "do this for a commemoration of Me," which the Church teaches means celebrating Mass, and by using Christ's words, "This is my body; this is my blood," bread and wine are supposed to be changed into the Body and Blood, Soul and Divinity of Jesus Christ—God. Is this all He commissioned them to do? No doubt it will be said, it is not, for he sent them to preach. Where is the Scriptural warrant that they were sent to preach? "Oh," you will probably say, as did the author of the "Church of Christ," (79:23,) "it is in Luke 9:1-2." Well, what does that say? "Then calling together the twelve apostles, he gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick." Do the priests heal the sick, in connection with preaching the kingdom of God? If not, why not? Or is it not true that priests have "conferred upon them * * * all the heavenly powers," (66:38,) which the Church claims, and because of having conferred on them "all the heavenly powers" the priests can forgive sins any more than you or I can, if any one who has wronged us comes to us and acknowledges the wrong and asks forgiveness from you or from me? And if we forgive those who come to us, asking forgiveness for a wrong done us, can God, then, do less than we, and refuse to forgive us when we ask Him to, unless we first go to a priest, tell him our sins, and who then imposes a Rosary or the Litany of the saints as a penance?

If the priests have "conferred on them all the heavenly powers"—any more than they are conferred on you or me—then why do they not go to the bedside of the helpless and suffering sick and speak Christ's words, "Arise and walk," to them, in obedience to the divine command to "preach the kingdom of God, and to heal the sick?" "Oh," but it will be said, that "healing the sick does not mean the physical body, but the soul." Well and good, let us have it that way, then. Will you say that soul is healed which, the older it gets, the more does it become a slave of intemperance, swearing, gossiping, "highly indecent, obscene, impure" round dancing, wrangling, quarreling, fighting, etc.? I know of many cases where sober young

Catholic men began drinking years ago so that they have since become slaves of intemperance, and who are still practicing their religion, by going to the Church and the Sacraments regularly. Even women are beginning to make freer use of profane language the older they get. When they were growing up children they would be shocked if any one used the words "darn it" in their presence, but who now freely use it themselves, and who knows but that perhaps in time, as many have done, they will say "damn it," or something worse. Yet these girls and women go to Confession regularly. Will you say that the older persons become, and the more of a hardened sinner they become that they are "healed" in soul, if the healing commanded by Christ meant the healing of the soul? "In the sacrament of confession, the priest is a physician and judge. He is a physician, and consequently he must know the nature of the malady that afflicts the soul before he can cure it." 7:362.

Why, then, does not the priest cure the malady of drunkenness since he has been made aware of the "nature of the malady" in the confessional? Or is drunkenness no "malady that afflicts the soul?" and not alone the soul, but the body as well? What can create more of a hell on earth than drunkenness? It is the cause of more poverty, misery, suffering, heart-breaks, insanity and crime than any other known sin. St. Paul places drunkards in the same category with "fornicators," adulterers, liars, thieves, covetous," (I. Cor. 6:9-10,) etc., and that such shall not possess the kingdom of God. Why, then, does not the priest heal the malady of drunkenness? Why do the priests not heal the people of the "malady" of swearing; of using obscene language; of a bad temper and make them amiable, gentle and kind; or of any of those, that are called, "besetting" sins, if auricular confession is necessary so that the priest may "know the nature of the malady that afflicts the soul before he can cure it?"

Another argument or teaching of the Church is that "unless we make known our sins to the Priest, he cannot judge whether to forgive or to retain them." 29:151. Can a priest know by the way one confesses one's sins whether one intends or not to give up this or that sin? If he cannot, then how is he going to judge whether to forgive or to retain them? Does not the priest know whether or not one danced the "highly indecent" round dance, or was drunk before a previous confession, and if not, is it not as much of a duty for him to ascertain whether such was the case or not, as he seems to make it his

duty to know whether or not one, before a previous confession, had read a book forbidden by the Church, or whether one went to a Protestant Church, or whether one sent one's children to a non-Catholic school, should one confess to such faults and not mention whether or not one was guilty of those faults before a previous confession. Yet absolution may be had, without any trouble, in the former case, while in the latter, absolution is refused if one should confess to these faults and would not promise to correct those faults. Now, why this discrimination? The drunkard, and the dancer of the "highly indecent" round dances have no sincere desire to give them up, yet such can get absolution, but those who refuse to give up reading books forbidden by the Church; or to go to a Protestant Church, or refuse to send their children to a Catholic school, are refused absolution. Now, why is this? It will not do to say that to be guilty of these latter faults is a scandal to the Church, for what can be a greater scandal than to "see a drunkard staggering along" and have some "scoffing infidel * * * tell you, sneeringly, 'Oh! it is only a drunken Catholic?'" 7:118. No, it is not that the priest "must know the nature of the malady that afflicts the soul before he can cure it," or that "unless we make known our sins to the Priest he cannot judge whether to forgive or to retain them," but it is to see whether or not one does anything that might open one's eyes, make one broader minded, do some thinking and thereby lose one's faith in the Catholic Church, yet not in God. It is the liberty of thinking that the Church deplores, for she seems to apprehend that if people do a little thinking for themselves, she would lose her hold on them. Therefore, she uses the whip of absolution in order to keep the faithful in, as Haeckel calls it, "ecclesiastical leading-strings." 80:111, Vol. 1.

"Rome, Dec. 23.—The Pope this morning received the Cardinals, who offered him their Christmas greetings. The Pontiff made a long address, in which he condemned the excessive liberty of thought indulged in at the present time." 53: Jan. 1, 1902. With Mr. Ingersoll I say, "If God did not intend I should think, why did he give me a 'thinker?'" 42:383. Yes; and "think" I will, whether the Pope likes it or not, for no "machine has yet been devised to shut out thought," (81:772, Vol. 2) as Emerson said. In a letter commending the Pastoral on Liberal Catholicism the Pope said in part: "Too well known is the actual and threatening mischief of that body of fallacious opinions which is commonly designated as Liberal Catholicism. * * *

You have done most wisely in issuing a solemn warning against the subtle and insidious spread of Rationalism, than which no poison is more fatal to Divine faith. In like manner, nothing is more in accordance with right doctrine than what you have laid down as to the obedience due to Episcopal authority; for subjection and obedience due to that authority are in no sense optional, but plainly a duty and a main foundation on which the Church of God is built. We therefore must heartily give you our praise and approbation for these things. * * * Lastly, Catholics should always pay a holy submission and obedience to the Roman See; and if its opponents seek either to disparage its authority or to sow in men's minds suspicion and distrust of its guidance let them be boldly refuted in these words of Venerable Bede, a Doctor of the Church: * * * 'that whosoever separate themselves from the unity of the faith, or from His fellowship, can neither be released from the chains of their sins [Like the Catholic drunkard has been released—by death] nor enter the gate of the heavenly kingdom.' * * * Given in Rome, at St. Peter's on the 11th day of February, in the year 1901, * * * Leo XIII., Pope." 53: Vol. XV, No. 24. Yes, "subjection and obedience" is a "main foundation on which the Church" of Rome is built, and nothing is more fatal to its faith than Rationalism—Reason and Intellect—God-given faculties, which I propose to use and not stultify and throw "under the feet of faith." 5:409. Do you suppose that if the Pope were in possession of temporal power in Rome that he would only write a letter against the "Anti-Catholic Propaganda" in Rome? Do you not suppose that he would invoke the aid of the civil arm, if he were at the head of it, just as the priest used, in one sense of the word, force against me, when he forbade my people to let a Christian Science healer into the house to see me when I was bed-ridden? "So outrageous has become the scheming of the anti-Catholic proselytizers in Italy, and even in Rome, that Pope Leo XIII. has felt it his duty to write a letter addressed to the Cardinal-Vicar on the subject. * * * The Holy Father goes directly to the root of the difficulty. He exposes the schemes of the Protestant propagandists. They care not so much to make converts to their own contradictory sects as to destroy the faith of Catholics. By means of alleged philanthropical work they entice children into their institutions, and there they set to work to pervert the minds of these victims, [who believe the Blessed Virgin can hear at one and the same time over 46,000 prayers] and

thus make them members of Baptist, Methodist, Episcopalian or other sects that happen to be supporting the faith-destroying place." 53: Sep. 19, 1900. Where the Church has lost temporal power and cannot, therefore, summarily banish from her midst non-Catholic missionaries who might "pervert the minds" of the faithful, she uses the whip of absolution to keep the faithful from straying occasionally into a Protestant Church, or from sending their children to non-Catholic schools, where they might hear and learn something about the history of the Church that would open their eyes and start them to do a little thinking and reasoning of their own, and which might cause them to lose their Catholic faith. If this is not true, then why is it not the correct thing "To go to a Protestant Church and then neglect to mention the fact in confession, on the plea that one only went 'to look on,' 'to pass away the time,' 'to listen to the music,' 'to see what it was all like, 'because a friend desired it,' etc., and not to take part in the service?" 63:176. Why, then, in examining one's conscience, preparatory to going to confession, one must examine one's self in part as follows: "Have you exposed your faith to danger by going to Protestant Churches, or reading Protestant books?" (206:432) if my assertions are not true? Why, then, the following: "The congregation at St. —, at the Masses this morning, were startled at an announcement made by the Rev. —, the pastor, as coming from the bishop, that parents sending their children to the public schools instead of the parochial schools, would be refused absolution. He further stated that Catholics who were married by Protestant ministers would be excommunicated." 57:1901. Now, I know this to be a fact, that parents have been refused absolution for sending their children—and for good reasons—to the public schools, so that they made trips to other cities for the reception of absolution and the Sacrament. If the Church says that the Catholic school is the only place to inculcate morals and virtue and faith into the child, then why did they not do this in old Catholic countries where the machinery of education was in her hands for centuries, which countries are now fast becoming overrun with atheism and infidelity, and, if reports are true, are banishing her institutions from within their borders?

It may be seen, then, the arguments of the Church that confession is necessary so that the priest may "know the nature of the malady that afflicts the soul before he can cure it," and "unless we make known our sins to the priest, he cannot judge whether to forgive or to

retain them," is one which misleads as to the true motives for auricular confession. Auricular confession is a result of the Inquisition. "By the action of the fourth Lateran Council, A. D. 1215, the power of the Inquisition was increased, the necessity of private confession to a priest—auricular confession—being at that time formally established." 68:208. Of course, the Church would have us not to place too much confidence in the author of the above history, because he is supposed to be not favorably disposed to the Church. But does that militate against him? I am not favorably disposed to the Church, in one sense of the word, but for all that does any one believe I have made misrepresentations so far about the Church? Have I not proved every statement made, by the writings of the Church? Well, then, we must accept the above as being true. The fact that the Greek Church, and also the Arians who separated from the Church in the fifth century, practice confession is nothing to the point as to establishing the time auricular confession was introduced into the Church, for it is said that the Episcopal Church is now beginning to introduce it in some places in its Church, and we know it did not practice it at the time the Episcopal Church was first organized. It may be seen, then, that if the Episcopal Church, in some places, is beginning to introduce private confession, that it did not carry the practice with it when it left the Catholic Church. Therefore, if the Greek Church and the Arians now practice it, it does not prove that they do so because they carried that practice with them when they separated from the Church. Furthermore, the Church is herself in doubt as to the nature of confession of the first Christians. "Whether the first Christians, in order to be loosed from their sins, made the confession of them in public before the assembled Church, or whether they confessed them in private to the priests of the Church, are questions which the history of the early Church can alone ultimately decide. Common sense would seem, however, to point in favor of a private confession of sins." 66:32-33. It then says: "It must stand to reason, that a criminal would refrain from disclosing his crimes to the public, for fear of being apprehended by the civil arm and treated according to all the rigor of the laws. 66:33. According to this, then, a criminal can get absolution without making restitution, that is, without suffering the penalties of the law due to his crimes. I always thought that a criminal, when he was converted, was willing to confess his crimes and suffer the consequences, but here in the Catholic con-

fessional he can confess his crimes, get absolution and be free, because the priest is not permitted to break the seal of the confessional. It seems to me that such repentance is of a very poor quality. What say you?

We may then believe, if we choose to, that auricular confession was formally established in A. D. 1215, to increase the power of the Inquisition, and that it was supplemented by a "decree * * * obliging the faithful to confess their sins at least once a year," (31:400,) "under pain of mortal sin." 16: April 18, 1902. In making such a decree of "obliging the faithful to confess their sins at least once a year, under pain of mortal sin," what was the motive which actuated the Church to do this in the midst of the persecutions of the Inquisition? Why was this decree not made by the Apostles, if the Catholic Church is the Apostolic Church, instead of over one thousand years after the Apostles had passed on? Is this not a suspicious circumstance, that such a decree was not made by the Apostles, but made over a thousand years after their time, in the midst of the persecutions of the Inquisition?

Let us take another look at that decree. Is it not equal to God saying to a person, "You have no choice nor free will, but you must become reconciled to me once a year whether you have an inclination to do so or not?" What sort of repentance would you call that? I thought man was given a free will so he could choose to do what he liked, yet here God compels him, if the "voice of the Church is the voice of God," (7:343,) to become reconciled with Him "at least once a year," whether he feels so inclined or not. Is that Apostolic according to this? "Knowing, therefore, the fear of the Lord, we use persuasion to men." 2 Cor. 5:11. Is that persuasion, to oblige one, under pain of mortal sin, to become repentant at least once a year, and that "at least for a time," which I have shown already, lasts usually only for the day on which a "little act of sorrow" was made? When one performs a certain religious act only by being obliged to do so "under pain of a mortal sin," and does not do so spontaneously, do you not think such a one needs to be Scripturally "born again?"

Is this reasonable and according to the parable of the "Prodigal Son?" "Do all the good you can, distribute all you have among the poor, scourge yourself to blood every day, fast daily on bread and water, pray as long and as much as you are able, shed an ocean of tears on account of your sins—do all this, and yet if you have not the

firm will to confess your sins, 'you will,' says St. Augustine, 'be damned for not having been willing to confess them.' [In which I agree, partly, if one does not confess to the ones who have been offended, be it God or man.] * * * Here, by one act of obedience and humility, the proud sinner cancels a whole life of iniquity and rebellion." 7:363, 393. [And by reciting a Rosary for a penance.] Yes, "confession alone is the true gate to heaven," for "whosoever wishes to know whether he is on the way to heaven, or on the way to hell, may only examine his life, and see how he makes his confessions. * * * For he who makes every month or two a good confession, and receives Holy Communion worthily, is doubtless on the road to heaven and to perfection. Confession, when often and well made, [which implies sinning often, for where there is no sin there is nothing to confess] is one of the most powerful means for acquiring virtue, piety, and even sanctity." Is that not a misleading belief that "whosoever wishes to know whether he is on the way to heaven, or on the way to hell, may only examine his life, and see how he makes his confession," and that "confession, when often and well made, is one of the most powerful means for acquiring virtue?" How can one often make a well made confession unless one sins often? How can the drunkard sober up often unless he gets drunk often? If you want to know whether you are on the way to heaven, it is to examine your life and see how near it is Christ-like, and not how well you make your confessions. Is that not so? a. f. y.

I know cases where persons make "every month or two a good confession," yet their homes are veritable hells, and they are not all within, nor all without the circle of my relationship, either. And it is because of the effects of such damnable misleading teaching that I so strongly inveigh against it. No sins are forgiven unless they are forsaken, and no priest can forgive a sinner who sins and repents, sins and repents, and who re-commits the same sins with more frequency than the moon changes, and only stops sinning when one gets on a sick-bed! When one is renewed in the spirit of the mind, is "regenerated," converted, "born again," and return to God, just as the Prodigal Son did to his father, and forsakes sin, one will be forgiven without the mediation of a priest. And if the sin is a double one, against both God and man, then it is to the one whom one has wronged that one must go, confess to, and ask forgiveness, and when this is done, God will not refuse one forgiveness if one asks Him for it with a

repentant spirit and a converted heart. And if one is not repentant, but only "excites" sorrow and contrition for the purpose of making "well one's confession"—and which "excited" sorrow and contrition cools off about as quick as it has been "excited," which is usually for about one day or "at least for a time"—(5:45,) then no priest nor any one else can forgive or pronounce them forgiven, no matter if one does say the Rosary or the Litany of the Saints—which are not heard by those to whom addressed—for a penance. What was the object in Jesus giving the parable of the Prodigal Son but to show us that if we have lived in sin, separated from God, that all we need to do is to arise, forsake our sins, and go to the Father, and when we do that God will ask of us only to give Him our heart, and He will not require of us to tell how often we committed this or that sin, just as the father of the Prodigal Son did not ask his son how often and what sins he had committed against him, but all that he wanted was that the son should return to him. If the parable of the Prodigal Son were to be a prototype of Catholic confession and forgiveness of sin it would have had to have been something on the following order: "And when he was yet a great way off, his father saw him, and sending one of his servants [a priest] to him, with power to remit or retain his sins. The son got on his knees before the servant [Priest, Father,] and said to him, bless me, for I have sinned: I confess it to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, for I am guilty of the following sins: I made sport of my father as being an old fogey because he would not live in up to date style. Servant—How often did you do this? Son [penitent in confessional]—I do not know. Servant—Well, about how often in a day, or a week or a month? Son—About three times a day. Servant—Yes; anything else? Son—I was drunk, and painted the town red. Servant—how often? Son—About two times, because in my second drunk my female friends robbed me of all the money I had, and the chief of police gave me up to a certain hour to get out of the town or he would have me arrested for vagrancy. Servant—Anything else? Son—No, I believe this is all. Servant—By the power conferred on me to bind and loose, I loose thee from all the guilt which thou hast incurred by sinning against thy father. And for a penance recite a prayer to the goddess, Pallas Athene." [Rosary, to the Blessed Virgin.] But it does not say that, does it? It does not say that the

the father [God] sent a servant [priest] to the son [sinners of the world] to mediate between him and the son, and that to the servant was to be made known "the nature of the malady that afflicts" him so he could cure it, does it?

The parable of the Prodigal Son is squarely against any such an institution as auricular confession, and it is squarely for my view of how sins are forgiven, namely, forsaking them, and if any are sins against our fellowmen then it is to them, and not to one who is not connected with it, that we must go to confess, ask forgiveness, and make restitution. If that method of confessing were practiced, instead of confessing to a priest who may be an entire stranger, (35:117,) I believe it would be a more effectual bridle on our gossiping, tale-bearing, slandering and calumniating tongue; on our dishonesty, drunkenness and vice; on our secretly harbored envy, jealousy and selfishness, than is the practice of auricular confession, with its penances of Rosary, or the Litany of the Saints. Besides the parable of the Prodigal Son, the following is to the same point, as expressed in my view of confessing: "Confess, therefore, your sins one to another: and pray one for another, that you may be saved." Jas. 5:16. If it meant here that we should confess to the priests why did it not say so, then, for the word priests was no unknown term, having been made use of in the same chapter. If "one to another" meant "to the priests," then why did it not say so, so there would, then, have been no question as to what was meant? But it was not meant "to the priests," and that is the reason it says "one to another." It means what Dr. Dowie says, when he said: "Men, confess to your wives; wives, confess to your husbands; thieves, confess to those you stole from. If you are a servant and stole from your master, confess." And to "do right if it takes you to prison, to the gallows." 82:11. Yes, that is the way, and not under cover of the seal of the confessional try to escape the punishment due for crimes committed. 66:33

"When is Confession complete? Confession is complete when we confess at least all the mortal sins that we remember, as well as their number and circumstances. What must we do if we cannot recall their number? We must tell the number as nearly as we can, and declare about how often in a day, week or month we have committed the sin." 29:157. Did I misrepresent the mode of Catholic confession, when I gave a view of how the parable of the Prodigal Son should read if it was intended for a prototype of Catholic confession?

What are the chief powers of the Priesthood? The chief powers are: 1. The changing of bread and wine into the Body and Blood of our Lord; and 2. The forgiveness of sins." 29:164. Well, I suppose you remember how I have demolished the former, and if that was only an error it may easily be seen that there is no more truth to the latter than there was to the former. The only mission of the priests is as ministers of the preaching of the Gospel and of reconciliation, and not the making of the "celestial God" from the "slime of the earth," or of canceling sin by imposing a penance of the Rosary, or the Litany of the Saints, on the penitent, who is penitent, "at least for a time." And by reconciliation is not meant to confess to the priests, as they claim it means, (66:23,) but it is the preaching of the word of reconciliation between man and God, who has become estranged from God, just as one may be a bearer of a message of reconciliation between two persons who have become estranged, as, for instance, a man and his wife, who have separated yet one or the other still loves the other, and would be only too glad to become reconciled again, forgive and receive the offender, just as God would be only too glad if the sinner would only forsake one's sins and return to Him. That is what the "ministry of reconciliation" means. It means that God loves us, as did the father the son in the parable, and is ready to extend forgiveness to us; and this is the "ministry of reconciliation," to bring such a message to us. And God does not require us to recount our sins, as the Church has made it a rule, and which gave the occasion for the following story "about a young girl who had gone to a priest to confess. After reciting over her list of sins she at last said she had been kissed by a young man. 'More than once?' inquired the priest. 'See here, father,' replied the young woman, 'I am here to confess, not to boast.'" Daily paper, 1902. That the Church requires one to confess whether one has kissed any one, or has been kissed, may be seen from the following "Beichtspiegels"—examinations of conscience. [When I used to go to confession before I came home here in 1898, I confessed in German, and therefore had only German prayer books, hence the reason for these German quotations, which I will translate into English, the best I can, because I am no German—nor for that matter an English—scholar.] "Sundigte ich nicht durch kusse?" 83:187. [Did I not sin by kissing?] "Habe ich nicht durch Kusse versundiget." 84:164. [Have I not sinned by kissing?] Notwithstanding that the Church regards kissing between the unmarried

young—or the old for that matter—a sin, yet in her literature she will permit stories to be printed that would tempt any normal person, after reading them, to indulge in kisses should the opportunity present itself. In one of the Catholic papers of 1901 is a story called “If a Woman Will,” which ends as follows: “She trembled toward him and he took his world in his arms. O magic hour! The wondrous glamor of the moonlight flooded the earth with splendor, while the silent stars looked down upon the old, old story which is ever new.” Of course, it says nothing here about kissing, but unless the young man belonged to that class of abnormal freaks to which an old ex-governor, a college professor, and a music teacher,—all east of the Mississippi, for out west here we are so normal that we produce thirty-three year old grandmothers—belong, he certainly must have given her “Shrewsbury clock” kisses, in that “magic hour” when he held “his world in his arms.” Is that not so? Do you not think, then, that the Church ought to be consistent and not permit stories in her literature that would tempt one to implant “Shrewsbury clock” kisses, if kissing is a sin, and must be confessed, even to their number, to a priest? a. f. y. [“Shrewsbury clock” kisses here mentioned, are of “one minute and seven seconds duration,” according to the Iconoclast, already mentioned in another chapter.] “Priests impose a penance on the sinner, as Jesus would do, [also heal the sick,] if He were still on earth.” 52:37. What penance did Jesus impose on the woman of John 8:3? Here it is: Neither will I condemn thee. Go, and now sin no more.” John 8:11. What penance did Jesus impose on the man whom He healed of an infirmity of thirty-eight years? “Behold, thou art made whole: sin no more, lest some worse thing happen to thee.” John 5:14. What penance did He impose on the man whom He healed of the palsy, and to whom he also said: “Be of good heart, son, thy sins are forgiven thee.” “Arise, take up thy bed, and go into thy house.” Matt. 9:6. Is there anything here to indicate that there was any penance imposed, except to “sin no more?” Will the reciting of the Rosary, or the Litany of the Saints, as a penance, deter any one from committing sin? Does it deter any one from dancing the “highly indecent, obscene, impure” round dance, although the bishop has not given permission to dance them, because the money derived from them does not go into the Church’s treasury? a. f. y.

[I wish it understood that whenever I make use of the enclosed words in quotation marks about round dances, that it is not, or that it

is, my sentiment about them, but that it is that of the Church, and to which I gave the references when quoting them for the first time.]

"Most assuredly no human authority could have succeeded in laying so heavy a yoke and burden upon men." 7:32. If pagans made confessions "into priestly ears," (66:15,) and "That confession was in use among the heathens is a fact proved by such abundant and such incontestable evidence, that to deny it is to betray a very gross ignorance of history. It is an undeniable fact that confession was in practice among the pagans of Greece and Rome," (7:345,) then on whose authority was that? For it is supposed that pagans and heathens do not know the God that is, therefore, cannot believe in Him. What authority was it, then, but human? What authority is it, then, but human for its practice in the Church? Did I not show in a previous chapter, the similarities of the rites and ceremonies in the Catholic and the Buddhist Churches? And if the Church copied one, may it not copy another of their practices? The heathen and pagan practices certainly ante-date those of a later Church, hence it cannot be that they copied their practices from the Catholic Church. And now, is there really anything hard about a confession so that it can be regarded as "so heavy a yoke and burden upon men?" I will let priests answer that question, for if I said that I never found it hard it might be inferred that I said so from a spirit of animosity." Certainly mortal sin deserves something more severe than the easy way that we find in the confessional. Confession is not a hard thing, except in our imagination. A few words whispered in the kindly ear of the priest, a little act of sorrow to Almighty God, a good strong purpose to sin no more, [at least for a time,] the words of absolution, and the worst leprosy the world has ever known is instantly and entirely healed. Was ever a physician more gentle, was ever an operation more quickly done?" 53: Sept. 5, 1900. "But is there really anything hard in having to go to confession? Either one has nothing particular to tell—nothing, at least, which causes shame in telling,—or the reverse is the case. If one has nothing difficult to tell, what is there 'hard' about confessing? If the contrary be our case, then what is there hard in ridding ourselves of what is so painful, by simply mentioning it in the Sacred Tribunal with sincere sorrow and purpose of amendment?" 35:115. And what is more yet to the point is that if one has committed any shameful or other sin which one does not like to confess to a priest who might know one, one can go to another priest, or

for that matter to a priest in another town who is a stranger, and confess to him there. "The penitent is free to choose a priest who is personally a stranger to him; and in any case, must needs confess to one who is a poor sinner himself, and who knows that, but for the grace of God, he might, in his penitent's place, have done as bad or worse." 35:117. Is there anything in the foregoing to indicate that it is so hard that human authority could not have laid "so heavy a yoke and burden upon men?" a. f. y.

If God will not forgive a sinner who asks Him, directly, for forgiveness, after having complied with, "If you will forgive men their offences, your Heavenly Father will forgive you also your offences," (Matt. 6:14.) then the petition, "forgive us our trespasses, as we forgive those who trespass against us," which is in the Lord's prayer, is of no value. And if that petition is of no value, then it is just as useless to ask God to "deliver us from evil," for he is supposed to do this direct Himself and not through the mediation of a priest. Is that not so? a. f. y. When St. John, in his first Epistle said: "I write unto you, little children, because your sins are forgiven you for His name's sake, (I. John 2:12,) had the "little children" made auricular confessions to him when he, probably, did missionary work among them, and, then, when he left them and arrived at another place he sends them absolution by mail—Epistle.

Is there anything in the following to indicate that repentance and forsaking of sin—"sin no more"—is not sufficient for forgiveness, and that it requires the enumeration of them before they can be forgiven? "The repentant son fell on his knees, and with heart-broken accents cried out, 'O father, I have sinned against heaven and before thee; forgive—' But the father would not suffer him to continue. He had already forgiven everything. He threw his arms around the neck of the prodigal." 7:25. Is there any penance imposed in that, excepting to repent and return to the father? And as it further says: "The rich, liberal, and most kind-hearted father in this story represents God the Father, our Lord and Creator. The prodigal represents all those who * * * have forfeited the grace and friendship of Almighty God by mortal sin," (7:25) is it not an incontrovertible fact, then, that no third party has anything to do with the forgiveness of a sin that is between God and man, except that the third party is the deliverer of a message of reconciliation that God will forgive if one but repents and returns to Him. a. f. y. It may be seen, then, from

all that has been brought out that auricular confession to a priest in the confessional is only a human institution and a relic of paganism, and when the devil is called upon to support such an institution then it becomes a doubly assured fact that it is a human institution; for the devil is supposed to be an arch liar and, therefore, no credence ought to be placed in what he says. Here is his testimony: "Cæsar-us relates that a theologian of blameless life, being about to die, beheld the devil lurking in a corner of his room; [Now, we would, probably, call it having "snakes in the boots."] and he addressed the fiend in the words of St. Martin: 'What art thou doing there, thou cruel beast?' He then, by virtue of his priestly power, [To go to bedside of the sick and say to them, "Arise and walk," and they walk.] commanded the devil to declare what it was that most injured him and his fellows in this world. Though thus adjured, the devil remained silent. Not allowing himself to be baffled, the priest conjured the demon, in the name of God, to answer him, and answer him with truth. [For which the devil is noted.] The evil spirit thereupon made this reply: 'There is nothing in the Church which does us so much harm, which so unnerves our power, as frequent confession.' " 7:450. [Which implies frequent sinning, for it is said that "God no longer remembers past offenses which have been forgiven," (7:298) and "God pardons like a mother that kisses offense into everlasting forgetfulness."] 16:Oct, 31, 1902. Hence, if one goes to confession frequently, one must sin frequently, otherwise one would have nothing to confess.

I knew the devil would be onto his job.

From all that has been said so far on the subject under consideration, are there not sufficient reasons for questioning the truth of the doctrine of auricular confession? The impossible to be heard imposed penances, and the testimony of the devil in regard to it, are alone sufficient to destroy the doctrine, without taking into consideration the many other arguments that have, I believe, reasonably sure been refuted with the "arms of the intellect." If any should feel with confession, as the Church practices it, destroyed, they would be driven to despair by their concern over a wayward relative or friend who could not be absolved from sin by a priest—should such a one become converted and be touched with repentance before death overtakes one,—to such I say that they need not despair. Let such think of the parable of the Prodigal Son, that God will be only too glad if a

sinner repents and forsakes the sins, that all will be forgiven without an enumeration of the sins and an absolution by the priest, with the Rosary or the Litany of the Saints,—which cannot be heard by those to whom addressed,—imposed as a penance. With confession, as the Church teaches it, removed as a barrier between Catholic and non-Catholic Christians, have I not brought them still another step closer together? The way is not quite clear yet for a union of them, but I believe there are only three more barriers in the way, and these are the doctrines of Indulgences, Purgatory, and the Infallibility of the Pope, the latter doctrine of which ought to, by this time, be tolerably well undermined. By the time I am through with the doctrines of Indulgences, and of Purgatory, no doubt the other doctrine will be so undermined that it will collapse from its own weight of error. We will then examine next the doctrines of Indulgences and of Purgatory, together, for they are closely inter-related to each other.

CHAPTER VI.

INDULGENCES AND PURGATORY.

As the preaching of the doctrine of Indulgences was, no doubt, the primary cause of the Reformation of the sixteenth century we will see what is meant by them. That it is a license to commit sin, as some non-Catholics have maintained, is a false belief, for it is nothing of the kind. The real nature of its meaning is far different from that of a license to sin. Here is the Church's teachings on them: "What is an Indulgence? An Indulgence is a remission, granted out of the Sacrament of Penance, (Confession,) of that temporal punishment which, even after the sin is forgiven, we have yet to undergo, either here or in Purgatory. * * * How many kinds of Indulgences are there? There are two kinds: A Plenary Indulgence, which is the remission of the whole debt of temporal punishment due to sin; and a Partial Indulgence, which is a remission of a part of it only. What is meant by an Indulgence of forty days or seven years? A remission of such a debt of temporal punishment as a person would discharge if he did penance for forty days or seven years, according to the ancient Canons of the Church. * * * Can Indulgences also be rendered available to the souls in Purgatory? Yes, all those which the Pope has expressly declared to be applicable to them." 30:291-293-294.

That, then, is the meaning of Indulgences "a remission * * * of that temporal punishment which, even after the sin is forgiven, we have yet to undergo." The parable of the Prodigal Son, alone, would refute such a doctrine, but I will give some quotations of the Church which completely refutes it from the fact that the Church contradicts herself. "In Holy Scripture we read of the conversion of many sinners. But never do we read of a reproach made by God to a sinner after his conversion. * * * God no longer remembers past offenses which have been once forgiven." 7:298. "God pardons like a mother that kisses the offense into everlasting forgetfulness." 16: Oct. 13, 1902, Short Sermons. Does not the Church contradict herself, then, when she says that "God pardons the offense into everlasting forgetfulness," and that an Indulgence is "a remission of that temporal punishment which, even after the sin is forgiven, we have yet to undergo?"

If you cannot see a contradiction in that, then may the Lord have pity on you and open your eyes. What has already been said about Indulgences proves that it is a self-contradictory error, and it would seem that it were a waste of time and space to say anything more about it, but as I have said already that I would rather have ninety-nine points to spare than to fall short one of accomplishing my object, I will, therefore, devote some more time and space to it. "In our days, on account of the weakness of the faithful, the Church is lenient. Besides the ecclesiastical, the spiritual punishments which would have to be suffered either here or in purgatory for the taking away of sins, [which God has pardoned 'into everlasting forgetfulness'] are shortened and mitigated by Indulgences." 5:553. Thus, when the Church once "imposed great penances upon sinners for their sins which were already forgiven," as "for instance, murder or adultery was punished by a penance of twenty years; perjury eleven; fornication, denial of faith or fortune-telling, by seven years of severe penance with fasting, etc." and "during this time it was not allowed to travel, except on foot, to be present at the Sacrifice of the Mass, or to receive the holy Eucharist," (5:553,) while now, on account of the "weakness of the faithful, the Church is lenient" and, in place of imposing the above mentioned penance, grants Indulgences. Hence, if one is now guilty, for instance, of adultery, goes to confession, recites as a penance the Rosary or the Litany of the Saints—which are not heard by those to whom addressed—receives Communion, and then says before a Crucifix (43:205) a prayer of about ninety words and five Our Fathers and five Hail Marys one may obtain a Plenary Indulgence, "which is the remission of the whole debt" of twenty years that was formerly imposed as a penance by the Church for the sin of adultery. According to this the Church has indeed become "lenient" in our days, "on account of the weakness of the faithful." Now, the question may be asked, Was the Church prompted by God to act in that manner or did she do it of her own accord? She says "the voice of the Church is the voice of God." 7:343. Was the foregoing acts of the Church according to the "voice of God?" The Church must say yes, otherwise she cannot escape the charge of being a "human system." If we then say that it was the "voice of God," then is God not changeable, because He now does not require the same measure of punishment of sins that He once did? Is it true that God commanded the punishment with death "the adulterer and the adulteress" (Lev. 20:10) in

the Old Dispensation; the punishing of them, at one time, in the New Dispensation by a penance of twenty years, and now remits their punishment by a Plenary Indulgence, "on account of the weakness of the faithful?" Is all that according to the "voice of God?" If it is not, then the whole scheme is man-made, and if it is, then who can tell whether God may not one day become so "lenient" on account of the "weakness" of the human race and send His voice to the world saying: "I will no longer regard adultery a sin, and will give you another commandment—the twelfth—See that you don't get caught,—otherwise the woman's husband or the man's wife might make work for the coroner,—for I will be 'lenient' with you on account of your weakness."

If it was the voice of God that spoke to Moses in Leviticus 20:10, and in an earlier age and in the latter days of the Church, it would make it appear that God was, on the one hand, becoming more "lenient on account of the weakness of the faithful," and on the other hand becoming more severe, because He once was so "lenient" as to permit a man to divorce his wife if "she find not favor in his eyes for some uncleanness," (Deut. 24:1) [Slouchiness, slatternness, etc.] and now he cannot do so according to the Church which is His voice. Is there not in this an inconsistency in God? There are in this two views of God's character which contradict each other, do they not? I think that when it comes right down to the point it will be found that it was not the voice of God, but the doings of Moses and the Popes. If the Jewish Church was once the "true Church and taught the true worship of God," (50:98) why did Jesus abolish it? 31:102. Will it be said that God is not omniscient and wise enough to formulate at once a perfect standard of morals and religion, and that He had to experiment like a man does with an invention before he gets it perfected, or did the human race evolve from the monkey or ape, as unbelieving scientists would have us believe, and was, therefore, at the beginning incapable of assimilating real truth and morality; a higher standard of which it was only capable of preceiving as the race advanced in civilization and enlightenment? Which horn of that dilemma will you take? As for me, I take neither of them. The Jewish religion, as a whole, was no more the true religion of God than is the Roman Catholic religion, as a whole, the true religion of Christ, nor did the human race develop from the animal—ape or monkey—kingdom. Man was man from the beginning of his creation, and never evolved from a lower animal, hence he was always susceptible

of the perfect standard of truth and morality. Therefore, when the Mosaic Law against adultery was proclaimed; the Church's Law of punishment with a twenty year penance at one time, and the remission of the punishment now for the same offense by Indulgences was made, they were nothing more or less than man made, for God is unchangeable, and what was once a sin with Him will always remain a sin, and will always have the same measure of punishment, and always the same mode of forgiveness, namely, repentance, conversion, and the forsaking of it—"sin no more."

Is that not a just and reasonable view of the matter, and if it is, is it not apparent to you now that the doctrine of Indulgences is only a man-made one? a device introduced into the Church to equal the promises of Mahomet and excite the enthusiasts to a crusade against him? "When the Church sought to arouse Europe to supreme exertion for the redemption of the Holy Sepulchre some infinite reward was requisite to excite the enthusiastic fanaticism requisite for the crusades. If Mahomet could stimulate his followers to court death by the promise of immediate and eternal bliss to him who fell fighting for the Crescent, the vicegerent of the true God must not be behind-hand in his promises to the martyrs of the Cross. It was a death-struggle between the two faiths, and Christianity must not be less liberal than Islam in its bounty to its recruits. Accordingly when Urban II held the great Council of Clermont, which resolved on the first crusade, * * * the device of plenary indulgences was introduced, and the military pilgrims were exhorted to have full faith that those who fell repentant would gain the completest fruit of eternal mercy. The device was so successful that it became an established rule in all the holy wars in which the Church engaged." 85:42, Vol. 1. Yes, and when once introduced the Church could not consistently, with her claim to Infallibility, abolish the practice of granting Indulgences, the granting of which had become so abused that they could finally be bought. It was this selling of Indulgences which aroused Luther against them, and not because the order of Augustinians, to which he belonged, was not given the same privilege to preach them as was given the Dominicans, as a Catholic writer says, "This preference * * * Luther could not brook." 47:52. For if God is no respecter of persons why should He, through His Vicar, Leo X, grant a privilege to one order as against another, and if the Church is one in her teachings, why should not all her religious orders have the

same doctrines to preach? If one lives in a community governed by Dominicans is the way there to heaven different from that of the way of the Augustinian governed community? If not, then why give one the privilege to preach a doctrine not granted another, and if the way is different what is this distinction but a man-made one? "He [Luther] found occasion for this proceeding [of fixing upon the doors of Wittenbery copies of ninety-five theses for a disputation on the efficacy of Indulgences] in the sermons of John Tetzel, a Dominican friar * * * who had been chosen by Albert, Archbishop of Mentz and Prince Elector, to publish in the north of Germany the Indulgence which Leo X had just granted to the Catholic world. The proceeds of this Indulgence [This sounds a little like selling them] were to be devoted to the building of St. Peter's Basilica at Rome. Tetzel preached before large crowds of people. In his instructions to pastors and confessors he required the necessary conditions prescribed by the Church for the gaining of Indulgences, the receiving of the Sacraments of Penance and Holy Communion. [And, probably, one who had plenty of money and wanted to help St. Peter's along, by obtaining many Indulgences, would only need to sin frequently in order to "go to confession frequently," for "God pardons offenses into everlasting forgetfulness."] The preachers of the Indulgence were required to lead a good life and to avoid taverns, suspicious intercourse and all unnecessary expense. Nevertheless, the enforcements of the Holy See were sometimes neglected; and it is a sad truth that the personal appearance of some preachers together with the manner in which they offered and praised the Indulgence, was the cause of great scandal." 86:8, 9. Probably, after reading that, there may be some truth in this: "Whosoever shall say that the soul does not take its flight from Purgatory, immediately that the money is dropped into the chest is in error.—Tetzel." 15:87. Let us see whether there may not have been another cause that aroused Luther besides "this preference" which "Luther could not brook." "I will not deny that Indulgences have been abused; but are not the most sacred things liable to be perverted? This is a proper place to refer briefly to the Bull of Pope Leo X, proclaiming the Indulgence which afforded Luther a pretext for his apotasy. Leo determined to bring to completion the magnificent church of St. Peter. * * * With that view he issued a Bull promulgating an Indulgence to such as would contribute some voluntary offering toward the erection of the grand cathedral."

31:434. I will now give a quotation that you may see that Indulgences have been granted at the request of persons long after the time of Christ, which must make Indulgences a human device. "Under date of November 30, 1900, His Eminence, Cardinal ———, Bishop of ———, addressed the following letter to His Holiness, Pope Leo XIII.: 'Most Holy Father: Your Holiness consecrated the nations to the Heart of Jesus, and told us in the glorious Encyclical ——— that the salvation of the world was in this new 'Labarum.' In order that this great act may bear more abundant fruit, would your Holiness deign to grant the favor of a plenary Indulgence to the faithful who would communicate during the next year of the First Friday of each month * * * in order to offer to His Divine Heart the Twentieth Century and to consecrate it to Him? * * *' In response to the foregoing the following Rescript of the Holy Father granting increased Indulgences during the present year was issued: 'Our Holy Father, * * * has vouchsafed to all the faithful a plenary Indulgence applicable to the souls in Purgatory. 1st. To those who on the First Friday of each month during the year 1901 in conformity with the intention expressed in the above supplication, having confessed their sins and being truly contrite, shall receive communion and shall pray for some time for the intention of His Holiness.' 53:Jan. 23, 1901. Here is the way of the origin of a plenary Indulgence, of which one can gain one hundred more or less according, I suppose, if one can recite prayers that are like the one a priest once said of the way a little child recited so easily and fast the Our Father and Hail Mary, "Es geht wie geschmirt." [That goes like greased.]

"In 1221, on the anniversary of the dedication of his little chapel St. Francis was favored with a vision on the Altar of our Divine Lord and His Blessed Mother in a glory of soft light. As he fell on his face, our Lord accosted him in these words: * * * 'Francis, ask of Me what thou wilt, for the salvation of souls, for I have given thee to the world to be the light of peoples and the support of My Church.' After a moment's pause, Francis answered: 'O, thrice Holy God! If I have found favor in Thy eyes, grant that all who, contrite and absolved, visit this little church may receive a full pardon of all their sins and of the punishment due to their sins.' There was no answer immediately, as if the favor were too great, and Francis beseeched the Mother of God to aid his plea. [Who was already several millions of petitions behind on her list.] 'Go then,' said our Lord, 'to My

Vicar and demand this Indulgence in My name.' Francis lost no time in repairing to Rome with two companions, and presenting his petition to Pope Honorius III, in these words: 'Most Holy Father, a few years ago I repaired a little church in your dominions dedicated to the Mother of God. [Like the great temple of Diana, at Ephesus, was *dedicated* to gods.] I beg your Holiness to enrich it with a valuable Indulgence without the obligation of almsgiving.' 'For how long a time, my son, do you wish this influence?' 'Holy Father, may it please you to grant me souls not years. I ask all who, repentant and absolved, shall visit the Church of St. Mary of the Angels shall receive plenary remission of their sins for this world and the next.' 'What thou asketh is great and quite unusual at the Court of Rome,' answered the Pope. 'I do not ask it in my own name, but in the name of Jesus Christ, who has sent me,' Francis answered. And, inspired by the Holy Ghost, [Like Leo XIII was when he said: "Christ is not put on except by the frequentation of the Eucharistic table."] the Pontiff replied promptly, and repeated it three times: 'In the name of Our Lord, we are pleased that thou shouldst have this indulgence.'

* * * Such was the commencement of the great pardon of St. Francis. (Called the "Portiuncula.") For two hundred years it was confined to that little chapel of the Portiuncula, which was, each 2nd of August, the scene of a wondrous gathering of penitents. After this the Pope was moved [How or why it does not say] to extend it to all the Franciscan churches of the world. [The Dominicans and Augustinians were bed-fellows in this case for they surely had occasion not to "brook" this "preference," like Luther, of the Augustinians, later "could not brook" that the Dominicans, and not the Augustinians also, were given the "preference" to preach the Indulgence which was promulgated for the purpose of securing funds to complete St. Peter's.] Confession and communion and a visit to the church so privileged are all that is necessary to gaining the Indulgence of the Portiuncula. One may not gain it but once for himself, but he may gain it as many as *one hundred* times for the souls in purgatory if he can go in and pray [Es geht wie geshmirt] and come out again so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys and Glorias in unison with the sovereign Potiff's prayers are recommended, but any form may be followed."

6:July 25, 1902.

Oh, how apostolic that is! Purgatory, on the morning of August

3d every year, must present a deserted appearance, if one may gain "as many as one hundred" indulgences on August 2d, "for the souls in purgatory if he can go in and pray [Es geht wie geschmirt] and can go out again so often," should only one in two hundred and fifty Catholics the world over gain as many indulgences as one could on that day, which may be as many as "one hundred," and if these indulgences are a "plenary remission of their sins for this world and the next." No doubt, on the occasion of this short interval of desertedness, the keepers of purgatory are given a chance to rest up a little from their fatigue of tormenting the souls whom the "Lord loves tenderly," (65:27,) "the spirits of the elect," (49:93,) the "beloved spouses of Christ," (1:69, Nov. 1902,) who got to purgatory by "a stretch of the Divine Mercy," (11:394,) for if it had not been for "a stretch of the Divine Mercy" they would have landed in hell instead. What a kind, loving, merciful Being this God of the Catholics is, "who pardons offenses into everlasting forgetfulness," yet at "a stretch of the Divine Mercy" manages to get His "beloved spouses," whom He "loves tenderly" into purgatory instead of into hell. It is like a man who loves his wife so "tenderly," because she is his "beloved spouse," who would tell his wife that business is not very flush and that she could order only an Easter hat that would not cost over ten dollars. She goes to a millinery store, looks at a number of hats that are quite becoming to her, which may be had for ten dollars, but there is a hat for fifteen dollars that all in the store say, "You look so much more becoming in that hat," that she is finally persuaded to order it. Bless their dear, feminine hearts, who but whiskey soaks, or "stink-pots," (87:13,) as Dr. Dowie—not I—call users of tobacco, would begrudge his "beloved spouse" whom he "loves tenderly," an extra five dollars for a hat in which she looks "so much more becoming?" Well, when the bill of fifteen dollars is presented, his lordship becomes wrathful and with blood in his eyes he goes home to his "beloved spouse" whom he "loves tenderly" and begins to abuse her, curses and swears, because she dared to offend his majesty. She gets on her knees—perish the thought of a man ever requiring this of his wife, to get on her knees before him to plead for his forgiveness—before him and implores his forgiveness. She being his "beloved spouse" whom he "loves tenderly" forgives her, but requires her to live on bread and water [penance of the Church here or in purgatory] for so long a time as that which would be required to make up the extra five

dollars saved on her living, between the cost of the bread and water and the regular meals, that his offended justice may be satisfied. What would you think of a man who treated his wife, whom he "loves tenderly" because she is his "beloved spouse," in the manner described? What has he really forgiven her? Nothing, excepting the everlasting "jawing" he would, probably, have given her had she not implored his forgiveness. Is that not a perfect illustration of the doctrine of the Church, which promulgates her purgatory as a place of "temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven?" 31:247. [Pardoned "into everlasting forgetfulness."] What has God forgiven if He requires satisfaction for sins forgiven? Do you call that a pardon, forgiveness, if one who has wronged you implores, asks your forgiveness, you grant it, yet you do not forgive and forget the offense forever?

The doctrine of purgatory as promulgated by the Catholic Church is a God dishonoring one, and is merely a human invention that would yield revenues to the Church by getting people to have Masses said for the souls in purgatory, telling them that the "sacrifice of the Mass is to be preferred above all," (65:23,) and that Mass "is our chief action upon purgatory," (11:403,) and it might not be far amiss to add, "and on the pocketbooks of the faithful,"—as I have already shown in a previous chapter. Yes, the Church can reach "efficaciously to them [souls in purgatory] most of all by her device of privileged altars." 11:400. It seems as though there were some truth in this: "At the end of the thirteenth century a new kingdom was discovered, capable of yielding immense revenue. This was purgatory." 68:278. "The name of purgatory was first authoritively given to the Intermediate State in 1254 by Innocent IV., who was of the house of Fieschi, the family of our Saint [Catherine.]" (11:385.) Well, St. Catherine figures quite prominently in the scheme of purgatory, and it is her "wonderful and exquisitely beautiful treatise" on it that has given her "a rank among the theologians of the Church." 11:393.

Let us now see what sort of a place purgatory is where are the souls whom the Lord "loves tenderly," the "beloved spouses of Christ" who are there punished to satisfy the "justice of God for sins already forgiven," as the man, in my illustration, has forgiven his wife by compelling her to live on bread and water until his "justice"—the extra five dollars—is "satisfied." "Many theologians have said, not only

that the least pain of purgatory was greater than the greatest pain of earth, [as for instance, burning out the eyes of one at the stake before the flame is applied at the fagot that is to devour by slow indescribable torture the victim] but greater than all pains of earth put together." 11:380. This divine sacrifice [the Mass] not only avails for the souls of the dead, as propitiatory and satisfactory of their penance, but it also assists as a great act of supplication for them, conformably, you see, to the custom of the Church, which not only offers Mass for the souls that are being purified, but prays during the sacrifice for their liberation. In order, then, that you may be stirred to compassion [so that you will open your purse and give the "poverty-vowed" ambassadors of Christ, who already receive a regular salary that is greater than yours, "honorariums" of five dollars for a High Mass, one dollar for a Low Mass, and no money no Mass] for the holy souls, know that the fire by which they are covered is one so devouring that, according to the opinion of St. Gregory, it is no less so than [according to my "opinion," an infernal, blasphemous lie] that of hell, operating as the instrument of divine justice with such force as to render their pains insufferable greater than all the possible martyrdoms that can be witnessed or felt, or even imagined, here below. Still more than all this, the pain of loss afflicts them because, deprived as they are of the beatific vision [In which the Blessed Virgin beholds "all things" at the rate of over forty-six thousand at once, simultaneously,] of God, they, as the Angelic Doctor [I wonder if this is one of those Saints a writer had in mind when he said: "Some of the saints who have been canonized should have been cannonaded?"] says, experience an intolerable passion, an intense and vivid desire to behold the Supreme Good, [Supreme fiend, if the teachings of the Church were true] and this is not permitted them?" 49:87-88. If you are a non-Catholic you will probably say, Surely the Church does not teach such views of purgatory and hell now, for that might have been fit teaching for the so-called "Dark Ages," but not for this enlightened age. Do not be deceived.

On Sunday, November 16, 1902,—note the date—a priest preached on hell, taking for his text Job 5:27. The sermon was in the main after the view, already mentioned, of hell as given in the book "Prodigal Son." There were times during the sermon, when he uttered the most God degrading, calumnious and blasphemous sentences, that I believe, if I had not the writing of this book under way at the time,

and were an orphan, that I would have created a sensation in church by crying out, "That is a most infernal, damnable and blasphemous lie!!!" Then in another breath, Father Faber, from whom I have already quoted on the views of the pains of purgatory, apparently contradicts himself for he says, quoting St. Catherine: "I do not believe that it is possible to find a contentment to compare with that of the souls in purgatory, unless it be the contentment of the Saints in paradise." 11:390. If that is true, then, why in the name of common sense not leave the souls in purgatory until they have "satisfied the justice of God for sins already forgiven," and spend the money, that is spent for Masses for the souls in purgatory, towards relieving the discontented poor widow with a family of children to support, some of whose children are deprived from attending school, because they have to help the poor widowed mother support the fatherless children? Go to such a widow and say, Here are two or more dollars a week, which your child is earning, take your child out of the department store or the factory, and send it to school. Would that not be better, then, than to spend money for Masses—which I have already shown is only a species of error, idolatry and superstition—for the souls in purgatory, whose contentment is only exceeded by the "contentment of the Saints in paradise?" But, then, I suppose, these contradictions of the Church is only "verbiage," which, the more there is that the faithful do not understand, the more do they admire, according to what one theologian wrote to another, and to which I have already made reference. I was that way once, but since I have had the scales taken from my eyes I do not admire "verbiage" so much as I used to. And now, despite the saying that it was almost "a stretch of Divine Mercy" to get to purgatory instead of to hell, one can escape purgatory by gaining Indulgences, and in various other ways, one of which is as follows: "St. Mary Magdalen of Pazzi told her novices to offer to God's glory, if it were possible, the very winking of their eyes, and the slightest motions of their limbs; and she promised them [she must be a god] if they would act in this way, that they should go straight to heaven, after their death, without the pains of purgatory." 11:203.

If the chorus girls, in tights, only knew of this what a bee line they would have to heaven when they died, for they have so many of the "slightest motions of their limbs," when on the stage trying to keep time to rag-time music. No wonder that the devotion of "Holy

souls" in purgatory "teems with doctrine." (11:423.) Nearly everything in the Catholic Church seems to "teem with doctrine." In a small pamphlet of the "Arch-Confraternity for the relief of the Souls in Purgatory" is given a list of twenty days especially on which members of the Confraternity may gain plenary Indulgences during each year, besides one at the hour of death. If one can gain a plenary indulgence at the hour of death, (43:565,) why is such a one still prayed for, and having Masses said for also, if a plenary indulgence is a full remission of temporal punishment "either here or in purgatory?" If one has not made a worthy Confession and Communion, at the hour of death, it is supposed to be a sacrilege, in which case one would go to hell, out of which there is no redemption anyway, according to the Church, and if one has made a worthy Confession and Communion and thereby gains a plenary indulgence, what more is there to be remitted for such a soul? Only some more "verbiage," for the unthinking, (43:565,)—suppose. "Poverty, disease, all sorts of adversities and accidents, we should endeavor to liberate ourselves from them by means of indulgences." 5:552. That is why Catholics are so free from poverty, disease, adversities and accidents, they keep themselves liberated from them by "means of indulgences," which a person may gain by the score each day, even by reciting prayers that are lies. The following is a sample, the "Acts of Theological Virtues," (43:82-83,) to which Pope Benedict XIV. granted an indulgence of seven years and seven quarantines, each time you say the following acts: Faith, Hope and Love. I will give you the Act of Love, to show that it is a lying prayer, as I said it is: "O My God, I love Thee above all things with my whole heart and soul, because Thou art infinitely worthy of love: I love also my neighbor as myself for the love of Thee. I forgive all who have injured me and ask pardon of all whom I have injured." 43:83.

Is that a prayer? What thing has been asked for in it? Is it not a telling of how virtuous one is, how one loves God and one's neighbor? How much better a prayer is it than the one the Pharisee said, in which he said in part: "I fast twice in a week: I give tithes of all that I possess," (Luke 18:12,) and which brought on him condemnation as much as the rest of his prayer did? Is that loving God above all things with whole heart and soul, when one has to go to confession frequently? Is that loving one's neighbor as one's self when one will have nothing to do with a church society or a person,

because some are "kitchen mechanics," "pot slingers," "common laborers," or "mud sills of society," [The poor?] If one's neighbor meant a pretty eighteen-year-old Irish girl, and one is a young man under thirty years of age, one might truthfully say, "I love also my neighbor as myself," but otherwise it can hardly be true. Yet for telling God lies one can gain an Indulgence of seven years every time one tells them. Besides that it says: "As these acts of Faith, Hope and Charity [Love] are so *necessary* for salvation, every Christian should recite them frequently." 43:84.

The more lies the better for Catholic salvation. Surely a true saying: "When the blind leads the blind both fall into the pit," that is very applicable to the Church. After I became a "regular heretic," and made the discovery that I loved an eighteen-year-old Irish girl more than I loved God, for the loss of God, through mortal sin, did not affect me like the loss of the girl, I made use of the following "heretical" prayer which is a "gratuitous insult to God:" 63:172. "O God, enkindle in my heart that love for Thee, and for my fellow-men, which I should have, that I may do what is pleasing to Thee." Which of the two prayers, that of the Church with a seven year Indulgence, or that of mine with no Indulgence, is the more like a prayer? a. f. y.

I will now give more ways in which Indulgences may be gained. "An Indulgence of one hundred days for devoutly kissing the medal of the Immaculate Conception and saying, 'Mary, conceived without sin, pray for us who have recourse to thee.'" 43:487. "Litany of Our Lady of Sorrows. This Litany was written by Pope Pius VII. in his captivity. He granted a Plenary Indulgence to all who recite it with a contrite heart on Fridays." 43:450. For a prayer of about seventy-five words to the Blessed Virgin, "Indulgence of 300 days." 43:499. The three following prayers have each an Indulgence of 100 days attached to them. "In thy conception, O Mary, thou wert immaculate, pray for us to the Father, whose Son Jesus Christ thou wert worthy to bear." "Blessed be the pure, holy and immaculate conception of the Virgin Mary!" "O sweetest Heart of Mary, be my refuge." 43:500. The following are Indulgence prayers from the "Raccolta," and in which the Council of Trent says of Indulgences: "The use of Indulgences is in the highest degree wholesome to Christian people." (The Ave Maria, Notre Dame, Indiana.) "Blessed be the holy and Immaculate Conception of the most Blessed Virgin Mary, Mother of

God! Indulgence of 300 days, every time." "Mary, Mother of God and Mother of mercy, pray for me and for the departed! Indulgence of 100 days, once a day." Then there is a prayer of about two hundred words to St. Joseph, [The Vice-sub God] to which is attached "an indulgence of 7 years and 7 quarantines for each recital." I have now given you a few samples of how Indulgences may be gained, and they are for prayers to beings for whom, as I have already proven, mathematically, it is an utter impossibility to hear the petitions that are addressed to them. Now, if you can say prayers "es geht wie geschmirt," just see the good works you can lay up where "thieves cannot break in nor moths can corrupt," and all this without going to Confession and Communion.

I will now give a few samples of how Plenary Indulgences may be gained where the reception of the Sacraments is a prerequisite. "The following Indulgences, [Of which I will give only the plenary] taken from an authentic copy of the briefs preserved in the archives of the Monastery of St. Paul * * * Rome, were granted by Benedict XIV., to all who wear a properly blessed medal of our Holy Father St. Benedict:—1. A Plenary Indulgence and remission of all punishment due to sin, on condition of worthily approaching the Sacraments of Confession and Communion, and praying for the extirpation of heresies and schisms, [Should have been, "for the extirpation of idolatry in the Church, | for the exaltation of the Catholic Faith, [Which I am doing,] for the peace and concord of Christian princes, and for the welfare of the Church, on the following feasts," (43:618.) of which fourteen are given. "A prayer before a crucifix to which Pope Pius VII, has annexed a Plenary Indulgence, which all the faithful may obtain if, after having confessed their sins with contrition and worthily received the Holy Communion, they shall devoutly recite before an image or representation of Christ crucified." 43:205. The prayer contains about ninety words after which one is to say five Our Fathers and five Hail Marys. Yet the Church places no "superstitious value" (45:168,) on idols and crucifixes. Well, after reading what I have already said about Indulgences, is it not about becoming apparent to you that they are worth nothing and are simply human inventions? If I went into the business of granting Indulgences I would grant them for acts and sayings, about which there would be no question whether they would be heard or not. For instance, I would grant an Indulgence of 100 days every time a woman met a

"kitchen mechanic," with whom she is acquainted, greeted her with a smile, and said, "Good morning, Mary," instead of saying to one who cannot hear you, "O sweetest Heart of Mary, be my refuge!" I would grant an Indulgence of 300 days, if a woman met a "pot slinger," with whom she was acquainted, and in the presence of a member of the "400" with whom she happened to be walking, would greet her with a smile and a hearty hand shake and say, "I am glad to see you Mary, how are you getting along, how is your mother and the rest of your people?" I would grant an Indulgence of 7 years and 7 quarantines if a Mrs. Pork Packer, or Banker, or Rent Roll, or "Merger," or Capitalist took a "common laborer" in a dry goods, or millinery, or some other store, with whom she is acquainted, for a drive on Sunday afternoon, between 3 and 5 o'clock, on the boulevard where the "400" are mostly to be seen. I would grant a Plenary Indulgence if a member of the "400" would give a party to which the "common laborers"—girl clerks, stenographers, and typewriters—were invited; a Plenary Indulgence to one who met a priest smoking a cigar and would stop him, whether acquainted with him or not, and say to him, "Rev. Dear Sir, please throw that cigar, you are smoking, into the gutter, for you are setting a bad example for the young boys, because example is more powerful than precept;" a Plenary Indulgence to a married man who never left his home in the evening without taking his wife with him, and who instead of spending his time and money in the saloon or gambling house, spent them with his wife and family; an Indulgence of 7 years if, instead of abusing and "jawing" his wife for paying five dollars more for a hat than he said she could, he would caress her and give her a "Shrewsbury clock" kiss, and say, "O sweetheart, that will be all right," when she tells him what she did; a Plenary Indulgence if one pays visits to a sick acquaintance who is poor and lonely, instead of making visits to a wafer in a church, etc., etc. Of course, Indulgences such as I would grant would not be "ecclesiastical," and would, therefore, not be according to the "voice of God," as given us through the Church, but they would be "heretically" practical and meritorious, would they not? a. f. y.

There is another phase to this theme under consideration, and that is this: Would an indulgence which remits all punishments due to sin, either here or in purgatory, be a just one? Supposing a man wrecks a savings bank or absconds with trust funds, some of whose victims are aged and sickly persons whose substance has been swept

away, and who, some of them, destroy themselves on account of brooding over their loss—who, for destroying themselves, would go to hell, according to the teachings of the Church—becomes converted shortly before he dies, makes a confession, receives Communion, and gains a plenary indulgence, would this be just to his victims, some of whom went to hell on account of his deed, if he went straight to heaven when he died? If it is said that he would have to suffer in purgatory, anyway, for his sins, then what becomes of the doctrine that plenary indulgences remit the “whole debt” due to sins already forgiven? There seems to be a little discrepancy here, is there not? But, then, I suppose it is only a little more “verbiage.” It may be seen, then, that Indulgences, if there was anything to them, would be an injustice to many, even though the wronged did not destroy themselves. Supposing that through this bank wrecker’s act many, who might have lived in comfort in old age, are obliged to suffer and work for the necessities of life, while he lives in luxury, until overtaken by sickness, he becomes repentant, would make restitution if he could, but cannot, as he no longer has the means to do it, and many have gone to where he does not know, even if he wanted to ask pardon and make restitution, he confesses, receives Communion, and gains a plenary Indulgence, would this enable him to go straight to heaven, if plenary Indulgences remit the “whole debt” due to forgiven sins? Would that be justice to his victims? Has justice no recompense for the innocent sufferers? It may be seen, then, that Indulgences can not be just, and what is not just is an error. Therefore, with Indulgences as only another species of error, what becomes of Purgatory? This is what becomes of it, and this is where the Catholics are nearer right than are the Protestants, with their denial of an intermediate state, it is a place from which there is no escape until the last farthing of suffering and wrong we have done others is paid. The place where the converted and repentant bank wreckers and others, who have caused others suffering, are punished, not according to the way the Church teaches, but measure for measure, even though they do confess and receive Communion, or accept salvation by faith in Jesus Christ, by “coming to Jesus” at the mourners’ bench. Now, you Protestants, who have been denying Purgatory, do you see the justice of an intermediate state, to which the Catholic Church, in 1254, authoritatively gave the name of Purgatory? Now, that we have a Purgatory, is it right to pray for the release of those in it before they

have suffered "measure for measure" for all the sufferings they have caused others? No; for it would make God a being who could be "influenced" from doing justice to the innocent sufferers, besides, it would be an act which would seek to frustrate the justice due innocent sufferers. •

Is there anything unjust, unreasonable, or blasphemous in the view of a Purgatory such as I have outlined? Do you suppose God would be just if He released from Purgatory, on being petitioned to do so, the man who burns out the eyes of another and then burns at the stake by slow torture the victim, although the victim is guilty of a heinous crime? "Vengeance is mine, saith the Lord; I will repay." That does not mean the vengeance of God, but the vengeance of the people, which they would wreak on others who have wronged them. Therein is it, that God is just to His creatures, that He will repay every wrong we do to one another, and for which we have not asked pardon and made restitution. Is there anything God dishonoring, or unjust in that? With the doctrines of the Indulgences and of Purgatory reasonably explained as errors, according to the teachings of the Church, yet the latter a fact, according to my analysis, and reasoning, what is there now as a barrier to a union of all Trinitarian Christians? Only one more barrier, that of the infallibility of the Pope, a doctrine that ought to be apparent to any unbiased, unprejudiced and fair-minded person, now, as an error. However, I will give it a little time and space in order to show its weak points. That, then, will be our next subject.

CHAPTER VII.

INFALLIBILITY OF THE POPE.

I will open this chapter by giving you the definition of the doctrine of Infallibility. It means that "the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals." 31:149. It is strange that He "who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ," (Jude 24,) did not "preserve" from sin and "present spotless" the "five or six Popes with immorality" (31:147) charged, if He preserved them and other Popes from error. Is it not strange? Did those "five or six Popes" who were immoral, pray in their immorality to be preserved from "error of judgment" in matters of faith and morals, and their prayers were answered in that, yet if they had prayed for the realization of Jude 24 their prayers would not be answered because of the corruptness of their hearts? Did God choose such men to be His Vicars, or is the selection of a Vicar so much like a political affair, that the one who has the best "pull" lands the coveted prize? According to this it looks very much as though it were the latter: "In the latter half of the fourth century, the streets of Rome ran with blood in the contest of Damasus and Ursicinus for the bishopric of Rome; both factions arrayed against each other the priests and the people who were their respective partisans." 87:266. And it appears that Damasus won, for he was Pope between the years 366 and 384, which would make it in the latter half of the fourth century. According to this does it appear that God chose His Vicars: "In the commencement of the seventh century, the Emperor Phocas conferred upon Boniface III., bishop of Rome, the title of ecumenical, or universal bishop. This title had been usurped by the bishop of Constantinople, but it was now in this public manner taken from him and conferred upon the bishop of Rome; and this, too, by one of the most odious tyrants that ever lived." 90:224. Also this: "The French king [Philip, the Fair,] was determined that the papacy should be purified and reformed; that it should no longer be the appanage of a few

Italian families, who were dexterously transmuting the credulity of Europe into coin—that French influence should prevail in it. He, therefore came to an understanding with the Cardinals; a French archbishop was elevated to the pontificate; he took the name of Clement V. The Papal Court was removed to Avignon, in France, and Rome was abandoned as the metropol of Christianity.” 68:290. That is why Clement V., in the list of the Popes, has (“removed to Avignon”) (30:64) after his name. It was not God who chose and placed him in Avignon, but the French King.

In 1414 the Council of Constance was “called primarily to sit in judgment on the claims of the three rival Popes,” (85:454, Vol. 2,) [John XXIII., Gregory XII., and Benedict XIII.] and it seems that John XXIII. and Gregory XII. lost in that Council, for after their names, in the list of Popes, is this “(resigned 1415)” and “(resigned —.)” (30:65,) respectively. It may be seen, then, that God had nothing to do with the appointing or choosing of the Popes, and if He had nothing to do with the appointing or choosing of them, He certainly would not preserve them from error any more so than He would any one else who prayed to be preserved from error, and who prayed to know the truth. God is no respecter of persons, and every one who doeth His will is acceptable to Him be he a Pope, Bishop, Priest, or layman, and He will preserve the one from error as much as the other. Have we not an instance in Leo XIII., that he was no more preserved from error after he became Pope, because he said: “Christ is not put on except by the frequentation of the Eucharistic table,” and in his encyclicals recommending increased devotion to the Rosary, than he was before he became Pope when he wrote his book “On the Most Sacred Blood of Mary. Essay showing why we should have a festival for the same,” and which was placed on the “Index” because part of it was considered unorthodox? Do you believe, then, that because a Council, of admittedly fallible Cardinals and Bishops, votes one of its members infallible makes him so? Dr. Dowie gives an illustration which shows the absurdity of a number of fallibles voting one of their number infallible. He says: Suppose a female assembly are met to confer the greatest honor possible upon the lady president; and that some one present makes the astounding proposal *that she should be declared to be a male man!* Do you think * * * that, even if they were all unanimous, the vote of ten thousand women could make her, or anyone, a male man? No; and if thousands of

women could not by their votes make one man, * * * then neither can six hundred fallible bishops make, or decree, another bishop to be an Infallible Pope, * * * for it were as easy, and as reasonable, to do the one as the other." 91:25. He is about right, is he not? "In the Old Law, the High-Priest appointed by Almighty God, filled an office analogous to that of the Pope in the New Law. In the Jewish Church, there were priests and levites ordained to minister at the altar; and there was, also, a supreme ecclesiastical tribunal; and in the last resort, the High-Priest, whose decision was enforced under pain of death. * * * We must, therefore, find in the Church of Christ a spiritual judge, exercising the same supreme authority as the High-Priest wielded in the Old Law. For, if a supreme Pontiff was necessary, in the Mosaic dispensation, to maintain purity and uniformity of worship, the same dignitary is equally necessary now to preserve unity of faith." 31:118, 119. Were the High-Priests "appointed by Almighty God?" Was Caiaphas, the High-Priest, who said in the assembly, "He hath blasphemed, what further need have we of witnesses," (Matt. 26:65,) appointed to that office by Almighty God, and if so, why did He not preserve him from error in interpreting the Scriptures that he might see from Scripture that Jesus was the promised Messiah, as He does the Popes, if He appoints the Popes and preserves them from error? Is not the very argument used by the Church to support her claim to the Infallibility of the Popes in reality a fatal one against it? If God appointed and preserved the High-Priest from error in the interpretation of Scripture, did He at the supreme moment permit the High-Priest to err so that he could not interpret the Scripture correctly and see that Jesus, whom he delivered to be crucified because "He hath blasphemed," was in reality the promised Messiah? Does any one for a moment suppose that if the High-Priest had been preserved from error, and would have seen by the Scripture that Jesus was the promised Messiah he would have said of Him, "He hath blasphemed"? Hardly. How then will the Church get around that difficulty, that God appointed and preserved from error the High-Priest, just as he does the Pope, yet let the High-Priest err at the supreme moment where he should have been preserved from error, and thus have prevented the crucifixion of His beloved Son? And if God never preserved from error the High-Priest how then could his decisions be justly "enforced under pain of death?" And if he did preserve the High-Priest from error, how is it

that he erred at the supreme moment and said Jesus was a blasphemers and "whose decision was enforced under pain of death"—of Jesus,—instead of seeing that Jesus was the promised Messiah? When the Church can answer that satisfactorily, then we will be ready to believe that the Pope is preserved from error more than you or I am preserved from error.

If the Popes are preserved from error then why did the Sixth Ecumenical Council, over forty years after his death, condemn Pope Honorius "as a heretic?" 92:135. The answer made is that "these letters [In which Honorius "declared his entire concurrence with Sergin's opinion, concerning our Lord's Person which afterwards the Sixth Council pronounced heresy." 92:135,] of Honorius on their very face are nothing more than portions of a discussion with a view to some final decision." 92:136.

Why does a Pope have to have with a bishop "a discussion with a view to some final decision," if the Holy Spirit guides and preserves him from error? Why did he not get into St. Peter's Chair,—which seems to be "supernaturally" endowed with Infallibility, and all that is required to make one Infallible is to sit in it,—and there come to "some final decision," instead of discussing the question with a fallible bishop?

The following proves my statement that St. Peter's Chair seems to be "supernaturally" endowed with Infallibility. "Billuart speaking of the Pope says: 'Neither in conversation, nor in discussion, nor in interpreting Scripture or the Fathers, nor in consulting, nor in giving his reasons for the point which he has defined, nor in answering letters, nor in private deliberations, supposing he is setting forth his own opinion, is the Pope Infallible.' And for this simple reason, because on these various occasions of speaking his mind, he is not in the chair of the universal doctor." 92:144. So, I suppose, if one should corner Leo XIII., and prove, with the "arms of the intellect," that his saying of, "Christ is not put on except by the frequentation of the Eucharistic table," and his encyclical, of October, 1883, on the devotion of the Holy Rosary, in which he "enjoined that during the month of October the Rosary * * * should be recited daily in all churches and chapels," (53: Oct. 9, 1901,) are errors, he could take refuge in an excuse by saying, "I was not at the time, when I issued those words and the encyclical on the Rosary, 'in the chair of the universal doctor,' but they were issued between draughts of French

champagne and bites of macaroni and cheese, and were, therefore, only 'setting forth my own opinion' which is not to be taken as being Infallible." That would be a nice "how-d'-you-do" if he did that, would it not? Yet such an avenue of escape is open to him according to the quotations I gave already.

Believing I have satisfied any unbiased and unprejudiced mind that the doctrine of the Infallibility of the Pope is but another error, I will not waste any more time and space to the subject, although I have much more material which I could use against such a doctrine. I am beginning to see that the work under way, to bring about a union of the Churches, will be much more voluminous than I had any idea it would be. After one more chapter, in which I will attempt to show that the Catholic Church is not more Apostolic than are some of the Protestant Churches, I will still have subjects—that will concern religion, science, philosophy, and infidelity—that will require considerable time and space to completely undermine them. Those subjects are the Trinity, Deity of Jesus Christ, Original Sin, Resurrection, the Devil, the Bible, Christian Science, the Origin of Man, or his development from a lower animal, Evolution, etc. Therefore from now on when I believe I have completely undermined a proposition I will not devote too much unnecessary time and space to it after the task has been accomplished. We will, then, leave the theme under discussion and proceed with the next one.

CHAPTER VIII.

THE CATHOLIC CHURCH NO MORE APOSTOLIC THAN THE PROTESTANT CHURCH IS.

The caption at the head of this chapter, no doubt, will cause a smile to the Catholic reader, but, probably, by the time we are through with this chapter the reader may have one's eyes opened and will then not smile so freely in one's fancied security of freedom from error in one's belief. When I say that the Catholic Church is no more Apostolic than the Protestant Church, I do not mean that she cannot trace back in an unbroken line to the Apostles her succession. I admit that she has the credentials that will show that she is in legal possession of Apostolic succession. But that is not the question. The question is, Does the Catholic Church teach only that which was taught by Christ and the Apostles? That is the question. I will show from her own writings that she teaches much that dates many years after the time of the Apostles sojourn on this earth, which can not, therefore, possibly be Apostolic. "If anything is promulgated or definitely decreed by the Church as being part of the faith, the meaning is that this was a thing which the Apostles themselves believed and preached." 45:59. "She is Apostolic, for she accepts no doctrine which does not come from the Apostles." 5:348. Let us see, now, how much truth there is in that. "Who instituted this festival [Corpus Christi]? Pope Urban IV." [Who was Pope from 1261 to 1264?] "In 1317, Pope John XXII. instituted the solemn procession," (5:414-415,) of Corpus Christi. Any one, then, who lived prior to 1261 knew nothing of Corpus Christi and its procession, of which I have already made mention, where a wafer is carried in a monstrance under a canopy as being God, and the faithful falling on their knees when it passes by them in procession. How true that is, that she "accepts no doctrine which does not come from the Apostles, for you see the Apostles were longer lived than Mathusla, and they "believed and preached" Corpus Christi and its procession before they died.

The Church also says: "All revelation came from God alone through His inspired ministers, and it was complete at the beginning of the Church." 31:149. Let us, now, see how "complete at the

beginning of the Church" revelation was. "In the year 1675, whilst she [Margaret Mary] was one day in prayer before the Blessed Sacrament, our Lord appeared to her, and pointing to His Heart which He showed to her, surrounded with flames, surmounted by the cross, encircled with a crown of thorns, and pierced with a gaping wound, He said to her: 'Behold this heart which has loved mankind so much, and which receives only ingratitude and coldness in return for its love. My desire is that you should make reparation to my heart for this ingratitude, and induce others also to make reparation.' * * *

In several subsequent apparitions our divine Lord repeated this injunction, and made the most unbounded promises in favor of all who would apply themselves to this office of reparation to His Sacred Heart. The following are some of His promises; * * *

3. I will console them in all their pains and trials. [This looks like an attempt to rob the Blessed Virgin of the honor of comforting us. "If we only call upon Her sincerely and confidently in all our griefs and temptations She will surely show Herself a mother, a comforter and a refuge" 53: May 14, 1902.] * * *

10. I will give to priests the gift of moving the hardest hearts. [This explains why they no longer need "illiterate lay-brothers on the steps of the pulpits to say Hail Marys" (11:126) for the success of sermons, and this is also the reason there are so many conversions to the Church besides those who become Catholics to marry a Catholic.]

11. Persons who propogate this devotion, shall have their names inscribed on my heart, never to be effaced from it. [Think of the size of a heart on which millions of names can be "inscribed * * * never to be effaced from it!" Yet this great big heart is in a body each communicant is to wholly "feed upon" 49:217] * * *

Pope Clement XIII., after causing the strictest investigation to be made, [and keeping in mind Gal. 1:8] commanded the Festival of the Sacred Heart of Jesus to be observed throughout the Catholic Church on the first Friday after the octave of Corpus Christi." 5:428-429.

Here is another of the promises, which is not in the book just quoted from. "12. I will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months." 53: Nov. 13, 1901. Not taking into consideration the other eleven promises, is not the latter one of enough importance to salvation that it should have been taught by the Apostles? Could not Jesus have told the Apostles to preach the doctrine that He would "grant the

grace of final penitence to those who communicate on the first Friday of nine consecutive months," if there were any truth in these visions of Margaret Mary and the promises Jesus made to her? Does this look like "all revelation was complete in the beginning of the Church?" Are the scales still covering your eyes so that you cannot see these — — (well, name it yourself) of the Church? If we are to accept these "apparitions" as revelations of truth, then, what need was there for Jesus coming to the world and teaching us incomplete revelation, if He is going to give us new revelations, from time to time, through these "apparitions" of so-called Saints, who, if they lived nowadays, would, probably, give the probate judge something to do to earn his salary? "St. Jerome retired into the depths of a great wilderness. There his countenance was bathed in tears every day. The desert re-echoed with his sobs and sighs. He took a stone in his hand and struck his breast with it until his breast began to bleed. What made him do all this? His great fear of hell." 7:229. That comes pretty near being a case for the probate judge, does it not? a. f. y.

"The Festival of the Scapular, or the Feast in Commemoration of the Blessed Virgin of Mt. Carmel, * * * comes from the legend [not of the Apostles] that in the beginning of the thirteenth century the sixth general of the Carmelite Order, Simon Stock, received the scapular ["which consists of two small pieces of cloth with pictures of the Blessed Virgin upon them, which are blessed, and worn over the shoulders, (under all clothing) hanging upon the breast and back"] from the Blessed Virgin, which would be to him and to all who carried it, a badge of Her special protection, [at the rate of over 46,000 simultaneously] and that Mary afterwards appeared to Pope John XXII. and advised him [the Apostles did not, nor did God] to give more indulgences to this Order than he had already granted in 1322. 5:799. Here, we may see, were more "apparitions," and a materialized spirit, Mary, [had this appeared to a Spiritualist, the Church would have said that, "that was the devil, for 'it is an old trick of evil Spirits to pretend to be the Lord, or some god, or saint' " 12:253] appearing to the Pope advising "him to give more indulgences." Is that Apostolic? Is the voice in this case the "voice of God?" a. f. y.

We will now see the blessings one receives in wearing Scapulars, of which a person may wear four different kinds at one and the same time. One may receive "Four Plenary Indulgences at the hour of death, provided they receive the sacraments," (71:131,) which means

four remissions of the "whole debt." How is it with you? Of course, "these Indulgences are applicable, by way of suffrage, to the souls in Purgatory." 71:131. There are so many ways of gaining plenary Indulgences, applicable to the souls in Purgatory, that if there were any truth in their efficacy, there would be so many advance pardons of remissions of the "whole debt" for those started towards Purgatory that they would never need to get into Purgatory, and that really Purgatory might be closed up with this sign on its doors: "Closed, for want of souls 'whom the Lord loves tenderly,' and 'beloved spouses of Christ' for the 'demons to touch and harass.'"

I suppose you never heard or read of a convent burning to the ground? Well, here is the reason why: "A fire broke out [In 1656] in a house about ten o'clock at night, and raged with such violence that a great number of inhabitants [Of the town] collected on the spot to give all the help they could under the circumstances. Among the crowd was a worthy clergyman, who (recollecting that at Periguenx, about twenty years before, a great fire had been miraculously extinguished by a Scapular, which event had been inquired into, and attested by the magistrate of the town,) desired a young man, remarkable for his faith and piety, and who happened to be on the spot, to take off his Scapular, and to throw it into the midst of the flames, 'and you will find,' he added, 'that they will soon be extinguished through the intercession of the Blessed Virgin.' [Who had already over 46,000 petitions coming to her at one and the same time every second of time from one end of the year to the other.] The young man hastened to obey, and making his way through the crowd, threw his Scapular into that part of the fire where it was raging most violently. At the same moment the flames seemed to ascend like a whirlwind, and the fire ceased burning. The Scapular was found intact on the following day, in the midst of the burnt remains of the house." 71:121, 122. So, after this, should you read of a convent or any other Catholic institution having burnt down to the ground, do not believe it, but do like the Christian Scientist and say, "I do not believe what I am reading on account of the 'deceitfulness of the senses,' for surely there was someone there 'remarkable for faith and piety' who had on a Scapular and who would have taken it off and thrown it in the fire, in which case the flames would have ascended 'like a whirlwind, and the fire ceased burning.'"

"What is the Rosary? It is a very useful and easy form of

prayer, mental as well as vocal, which was introduced by St. Dominic [N. B. Not by the Apostles] in the thirteenth century, was approved by the Church, and has, since then, always been practiced and recommended by her." 30:322. "The Rosary is one of the most beautiful, ["Vain repetitions," (Matt. 6:7,) principally of fifty-three Hail Marys] *most profitable*, and most popular of all devotions. It was revealed to St. Dominic by the Divine Mother herself, [Another God gone into the "revelation" business] about the beginning of the thirteenth century." 43:470. Is the Rosary "a thing which the Apostles themselves believed and preached," when it was "introduced by St. Dominic in the thirteenth century?" Did "all revelation" come "from God alone," when the Rosary "was *revealed* to St. Dominic by the Divine Mother herself?" Does the Church accept "no doctrine which does not come from the Apostles," when she introduces, in the thirteenth century, into the Church "one of the most profitable" things for man's salvation? It looks like Jesus did not near perform His duty, while on earth, if He neglected to provide all the means necessary for obtaining salvation, if "most profitable" things, after His coming and going, have to be "introduced in the thirteenth century" by the revelations of others than He. Is it, or is it not so? a. f. y.

"Some ninety years ago or more, a little child knelt down, one lovely evening in the month of May out in the open streets of Rome, before an image of the Blessed Virgin Mary, and began to say aloud the Litany of Loveto. Next evening he was joined by another little boy and they sang together the Litany they had heard chanted in the Church. It was but a childish fancy as it seemed, the passing impulse of the moment. The evening following the two children sang their Litany again, and a boy passing stopped to listen and joined them. Several children assembled for the singing on the evening after, then their mothers came and knelt along with them, and quite a little choir sang the praises of Our Lady in the Roman street. At length a priest of the neighborhood invited them to come into his church, and he lit a few candles on the Blessed Virgin's altar, and they sang their Litany clustered around her statue in the calm religious twilight of that beautiful May evening. That was the beginning of the May devotions, the first inauguration—so simple and so homely—of what has come to be, under the sanction and approval of the Church, a world-wide expression of intense devotion to Our Lady." 53: May 9, 1900. In a previous chapter I gave an account of the closing

exercises of the May devotions, where there was a procession in the Church, in which was carried a statue of the Blessed Virgin, and the children singing "Sancta Maria, Ora pro nobis." Are the, nightly of the month, May devotions, with its procession on the closing night, things "which the Apostles themselves believed and preached," when "some ninety years ago or more * * * was the beginning of the May devotions?" If not,—and this is a certainty from her own writings—then, when the Church says she "accepts no doctrine which does not come from the Apostles," and "that if anything is promulgated by the Church as being part of the faith, the meaning is that this was a thing which the Apostles themselves believed and preached," does she make a wilful misrepresentation of facts, or what does she mean by making such statements? Does she believe that her "wisdom and learning of eighteen hundred years" will shield her against the discernments or the "presumptuous ignorance" of any one? If she does, then, has she or has she not made a miscalculation for once anyway. a. f. y.

"It is related that, towards the close of the thirteenth century, an old man from Bologna, aged 107 years, [Christian Science surely had nothing to do with his longevity, had it?] was brought before Pope Boniface VIII., who declared to the Pontiff that his deceased father had advised him to go to Rome in the year 1300, because in that year, as in the year 1200, a great Plenary Indulgence was to be obtained there. Tradition adds that two old Frenchmen of Beauvais, gave similar testimony, and that, in consequence of such testimonies and on beholding the pilgrims that thronged to Rome during 1300, Boniface VIII., after having taken the advice of the Cardinals, [Not the advice of the Holy Spirit, or of the Word of God] issued the first known Bull of the Grand Jubilee at Rome. * * * Towards the seventeenth century the Sovereign Pontiffs extended the benefit of the Jubilee beyond the city of Rome, and, today, exists in the Church the traditional custom of extending the Jubilee of the Holy Year, [As though all years were not Holy] for a few months, to the entire world, after its closing in Rome." 93:13, 14. Well, we had the "Jubilee of the Holy Year" in 1901. That phase of it to which I wish to call attention is the one of visits to different Churches, called "Processional" visits. These processions, of which there are usually three where there are but two churches in a town, are made by the congregation, entire if possible, on three successive Sundays.

After an early Mass, the congregation forms in line, the boys in

one division, the girls, the young men, the young women, the married men, and the married women in other divisions. This procession is headed by the parish priests who lead the procession to another church to make a visit. In the instance which I have in mind, the church so visited is at least twenty-one blocks distance from the church from which the procession started. This distance is made on foot to and fro, and I know there were in the procession old, weak and decrepit persons, who lived over ten blocks from the church from which the procession started, who had to walk to church in the first place, because the street cars did not run that early on Sunday morning so they could ride to the church, who covered the entire distance, which would make a walk for them of over fifty blocks, if they rode home from the church after returning to it and making a visit in it, for by that time the cars were running. Well, the procession passed the house where I lived, more than once, and when they passed I stood and watched them marching by. While it was passing by I heard the Rosary being recited, and some of the marchers looked like they were ready to collapse at any time. When I beheld this sight and heard them reciting the Rosary my heart went out in pity to the blind, credulous, and unthinking faithful, that I exclaimed to myself: "O God, enable me one day to smash, with the 'arms of the intellect,' this species of error, blindness, and superstition!"

Does any one now, who has read this book to here, believe any longer that such a religious observance with the recitation of the Rosary—which, as I have already proved mathematically, and mathematics is from God, that it is utterly impossible for the Blessed Virgin to hear—is a thing so pleasing to God that on account of it He "scatters His choicest blessings?" 93:37. Do you remember how in 1901 God scattered "His choicest blessings?" You families where, on account of the extreme heat of 1901, there is now a vacant chair in your homes, how did you enjoy "His choicest blessings," which He scattered on account of the "Grand Jubilee?" Why, they were even trying to hold the "Beef Trust" responsible for one of "His choicest blessings." If I wanted to be real bigoted and prejudiced,—like some of the Protestants are, who can see a Providential design in it, when a first rate nation, that is non-Catholic, jumps onto and whips a seventh rate nation that is supposedly Catholic,—I could say that God was so displeased with such religious observances that, to show His disapproval of it, He sent the ever to be remembered drouth of 1901

in the section of the country where He by special providence—as He had St. John at the Cross to hear the words “Son, behold thy mother,” which was to mean that we should pray to Her at the rate of over 46,000 petitions each second of time—had me so situated that I could “Behold, this idolatry and superstition that is displeasing to Me, and go smash it with the ‘arms of the intellect’ which I have given you.”

I suppose it is soon becoming apparent to you that the Catholic Church is no more Apostolic than is the Protestant Church. Well, I will give you some more of the Church’s rites and ceremonies, and, having done so, will let you a. f. y. whether or not the Catholic Church is not in reality much of a “human creation,” the epithet which she so freely likes to apply to non-Catholic Churches.

In a book entitled “The Complete Office of Holy Week,” in which the “whole liturgy of the Church for *Holy Week* has been collected,” (69:10,) are given the ceremonies used in connection with the blessing of different articles which the Church uses in her religious worship. The blessing of the new fire will be the first that I will tell how it was done. “At a convenient hour, the altars are dressed; but the candles are not lighted till the beginning of Mass. Then, without the church, fire is struck from a flint, and coals are lighted with it; after which the priest (attended by the Ministers with the cross, holy water, and incense, before the church gate, if it can be conveniently done, otherwise in the very entrance of the church, blesses the new fire, saying: [In Latin, but I will give the English translation as given alongside of it.] The Lord be with you. R. And with thy spirit. Let us pray. O God! who by Thy Son, the corner-stone, hast bestowed on the faithful the fire of Thy brightness; sanctify this new fire [not our hearts] produced from a flint [if God was not told that, he might labor under the impression that it was ‘produced from a parlor match’] for our use.” 69:420. In blessing the Paschal Candle the following prayers are made use: “Therefore, on this sacred night, receive. O Holy Father! the evening sacrifice of this incense, which Thy holy Church, by the hands of her ministers, presents to Thee in this solemn oblation of this wax candle, made out of the labor of bees. [If God was not told that He might think it was ‘made out of the labor of’ the employees of the Standard Oil Company.] And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God. (‘Here the Deacon lights the candle with one of the three candles on the rod.’) Which fire, though now divided, suffers no loss

from the communication of its light. Because it is fed by the melted wax, [if God were not told that, He might think it 'is fed by' home made tallow, 'produced by the' old cow that died of Texas fever] produced by the bee, to make this taper," 69:428-429. In blessing Holy Water "He breathes thrice upon the water in the form of a cross, saying: Do thou with thy mouth bless these clear waters; that besides their natural virtue of cleansing the body, [when you get an Aspergill full of it on your new Easter gown and hat] they may also be effectual for purifying the soul. ('Here the priest sinks the Paschal-candle into the water three different times, saying each time:') May the virtue of the Holy Ghost descend into all the water of this font. [Instead of into our hearts.] ("Then breathing thrice upon the water, he goes on:") And make the whole substance of this water fruitful and capable of regenerating. [When I get to the chapter on Original Sin and Baptism, I will attempt to prove to you that an ablution of the body for the purpose of "regenerating" one, is just as great an error as the putting on of Christ is not effected "except by the frequentation of the Eucharistic table."] * * * ("Then he mingles the oil with the water, and with his hands spreads it all over the font. If there are any to be baptized, they may be baptized after the usual manner. After the blessing of the font, he returns to the altar, where he and his ministers lie prostrate before it, [When so-called heathens prostrate themselves before man-form images of brass and stone and worship them as gods, it is idolatry, but when priests prostrate themselves before a wafer God, that is not adolatry, Oh, no,] and all the rest kneel, whilst the Litany [of the Saints, which I have already proven mathematically, that it is impossible for them to hear the many petitions addressed to them] is sung by two chanters in the middle of the choir, both sides repeating the same.") 69:489-491. We now come to the "Bessing of the Holy Oils on Thursday in Holy Week, [which is the week before Easter Sunday.] From the Roman Pontifical. On this day every year takes place the blessing of the Oil of Catechumens, and the Oil of Unction for the sick, and the Holy Chrism is made." 69:542. Also the "eye-salve" of Apoc. 3:18, which, when blind eyes are anointed with it they can then see, just as Baptism washes away Original Sin, and Extreme Unction makes the "Lord raise up" the sick who are annointed with the "Oil of Unction" in obedience to the injunction of James 5:14-15 where it says: "Is any man sick unto death, given up by the doctors to die, among you? Let

him bring in the priests of the Church, and let them pray over him, anointing him with oil [Extreme Unction] in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up if it is God's Will." Now, that is the way it should read if the Church were to follow the injunction of James 5:14-15.

The first year I came home, here, I had apparently,—so it seemed to my people—a sinking spell and they thought I was going to die. It was in the evening about 5 o'clock, and they sent for the priest to prepare me for death, as though each one was not to do that one's self—although James 5:15 says that "the Lord shall raise him up" to live—by administering to me the "last sad rites" of the Church, which consists of a Confession, a Communion, Extreme Unction and a plenary Indulgence, which "is the remission of the whole debt" "of that temporal punishment which, even after the sin is forgiven, we have yet to undergo, either here or in Purgatory," which would enable me to go straight to heaven should I then die—although had I died under those conditions of being "well prepared," the Church would, if any one would pay them, accept "honorariums" of five dollars for a High Mass, one dollar for a Low Mass and "no money no Mass," for the repose of my soul for "thirty-five years" after my death, just as she does in instances to which I have already referred to in another chapter.

Well, after I had made my Confession and received Communion, and was now ready for Extreme Unction the priest felt of my pulse—and it must not have indicated that there was any immediate danger of me dying then—for he said to my people: "I will not give John Extreme Unction now, for I do not think he is going to die, yet." Now, was that according to the injunction of James 4:5, which the Church, in a foot note in her Bible says: "See here a plain warrant of Scripture for the Sacrament of Extreme Unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms?"

Do you wonder now that I have no respect for the Catholic Church, as a Divine institution, when she is so inconsistent and contradictory in her practices? It does not say, "Is any man sick unto death among you," does it? Yet she said, when I was bed-ridden with sickness, "I will not give John Extreme Unction now, for I do not think he is going to die, yet."

"Who can and ought to receive Extreme Unction? Every Catholic who has come to the use of reason, and is in danger of death by

sickness." 30:296. According to this, should not James 5:14 read, "Is any man sick, 'and is in danger of death,' among you?" But it does not, does it? Therefore, the Church cannot be Apostolic when one is sick, and not in "danger of death." She says, "I will not give John Extreme Unction now, for I do not think he is going to die, yet." Can she be Apostolic then? a. f. y.

"How does Extreme Unction act upon the body? It often relieves the pains of the sick person, and sometimes even restores his health, if recovery be useful for the salvation of his soul. * * * How should we receive Extreme Unction? * * * 2. With faith, hope, charity, and resignation to the *will of God*." 29:163. I have since the incident, mentioned, been given Extreme Unction twice, when it was believed I would die—in fact one of these times the doctor told my people I would not live two hours longer, when I had typhoid-pneumonia on top of my bed-ridden sickness, which I already had before the attack of the fever—yet I did not die, and that was in December, 1899, for a paper on the 23d of December, 1899, said of me: "John Hunkey, who has been sick for about two years, is very low at the home of his parents, etc." Now, because I did not die then was it because my recovery was "useful for the salvation of my soul?" If I had died then, I would not quite have been the "regular heretic" that I am now, and furthermore, I would not have been able to have given you this book. Was my recovery due to the administration of Extreme Unction, in two instances, because it was "useful for the salvation of my soul," by becoming a pronounced and known "regular heretic," or was the recovery due to natural causes? For one time I had no doctor when I was anointed, having had such a strong desire, at the time, to die, that when my people ask me if they should call in a doctor I said "No," for I was willing to die, because I had lost all hope and ambition to live and wanted to die, so as not to be any longer a sorrow and a possible burden to any one. When a person gets down that low in hope, with a broken heart, there is nothing a person wishes for so strongly as the end, yet in spite of it all I have lived to become hopeful, cheerful—at least in appearance—and ambitious again, to become one of the world's immortals, by giving to the world this book, which I hope will accomplish my object of bringing about Christianity or the Union of Churches. Now did Extreme Unction have anything to do with my recovery, because it "was useful for the salvation of my soul" and of others, that I did not die when it was

twice thought that I would die, and was twice anointed for death.
a. f. y.

Why does not the Church bless eye-salve with which to anoint eyes of the blind that they may see? Revelation or Apostles 3:18 would be as good "Scriptural warrant" for that as James 5:14 is "warrant of Scripture" for the Sacrament of Extreme Unction, or John 3:5 is for a baptism of water, or John 6:54 is for putting on Christ "by frequentation of the Eucharistic table," or Luke 22:19 is for a daily commemoration by the Sacrifice of the Mass, or John 20:23 is for auricular Confession? It is because there is nothing more to the "warrant of Scripture" for all those than there is "warrant of Scripture" for anointing eyes with "eye-salve" that they may see, but because the latter would put to test the powers claimed by the Church she ignores it, and fastens on certain texts as "warrant of Scripture" for performing other supposedly "supernatural" accomplishments which are not to be verified by as direct evidence as would be the opening of the eyes of the blind if anointed with the "eye-salve" of Apostles or Revelation 3:18.

(Well, I have digressed so far from the real theme that I have almost lost trace of it.) "The Archdeacon presents it ["the Oil for the sick"] to the Bishop to be blessed, and placing it on the table. The Bishop rising, with his mitre, says in a low voice: I exorcise and adjure thee, O unclean spirit! and every assault and illusion of Satan, in the name of the Father, and of the Son, and of the Holy Ghost; to depart from this Oil, that it [instead of our hearts] may be made an Unction of grace to strengthen the Temple of the living God. * * * ("Then putting off his mitre, he blesses the Oil, saying in the same tone: V. The Lord be with you. R. And with thy spirit. Let us pray. Send forth, we beseech Thee, O Lord! Thy Holy Ghost, the paraclete from heaven, upon this fatness of the olive, [Christ sent the paraclete on the heads of men, Apostles, not on inanimate matter—oil] which Thou has vouchsafed to bring forth out of a green tree [Sure, it was not a Kansas sunflower stalk?] for the strengthening and refreshing of soul and body. [I always supposed the Eucharist was the fountain that contained the living water that was "strengthening and refreshing of soul and body," yet here it is stated that it is in the "fatness of the olive" brought "forth out of a green tree." Only a little more "verbiage," I suppose, which makes the faithful "admire" it.] ("After this, the Oil is carried back to the Sacristy, and kept

most carefully." 69:542-543-544. [To be rubbed on a ten day old baby when it is "regenerated," "born again," or when used in compliance of the "warrant of the Scripture" Jas. 5:14, when a "man is sick unto death," otherwise "I will not give John Extreme Unction now, for I do not think he is going to die yet.]

Now comes the Consecration of the Holy Chrism. "Then the Archdeacon, standing near the Bishop, says with a loud voice: 'Oleum ad sanctum Chrisma,' i. e., the Oil for the Holy Chrism. And after, in the same tone, he adds, 'Oleum Catechumenorum.' After which, a thurible being presented to the Bishop, he puts incense into it, and blesses it after the accustomed manner. Then the Priests, Deacons and Sub-deacons go in procession to the Sacristy to fetch with all solemnity the Oil of Chrism and the Oil of Catechumens, [Like the wafer God in a Corpus Christi or Forty Hour Devotion procession, already mentioned,] which are brought in, carried in the procession by two Deacons, preceded by a Sub-deacon, carrying a vessel of balsam, and followed by the Priests, Deacons, and Sub-deacons. * * * When all have reached their places in the Choir, the Deacon who carries the Oil of Chrism comes before the Bishop. * * * Then the Sub-deacon, carrying the vessel with balsam. * * * The Bishop then rises, puts off his mitre, and first blesses the balsam, saying: * * * O God, who art the author and giver of heavenly mysteries, [Such as we have in the Catholic Church,] and of all graces, we beseech Thee to hear our prayers: grant that these balmy tears of sapless wood ("which, exuding from a fruitful branch, make fat our souls with sacerdotal Unction") may be made acceptable to Thee in Thy sacraments. [You can now see what Catholic sacraments are.] * * * O Lord, the maker of all creatures! who by Thy servant Moses didst command, [Which is just as true as that Christ commanded the Catholic Church to perform all that she performs,] a mixture being made of sweet spices, the hallowing of anointing oil: we humbly beseech Thy clemency, that upon this oil, which the root of a tree hath yielded, Thou wouldst bestow the grace of Thy Spirit, and the fulness of consecration: [Bestow grace of Spirit on oil, not on our hearts. This is not idolatry, Oh, no.] make it unto us, O Lord! a savor of faith and gladness, an everlasting Chrism of sacerdotal Unction; make it worthy of the sign of Thy heavenly banner; that whosoever being born again by holy Baptism shall have been anointed with this oil, may receive the fullest benediction, both of body and

soul, and may be everlastingly fulfilled with the blessed grace of faith, [To understand Catholic truths,] through our Lord, etc. * * *

[From this it may be seen what Catholic Baptism consists of, "grease patches," as a certain writer calls anointing by "a papish priest," (94:90,) and a washing or sprinkling of Holy Water, yet the Church believes that her Baptisms are all right, but those of non-Catholics are "heretical." On Sunday, March 30, 1902, the priest made this announcement from the pulpit: "You have no doubt seen it announced in the papers of the past few days, that there will be some sort of religious doings this afternoon at — park, by some religious denomination. It is expected that no Catholics will go to it as it is not allowed them to witness heretical ceremonies of any kind." Well, this "some some sort of religious doings" was a public baptizing. After the priest made this announcement, two non-Catholic ladies—who had seen the highly Apostolic "religious doings," which is no "heretical" ceremony or "mere spectacle" of the Abbot, with a master of ceremonies and about twelve supernumeraries, each having a vestment for him, robing himself for ten or more minutes in church, in presence of the whole congregation, for it was Easter Sunday—got up and walked out, and I felt at the time that it was a deserved rebuke which they offered the priest for his remarks. They were pretty well up in the body of the church, too, so the priest could not help but notice them.] ("After which, the Bishop sits, with his mitre still on, and breathes thrice, in the form of a cross, over the Chrism. Then the twelve priests * * * each in turn breathes, as the Bishop had done, over the Chrism. * * * Which done, the Bishop. * * * pronounces at once the Exorcism of the Chrism, saying: I exorcise thee, O creature of oil! [According to this the Catholic Devil is as omnipresent as God Himself, and even inheres in inanimate matter. "Great God!" how thankful I ought to be for having had the scales taken from my eyes, by suffering, so that I may now see clearly and plainly the blind, idolatrous, superstitious, blasphemous, God slandering, God calumniating errors of the Catholic Church!!] by God the Father Almighty, * * * that all the power of the enemy, all the host of Satan, and all the wiles and illusions of the devil may be expelled and vanish from thee; that thou mayest be, to all who shall be anointed with thee, for their adoption as sons through the Holy Ghost. ("The Deacon then removes the veil which hitherto covered the vessel, and the Bishop, bowing his head, salutes the Chrism,

saying: Hail! Holy Chrism. ("This he does a second and a third time, saying it louder each time: and after saying it a third time, he kisses [A "Shrewsbury clock" kind, no doubt,] the lip of the vessel. Afterwards the twelve Priests in order make the same salutation, thrice repeating: Hail! Holy Chrism, ("And having kissed the lip of the vessel, return to their places. Presently the Deacon approaches with the other vessel, containing the Oil of Catechumens, which he presents to the Arch-deacon who places it on the table before the Bishop. The Bishop and the twelve Priests breathe over it, as before was done in the case of the vessel of Chrism. Which done, the Bishop * * * at once pronounces in a low tone the Exorcism of the Oil of Catechumens, saying: I exorcise thee, O creature of oil! in the name of God the Father Almighty, and in the name of Jesus Christ, and of the Holy Ghost, that by this invocation * * * all the most wicked powers of the enemy, all the inveterate malice of the devil, every violent assault, every hidden and dark illusion may be rooted out, and chased away, and dispelled from thee; [What a great to do over nothing but error;] that thou mayest be hallowed to the use of holy sacraments for the adoption both of flesh and spirit to those who shall be anointed with thee, for the forgiveness of all sins * * * "Then the Bishop and the twelve Priests, in order, reverently salute the Oil of Catechumens, saying thrice: Hail! Holy Oil. And when they have done this the third time, they kiss the mouth of the vessel, as before was directed for the Chrism. After this, the two vessels are carried by the two Deacons back to the Sacristy, in the same [solemn] form and order as they were brought in procession, the two cantors chanting the following [Apostolical] verses: That by this most sacred Unction, either sex may be renewed, and our wounded glory rescued through the Spirit's plentitude. Choir. Hear our hymn," etc." 69: 550:559.

All this takes place during a Mass, which I have already shown in another chapter is nothing but a species of error, idolatry, and blasphemy. Does any one for a moment believe, after having read what I have already said, that the Apostles "believed and preached 'Hail! Holy Chrism, Hail! Holy Oil,' " and that they exorcised lifeless matter, oil and chrism? If, then, the Apostles did not "believe and preach" that, can the Church, then, truthfully say that she is Apostolic and that she "accepts no doctrine which does not come from the Apostles?" a. f. y.

I will now give some more of her practices and doctrines and will

let you a. f. y. whether they are Apostolic or merely "human creations." In her regulations for Lent the following may be found: "All the week days of Lent from Ash Wednesday to Easter Sunday are fast days of precept, on one meal, with the allowance of a moderate collation in the evening. * * * The following dispensations are granted. * * * 1.—The use of flesh-meats is allowed at every meal on the Sundays of Lent, and at the principal meal on Monday, Tuesday, Thursday, and Saturday. [Why a person is allowed three meals, with meat, on Sundays, when one does no labor for temporal goods, and only "one meal, with the allowance of a moderate collation in the evening," on the days in which one is supposed to labor for temporal goods, I do not know, unless it requires more endureive strength to attend "divine services," consisting of a "mysterious" performance of "a creature of dust" changing "slime of the earth" into the "celestial God," the highly Apostolical "religious doings" of the Abbot robing himself with sacred vestments, from ten to fifteen minutes, in the presence of the congregation, a sermon on the "Perpetual Virginity of the Blessed Virgin," based on Matt. 1:25 and Mark 6:3, the recitation during Mass, as many apparently intelligent persons do—for I have seen them do it—of the Rosary "one of the most profitable devotions" introduced into the Church by the Apostles in the thirteenth century, and the closing prayer of the "Angelus"—a prayer to the Blessed Virgin, which it is mathematically impossible for her to hear—which was introduced by (The Apostles, Oh, yes) Pope Urban II., in the (Apostolical) year 1095, to "call down the protection of Mary on the Crusaders," (52:92,) than it does to labor for temporal goods.] 2. The use of eggs and white meats is allowed every day at the principal meal, as also at the collation. [The Church must be changeable, and does not always "teach and practice" the same regulations which she always has, for when I was on the farm yet, during the '80s, we were *not* allowed to eat eggs and meat at the same meal, during Lent, and if the Church claims the right and power to change them at will, then she must be a "human creation" which is changeable, for God is the same "yesterday, today, and forever," and if the regulations were due to His voice then they could not change. Is that not so? a. f. y.] * * * 6.—On Sundays there is neither fast nor abstinence, but fish and flesh may not be used at the same meal." 53: Feb. 20, 1901.

Now, I suppose it makes a lot of difference with God if one eats

on Sunday, at each meal, 2 ounces of fish and 2 ounces of flesh together or whether one eats 4 ounces of flesh, or 4 ounces of fish separately? What a whimsical Being this Catholic God must be, who would require this discrimination, by telling Pat and Fritz, through His Church, "You may each of you eat 4 ounces of food of one kind, but it is not allowed you to eat 2 ounces each of two kinds of food."

Once upon a time a representative of a royal family, of one of the earliest Protestant European nations, made a visit to the United States. It so happened that there was to be a banquet, in a certain city, in honor of this distinguished person, on Wednesday during Lent, one of the days on which Catholics are not allowed to eat meat without a dispensation. Well, the Church, which is "lenient, on account of the weakness of the faithful" who had not the strength to resist the temptation of wanting to attend this banquet, and who believed they could not duly honor the distinguished guest without having a "done-up-brown" porter-house steak inside of their abdominal regions, secured a dispensation through one of the ambassadors of Christ, who also had an invitation to this banquet. So, in asking God for His voice in the matter, whether His chosen people, who had vowed to renounce "the world, the flesh, etc." may attend this banquet on certain conditions, a dispensation, the "voice" came back saying that the "dispensation permits Catholics at the dinner to partake of meat, but not of both meat and fish." Now, I ask, was this the "voice of God," or was it a human proceeding, this granting of a dispensation to eat meat on a day when it is not allowed to the faithful in general? Can one not honor a person without having a piece of meat in one's stomach? What sort of a disciple of Christ is it when one is ashamed to show his discipleship by refraining from eating meat in the presence of so-called "heretics?" Well, it was not long after this banquet when this ambassador of Christ was summoned, through a fatal illness, to appear before God and explain how he expects this to apply to him: "Every one, therefore, that shall confess me before men, I will also confess him before my Father who is in Heaven." Matt. 10:32.

Again: Can that fasting be pleasing to God that is done mechanically scrupulous only in a certain portion or part of the year? What is the object of fasting? Is it not to mortify our passions when they become so strong that we can scarce subdue their impelling forces

otherwise? And is it only forty days out of the year that our passions impel us? Fasting, the way the Church prescribes it, is simply a "human creation." Whenever our passions impel us so that we can scarce control them, *then* is the time to reduce the quantity of our food, not the rejection of only certain kinds of it, if we find it impossible to subdue our passions without fasting. It is like a well-fed spunky horse that can scarcely be managed when well feeding is kept up, but half starve him and one can then easily manage him. So it is with our passions. When we are well fed they are always stronger than when we go hungry much of the time, and if we cannot control them on account of gluttonous eating, why, then, we ought to fast to weaken the force of our passions, be it Lent, Pentecostal, or any other time. Is that not so? a. f. y. This thing of prescribing what not, and what to eat, together at the same meal, and then giving a dispensation allowing a forbidden article to be used when it serves a worldly purpose, is that, or is it not a "human creation?" a. f. y.

I will now give you some acts which are recommended as virtues by the Church. "Act of virtue for the whole month" of November: "Do not go near the fire to warm yourself, except for some strong reason." 65:43. "Collect alms from your friends and relations to get Masses celebrated for the dead." [Of course, poverty vowed ambassadors of Christ need not practice an "Act of virtue for the whole month" by saying Masses for the souls in Purgatory, unless they are paid their "honorariums" for them.] * * * "Kiss three times in the day the image of the crucified Jesus." 65:63, 73, 76, 80, 84, 87, 111, 119, 125. * * * "Visit the most Holy Sacrament with great devotion." * * * "Recite every day the Litany of Our Lady"—which is not heard by her. * * * "Visit in some church an image of Mary." * * * "When you hear the clock strike, say an Ave Maria." * * * "Do not go in or out of your house without saluting Mary, with at least an Ave Maria." * * * "Kiss the earth three times, [a day] saying, Eternal Rest, etc." * * * "Do not quit your house without its being clearly necessary." [This would be a good virtue for some married men to practice evenings.] * * * "Do not speak at all without necessity, or unless for spiritual edification." [This might be a good virtue to practice for "hen-pecked" husbands' wives who give them "tongue the year round," so that it makes living expenses light.] One time a married man was asked by his friend if his living expenses were heavy. He said: "No; because

I use my wife's temper for a furnace, her chilly moods for a refrigerator, her company manners for sugar, and then we have tongue the year round. So, you see my living expenses are light."

Are the foregoing "acts of virtue" Apostolical, or "human creations?" a. f. y. To judge from all that I have showed you, in this book so far, from the Church's own teachings, who do you suppose stands in the greater need of praying to be delivered "from the worship of idols, the Pagans," for whom the Church has the following prayer: "Almighty and everlasting God! who seekest not the death but the life of sinners; [If they are not Canaanites: in that case "thou shalt not suffer none at all to live: But shalt kill them with the edge oi the sword." Deut. 20:16, 17. Harken ye! ye Protestant Churches, who believe in an "Infallible" Bible, which is supposed to contain nothing but the "Word of God." Do ye in this perceive the advance artillery of the "arms of the intellect" which will demolish the blasphemous, God-slandering, God calumniating passages in the Bible, which has made more infidels than any other one thing?] mercifully hear our prayers, and deliver them from the worship of idols," (69:365.) or the Church herself? a. f. y.

And is the Catholic Church any more Apostolic, with her credentials that will reach back to the Apostels, when she "believes and teaches" a lot of erroneous, idolatrous, and superstitious things of which the Apostles could possibly know nothing? Cannot that Church be even more Apostolic than the Catholic Church, when that Church preaches Christ, without all those things which the Catholic Church has introduced from time to time, and which I have proven by mathematics—and mathematics is from God—are certainly errors? Supposing—and this was often the case—that a good bishop or a good priest, who protested against some of the abuses and inconsistencies of the Church, as for instance, if a priest or bishop should now protest against the practice of granting permission for dancing the "highly indecent, obscene, impure" round dances when the money derived from them goes into the treasury of the Church, would be excommunicated by the Church, would the succession of the spiritual chain be broken thereby? The material or legal credentials would, no doubt, be broken, but would that invalidate the right to preach and teach the simple uncorrupted truths of Christ? If it does, then the parent has no right to teach the child anything about the Church. but that this is a prerogative belonging only to lawful successors of

the Apostles, and must, therefore, only be taught by them. But is this a fact? "By the time they [children] are old enough to be sent to school, they ought to know not only all the ordinary prayers, but also the principal articles of faith and the obligations of a Christian!" 78:12. Well, then, if the parents have the right to teach the child the "principal articles of faith and the obligations of a Christian," has not a reformer, who has been excommunicated by the Church as a "heretic"—just as a bishop or a priest would be excommunicated as a heretic, were he now to preach against the idolatrous worship of the Blessed Virgin and the Saints, because of having read this book, which proves such a practice to be an error—the same right to preach and teach the reformed Christian religion,—the truths taught by Christ and the Apostles—without the accompanying error of the Blessed Virgin and the Saints' invocation as before? And if he has the right to preach and teach the truths only of Christ and the Apostles, as the parents have to teach their children the "principal articles of faith," and he rents a hall and preaches and teaches thus, and he finally secures a following which names his gatherings after him, would that be a "human creation," if in the future churches were named after him and which taught what he taught? And could he not ordain others to succeed him? And was that not the case with most of the Protestant Churches? Yet the Catholic Church, relying on her credentials, and not on her teachings, applies John 10:1 to Protestants ministers, which would make them thieves and robbers, for she says: "Now it is as plain as the sun in the firmament, that none but the bishops and priests of the Roman Catholic Church have derived their ordination and mission from the Apostles; and that the pastors of all other churches have *climbed up into the fold by another way*: consequently they are—as is above said in the text." 50:147,148.

She says furthermore: "The Protestant Church has not received her mission from the Apostles or their lawful successors, and, therefore, she has no power to administer the sacraments or to preach the Word of God." 47:80. According to this, then, one may infer that Protestant ministers who have solemnized marriages had no power to do so, hence you Protestants who were married by a Protestant minister—who had "no power to administer" the marriage rite or sacrament—are living in adultery, your children are illegitimate, yea, you yourselves are illegitimate, if your parents were married by a Protestant minister.

How do you like this awakening to the truth, logically deduced,

from the teachings of a Church which always falls back on her credentials as the successors of the Apostles, but who never calls your attention to the doctrines and practices introduced into the Church, centuries after the days of the Apostles, and which were the primary causes of "heresies" and reforms? But do you believe it, that Protestant ministers have "no power to administer" the marriage rite, regarded as one of the sacraments of the Catholic Church, sacraments which the Protestant Church "has no power to administer." Credentials! Credentials! is the cry of the Church. Examine our credentials, she says, but she never says, Examine our doctrines and practices, and see if you can not trace them to the Apostles. She knows she would be trapped and cornered if she did that. But some how or other my "presumptuous ignorance" was inquisitive enough to examine her teachings and thereby I made the discovery that in reality she is more of a "human creation" than many of the Protestant Churches to which she so freely likes to apply that epithet. Have I not completely turned the tables on her already? a. f. y.

I will turn another table on her and that is worship. She says: "It is the correct thing to know that it is forbidden for a Catholic to take part in any Protestant service under any circumstances. To know that it is forbidden, not because there is any fear on the part of the Church that a well-instructed Catholic would be led away from her fold, but because it is offering a *gratuitous insult to God* for a consistent Catholic to take part in a form of worship believed to be *heretical*, and another insult to the religious feelings of sincere members of the Church in question by reducing a *religious service, very dear and sacred to them*, to the level of a mere spectacle," 63:172-173. (All italics in this quotation are mine.)

We will now see what this Protestant worship and religious service consists of that is "heretical," a "gratuitous insult to God," and that is reduced to the "level of a mere spectacle."

During my life-time I have attended all told, including funeral services in church, about a dozen Protestant religious services or worship. When I was yet on the farm I attended a few such meetings on Sunday afternoons, more for the purpose of seeing my schoolmates,—this always being when there was no school—and passing the time, which sometimes seems to hang heavy on a person when not working on a Sunday afternoon on the farm. These religious services I found about the same in the different cities where I attended them a few

times. Usually they consisted of a hymn or two, such as "Praise Ye the Lord," "God is Our Refuge," "Come to the Saviour," "All Hail the Power of Jesus' Name," "The Mercy Seat," "The Great Physician," "O Happy Day," "Turn to the Lord," etc., all soul-inspiring, comprehensible hymns that one could understand, and which would be according to St. Paul who said, "I will sing with the spirit, I will sing also with the understanding." I. Cor. 14-15. This part of the worship, then, can hardly be "heretical," nor a very great "gratuitous insult to God," because the hymns were sung to God, and not to hosts of heaven who could not hear them anyway, and could, therefore, not be a very shocking "mere spectacle" to those who hold their form of "religious service very dear and sacred to them." After the hymn or two were sung, then the Minister would read a chapter or some passages from the Bible, and then would pray, as St. Peter did in Acts 4:29-30, that is, to God, not to some host of heaven who cannot hear it. This, then, can not be very "heretical," nor a "gratuitous insult to God," to pray to Him according to the way the Apostles prayed, can it? After the prayer there would be another hymn, which one could understand. Then the Minister would read the text he would preach on, which was never Matt. 1:25 and Mark 6:3 for a sermon the "Perpetual Virginity of the Blessed Virgin," or John 19:27. "Behold thy mother," as a text for a sermon on the "Invocation of the Blessed Virgin and the Saints," but a text that would bring forth a sermon that would infuse into one a stronger feeling of trying to assist our fellowmen, and the inculcating of the Christ spirit, so that one could see and understand that one ought to lead a Christ-like life among his fellowmen, and not flee to the desert, or to the cloister, to make one's salvation sure, and let all the rest go to the devil if they wanted to. So, then, the sermon could not have been very "heretical," nor a "gratuitous insult to God," nor was it a "mere spectacle," was it? After the sermon there would be another hymn, that one could understand, followed, while the congregation was yet standing, with the benediction, which one also could understand.

Now, what is there in all this that I have mentioned about the Protestant worship or religious service—and I suppose I have not gone far wrong from correctly describing it, and if I have, if some Minister will tell me about it, I will make the correction in subsequent editions, should there be a demand for other editions—that is "heretical," a "gratuitous insult to God," or of reducing to the "level of a

mere spectacle" a religious service that is "very dear and sacred" to any one? If any one can see any of those characteristics in it, I wish they would please point them out to me, for I am very docile, and desire to learn something so I will not always have clinging to me that sweet sounding phrase of being a person of "presumptuous ignorance."

We will now examine the highly Apostolic worship or religious service of the Catholic Church that is not "heretical," or a "gratuitous insult to God;" that is "very dear and sacred" to the faithful, which bears no ear marks of being a "mere spectacle," and for which she has credentials showing that it is the same that the Apostles "believed and preached," and which would not be heretical on that account. We will first look at the morning worship and then at the evening religious service. On Easter Sunday, which is the day the Church celebrates one of the great feasts, a Protestant goes to a Catholic Church. The first thing that attracts the attention is the Bishop or Abbot coming into the Church, seating himself upon a throne, and with a master, or two, of ceremonies, and about a dozen supernumeraries, each with some piece of a vestment, begins robing himself, requiring from ten to fifteen minutes time to do it. Then during the services, which lasts, with the sermon, about two hours, there are a number of genuflections bowings to one another, embracings, kissings of the ring * * * the Gospel book, the incensings, the going hither and thither of the six or more Priests, and supernumeraries, in the sanctuary, the Latin singing, which is not according to I. Cor. 14:15; [for even the Priests sometimes do not understand the singing when there is a "little grand opera" with it,—as a choir-master once said they were going to give us, and which I have already referred to in a previous chapter—because two different Priests at different times made a break in the middle of the Gloria, got up from their seats, on which they are supposed to sit while the choir sings the Gloria to the end, went to the altar and there stood, at one time, five and a half minutes, humiliated before the whole congregation for making a break, while the choir sang the remainder of the Gloria. One time, after this had happened a few times, I said to the organist, with whom I am well acquainted, why they did not stop singing when the priest made the break, for no one, or at most but a few, would know the difference whether the whole Gloria or but half of it had been sung or not. He said the music was put before him, that he looked at it until it was played to the end, and could, therefore, not know of the break unless some one

told him of it, and which was never done,] then the "Ave Maria" is sung, which is a Latin hymn in honor to the Blessed Virgin, which is not singing to God, hence Must be "heretical," [By "heretical" I mean all prayers and hymns not addressed to God, but to hosts of heaven who, as I have proved mathematically, can not hear them] and a "gratuitous insult to God" for not placing child-like trust and confidence in His promises made through His Son, Jesus Christ, who said: "Amen, amen, I say to you: if you ask the Father anything in my name, He will give it to you" (John 17:23); and in not following the teachings of the Apostles in which they tell us as follows: "Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord" (Eph. 5:19)—not to the Blessed Virgin, and that in a language that is not understood, but by a very few, outside of the clergy. This unintelligible Latin praying and singing, in the Church, certainly cannot be as fruitful, impressive, and edifying to any one, as doing those things would in a language that the most of the congregation may understand. Even Catholic writer mentions this as being a fact when applied to singing only, and what must it not be when applied to praying: "The writer has lately attended a church in which during the Way of the Cross an English version of the 'Stabat Mater' is sung by choir and congregation. The Old Latin hymn is so wedded to the plaintive chant that the substitution of the vernacular seems at first an undignified and almost un-Christian innovation. But after the first shock one grows accustomed to the change, and the lover of the ancient must confess that the English words make a greater impression on the mind and heart of the average member of the congregation and help to keep the attention fixed on the sorrowful events of the journey to Calvary." 53: March 12, 1902. After the services are over there is usually said the "Angelus," which is a prayer to the Blessed Virgin, a prayer introduced into the Church, not by the Apostles,—for they prayed to God, not even praying to Jesus,—but by Pope Urban II. in 1095. Against the sermon for Easter I have nothing to say, for, as in all Churches, there are some elements of truth and good in the Catholic Church, and some sermons are good and inspiring, and it is not against such that I inveigh, but it is against that which is erroneous, idolatrous, superstitious and blasphemous that I direct my feeble blows, with the "arms of the intellect," which God gave me to use and not impeach His wisdom and design by throwing them under the feet of blind,

unthinking and unreasoning faith. That, then, is a description of most of the Sunday morning worship on Easter and a few other times. When there is a Corpus Christi or a Forty Hour Devotion ceremony in connection with it, there is usually, also, a procession in the church such as I have already referred to in another chapter. The afternoon service of Vespers I will pass by, only mentioning that there is not a word used in it except in Latin.

The evening services during Lent consist principally of the recitation of the Rosary, oftentimes a sermon on the Blessed Virgin, besides other sermons, Way of the Cross, on Friday, and Benediction with what is called the Blessed Sacrament—the Eucharistic God—which, as I have already shown is nothing but a wafer, a piece of baked dough, and before which the faithful,—and even the priests, as during Holy Week services, already mentioned,—bow and prostrate themselves in worship, which, when the Pagans do that before man-form images of wood or stone gods the Church^e calls idolatry, and for which she has a prayer that God might deliver them from the worship of. What sort of a prayer the Pagans have that their gods might deliver the Catholics from the worship of idols when worshipping a wafer God and the Blessed Virgin I do not know, for I have not come across any such prayer yet.

The evening May Devotions, during the month of May, I will only mention the closing exercises which I have already described elsewhere, with its procession in the Church aisles, in which a statue of the Blessed Virgin is carried on a platform by four young ladies, and the singing of “Sancta Maria, Ora, ora, ora pro nobis,” which is a “religious service very dear and sacred” to Catholics, and which is not reduced to the “level of a mere spectacle.” What the Church means by a “mere spectacle” I do not know, unless it means looking at a Protestant Minister praying to God in a language that is understood, and with his eyes closed, so as not to be distracted by the sense of sight, and the singing to God in a language that one understands, instead of looking at the Abbot robe himself, the processions in which a wafer is carried around as a God, the carrying of a statue of the Blessed Virgin and singing “Sancta Maria, Ora pro nobis,” the “fetching in solemn procession” from the Sacristy of the Oil of Unc-tion and of the Catechumen and saluting them with “Hail! Holy Oil, Hail! Holy Chrism;” and singing on the festival of All Saints the hymnis “Ut queant laxis resonare fibris.” Old prayer book of mine,

page 266. There is no translation accompanying it, therefore I do not know what it means, unless I was to infer from its close similarity in sound to the following: "Th' Church lacks reasoning fibers."

Now, taking it all in all, which worship and religious service is the more likely to be "heretical," a "gratuitous insult to God," and has been reduced to the "level of a mere spectacle," the Catholic Church's, or the Protestant Church's worship and religious service, according to the descriptions I have given of them? a. f. y. Have I made my word good when I said that I would turn another table on the Church? a. f. y.

And now, which of the two Churches is the more of a "human invention," the Protestant Church,—even though the different names by which she is designated were not known prior to the sixteenth century,—with her singing and praying to God, or the Catholic Church with much of her singing and praying to the Blessed Virgin; a doctrine which has no better foundation than the supposed visions of so-called saints, over a thousand years after the time of Christ and the Apostles? Yea, even as late as the time of Pope Pius IX. an article of faith was declared, and by him in 1854, on December 8, was "solemnly" announced the "dogma of the Immaculate Conception and an annual Holy Day made of it for the Church," (5:635,) so that prior to the time of Pius IX one could go to heaven without believing in the Immaculate Conception of the Blessed Virgin, while now the faithful must believe it, because it has been made an article of faith, otherwise they become "heretics" and will, therefore, go to hell to burn forever with Luther, Pelagians, and other heretics, who were a "company of libertines, vow-breakers, apostates, impious blasphemers, and men of no account." 17:74, 75, 76.

If these humanly invented doctrines do not let up soon, who can tell but that one day an article of faith may not be declared to the effect that the Blessed Virgin was conceived by the operation of the Holy Ghost, without the intervention of St. Joachim? Such an assertion has already been made. "In 1876 a condemnation was pronounced on — among whose errors was the assertion that Mary was conceived by the operation of the Holy Ghost, without the intervention of St. Joachim." Then the historian goes on to say. "Yet who can say that in the centuries to come this dogma may not also win its place, and the Virgin thus be elevated to an equality with her Son?" 85:611, Vol. 3. Does it really make any difference to one who

desires to lead a Christ-like life whether or not the Blessed Virgin had other sons and daughters and that Joseph knew her? Or whether she was never tainted with Original Sin—another blasphemous error, that I will direct the blows of the “arms of the intellect” against in another chapter—or whether she was conceived with the intervention of St. Joachim or not?

Here the Church has been adding doctrines and practices which the Apostles never “believed and preached,” yet she calls herself the Apostolic Church, relying on her credentials as legal successors to the Apostles, believing she can thereby always “bumfozzle” the people, but never calling attention to the doctrines and practices she introduced, for which she has no credentials showing that the Apostles “believed and preached” them. If the Church had always confined herself to the teaching and preaching of what the Apostles did, and had ignored or anathematized the “revelations” made through the visions and apparitions of so-called Saints, as St. Paul would have done, (Gal. 1:8,) she would not have been persecuted as she has been nor would I have uttered a word against her. But as she says she will never “yield one iota of her doctrine,” (79:19,) I know that I must thoroughly show her up, if I wish to succeed in bringing about my object, that of the Union of the Churches. And as a noted man once said that some evils—which the man-made doctrines are, in that it keeps the people from accepting real Christianity—could be laughed down easier than be preached down, is the reason for my seeming humorous disrespect for her, as I will use the same method against other erroneous and absurd beliefs, it cannot, then, be construed to mean that I have it in specially for the Roman Catholic Church, which, indeed, seems to be quite an appropriate name for her if one is to judge from the names of twelve Cardinals—Apostles of the Church. “Rome, April 15.—At a secret consistory held today, Archbishop Martinelli, * * * was preconized a Cardinal. Eleven other Cardinals were created. The new Cardinals are: The Most Revs. Sebastiano Martinelli, * * * Alessandro Sanminiati-Zabarella, * * * Casimiro Gennari, * * * Francesco Salesio Della Volpe, * * * Felice Cavignis, * * * Luigi Tripepi, * * * Donato Maria Dall Oli, * * * Ginlio Boschi, * * * Bartolomeo Bacilieri, * * * Agostino Riboldi, * * * Giovanni Kniaz de Kolzielsko Puzyna, * * * and Leone De Skrbensky.” 53:April 24, 1901. Do You see any Patricks, or Wilhelms, or Smiths, or Jones, or Browns

in the list? Well, then, is not "Roman" quite an appropriate name for the Catholic Church?

Probably you do not know that the Church had a very narrow escape once from being called the Alexandrian or the Constantinopolitan? Read history and you will learn how "God chose Rome for the Apostolic See," It was the arms of the most powerful influence that made it so, and not the Providence and Design of God. The uncorrupted and non-man-made Church established by Christ and the Apostles, should today be known as the Christian Church, and not the Roman Catholic Church. The fact that the church goes by the name of Roman Catholic instead of Christian, shows her to be much of a "human invention" just as I have proved from her own writings that she is. Then she has the boldness to assert that "this is the Catholic faith, which unless man believes faithfully, he cannot be saved." 2:65, Sec. 3.

Can one not be saved if one tries to live the Christ-like life as near as it is in one's power to do so, even if one can not "believe faithfully" that the Blessed Virgin can hear at one and the same time—simultaneously—every second of time, over 46,000 prayers, as I have already shown, would be what she would have to do, if she were to hear all the prayers addressed to her? If one can be saved, then are not the claims of the Church that "Outside of this living, teaching, governing, regenerating, life-giving Church, there is no Christianity?" (52:28, Nov. 1901;) that for the "Catholic the forsaking of faith, is a sin deserving damnation," (95:20,) and that "without which no one can be saved," (96:6,) but hollow mockeries and idle pretensions? a. f. y.

If the Church is "God's oracle," and the Pope is His chosen Vicar, then why did not our Lord appear to him in a vision and deliver to him the promise, "I will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months," instead of appearing to a Nun, Margaret Mary, and whose unsupported words have been accepted by the Church as the foundation of an important belief? Is that not an important belief to know the above promise in order to avail one's self of it? The Catholic who lived prior to 1675 knew nothing of this promise, for it was made in that year, yet the Church says that "she accepts no doctrine which does not come from the Apostles," (5:348,) and that "if anything is promulgated or definitely decreed by the Church as being part of the

faith, the meaning is that this was a thing which the Apostles themselves *believed* and *preached*." 45:59-60. Is not the Church making false, lying statements when she says that? Have I not proved her a misrepresenting, contradictory, humanly invented Church, from her own writings? a. f. y.

Yet she says of herself, "The Catholic Church, the work of God. All other 'Churches' are the work of men, [Which may be better than the work of the evil spirits who appeared to so-called Saints, who, if they lived nowadays, they would, probably, give the probate judge something to do to earn his salary,] merely human inventions, and consequently devoid of Divine authority," and that "any Church which has not been in existence for 1,868 years is not the Church which Christ, the Son of God, established before He left the world to go to the Father." 16: Oct. 3, 1902. Is it by the label on the outside of a thing that the contents of its inside are always known? Is it not by the name of the Church but by the teachings of her which proves whether she is the Church Christ "established before He left the world to go to the Father?" Is that not so? And if a parent has a right to teach the child the "principal articles of faith [Which includes the invocation of the Blessed Virgin, which I have proved mathematically—and mathematics is from God—is an error] and the obligations of a Christian," (78:12,) has not, then, the reformer or "heretic" the same right and authority to teach, to all who want to be taught, the simple truths as taught by the Apostles, without the erroneous article of faith of the invocation of the Blessed Virgin, or any other article of faith introduced by the "man-made" Roman Catholic Church centuries after the days of the Apostles, if such a one wants to teach them? If one needs no credentials to pray to God, then one also needs no credentials to teach God's Word. The families who can afford it, can they not engage a private tutor,—without credentials from constituted authorities showing the right to teach,—to teach their children if they want to? If one has no right to teach what the Apostles taught, without credentials, then one has no right to teach or tell a relative or friend the evil effects of drunkenness, gambling, licentiousness, etc., but that must all be left to those who have the "credentials" to teach good morals, therefore, one's relative or friend may go to ruin and destruction because one has not the "credentials" to teach thus and thereby deter one from entering such a path. But is that so? Well, then, I hope there will be no more of this crying of

“credentials” or “Divine authority” as a requisite for the right to teach the simple, uncorrupted, comprehensible truths taught by the Apostles. And for that reason everyone who has found what he believes is not an essential that is necessary for him to believe in order to lead a Christ-like life, and which his creed requires him to believe, but which he cannot believe any longer because his intellect directly opposes such a belief—as for instance, not being able to believe in praying to the Blessed Virgin after the intellect says it is impossible for any being, except God almighty, to hear over over 46,000 petitions every second of time—may preach a reformed belief, and if he has a following that afterwards names a Church after him, but which he has not really founded, for he preaches only the Word of God, in the Bible as he interprets it, then the Church bearing his name cannot be his work or his “invention.” Such a church would in reality be less a “human invention” than is a church which teaches the invocation of the Blessed Virgin or any one else except God Himself, as St. Peter and the Apostles did—which is different from that of asking your brethren, in the midst of whom you are, to pray for you as St. Paul asked those on earth to do for him, because they were not 46,000 others asking at one and the same time the brethren to pray for them. The one would preach only that which was found in the Bible, even though an error in its interpretation may be made, but for which plenty of texts may be found to support it, while the other teaches a thing for which there is no better foundation for it than visions of Saints many centuries after Christ and the Apostles had come and gone, and which have been proved mathematically as being errors. And that no Church is entirely correct in the interpretation of Scripture may be seen by the error of its spokesman who said that “Christ is not put on except by the frequentation of the Eucharistic table.” We know that Christ must be put on through the operation of the mind by an act of the will, which is an entirely different process from that of taking a wafer or a piece of baked dough into the mouth and washing it down into the stomach with a tablespoonful of water, a stomach which, by an iron-clad rule, has been kept free from rot-gut whiskey, stale-beer, sour-wine, limburger cheese, unions, etc., so that it may be a worthy receptacle to receive the little piece of baked dough and tablespoonful of water, with “due reverence.” Likewise a Church may take James 5:14 so literally that after feeling of one’s pulse may say, “I will not give John Extreme Unction now for I do not think he

is going to die yet." Or the same Church may have a good supply of the "eye-salve" of Apoc. 3:18 with which she anoints the eyes of the blind so that they may see, just like anointing in Extreme Unction blots out sins. For all of which she has "warrant of Scripture," while another church would therefore; refuse to salute inanimate matter with "Hail! Holy Oil," "Hail! Holy Chrism." Hence our Church may be the Church of Christ as well as the other.

If any one obeys the commandments which Jesus told the young man to keep, in Matt. 19:18-21, who wanted to know what he should do to have life ever-lasting,—one may be saved regardless of doctrines and dogmas. Jesus did not tell the young man of a faith "which unless man believe faithfully, he cannot be saved," did He, after the young man said: "All these have I kept from my youth, what is yet wanting of me?" Matt. 19:20. Therefore, the church of Christ is not the believing in certain articles of faith or doctrines, but a religion of humanity, which is summed up in His commandment, "That you love one another as I have loved you," (John 15:12,) and when we do that we shall be saved whether we are members of the Roman Catholic, Lutheran, Episcopal, Methodist, Baptist, Christian, Unitarian, or any other church which does not blaspheme God, by saying He has given us deceitful senses, for if we have deceitful senses, and God is the only cause, then He must be the cause of them if they exist, and exist they must otherwise they could not be spoken of. Now, it is all those who believe in God, and in the leadership of Jesus Christ, that I want to enlist under one common banner, by destroying the denominational lines, sectarian walls, and so-called impenetrable barriers which I have begun to do by undermining and demolishing, with the "arms of the intellect," and the doctrines and beliefs of a Church which says that "she rejects all overtures for reunion unless accompanied by acceptance of her teachings and submission to her rule." 6: April 4, We know now that such a thing is an impossibility, as a reunion with a Church which has so many errors as I have proved she has, therefore the whole superstructure must be torn down,—to make room for one in which all can meet on a common platform,—by undermining her fundamental doctrines which I leave to the reader to a. f. y., whether I have succeeded in doing so or not.

And now as a last word to the members of that Church of which I have analyzed and exposed her errors, you need not feel in the least humiliated that you have so long been blinded with her verbiage, for

I too, up to my thirty-seventh year of age, firmly believed all that she taught, and I believe it is rather a mark of intellectual progress [and intellect is from God just as much as faith may be] if you have advanced so much so that now you may be able to discern an error where before you could not. And as I will attempt to analyze and expose the errors, absurdities and blasphemies of the remaining subjects which I will consider you may see, then, that if you have been blind in regard to some of the errors taught by your Church, others are not much freer from the same charge, hence they cannot point the finger of blindness at you without involving themselves. If, then, I have not quite succeeded in bringing together the two great religious bodies of believers, the Catholics and the non-Catholics, I hope to do so after considering next the beliefs which are, I believe held in common by both bodies of believers, namely; the Diety of Jesus Christ, the Trinity, Original Sin and Baptism, the Resurrection, the Devil, and the Bible, as containing nothing but the inspired Word of God. Even though there was nothing else to cause the Christian world to come together on a common platform, the subjects which will next be analyzed—the way I will analyze them—ought to bring them together on a common platform for a common defense against the onslaught which will be made on those subjects, just as the Pharisees and Sadducees joined hands in a common defense against the onslaught Jesus made on their cherished customs, practices and beliefs. I will attempt to prove as conclusively, as I did it that the Blessed Virgin cannot hear over 46,000 petitions at one and the same time, every second of time from one end of the year to the other, that the general belief on those subjects are all wrong, just as much so as the atheist and infidel is wrong, in believing—or pretending to believe—that there is no God. I will give you the thoughts,—which I was forced to believe are true, otherwise I would not proclaim them in this book, and to the world,—which came to me in connection with those subjects which will next be considered.

CHAPTER IX.

DEITY OF CHRIST AND THE TRINITY.

As the subjects under this head are closely inter-related to each other we will consider them, therefore, together. With the destruction of one of those doctrines the other must, as a natural consequence, crumble to pieces with it. I will give you the teachings of the Church on those subjects so that you may see the position of the Church in regard to them: "We believe that Jesus Christ is both true God and true man." 29:70. According to that, God is changeable, if at any time He becomes man, yet the Bible says: "And as a vesture thou shalt change them, [Earth and Heavens] and they shall be changed. But thou art always the self-same and thy years shall not fail." Ps. 101:27-28. There must be a discrepancy here if "God became man in time" and yet is "always the self-same." That would be like a frame house that was reduced to ashes by fire yet it is "always the self-same" house. How plain and comprehensible that is (?).

"How many Persons are there in God? There are three Persons in God: the Father, the Son, and the Holy Ghost. Is each one of the three Persons God? Yes; the Father is true God, the Son is true God, and the Holy Ghost is true God. Are they not, then, three Gods? No; the three Persons are but one God. Why are the three Persons but one God? Because all three Persons have one nature and one substance." 29:60. That reduced to a human analogy would be like the following: A married couple, A, have three grown sons named Peter, James and John, we will say. A teacher asks a child, "Do you know three persons named Peter, James and John, sons of Mr. and Mrs. A.?" "Yes." "Is each of these three persons Man?" "Yes; Peter is true Man, James is true Man, and John is true Man." "Are they not, then, three Men?" "No; the three persons are but one Man." "Why are the three persons but one Man?" "Because all three persons have one nature and substance." No wonder it requires Catholic schools to teach Faith. By the same process of reasoning "because all three persons have one nature and substance" and are therefore but one man, then there is but one man in the world, for all men have one nature—flesh, and substance—soul. No wonder Solo-

man had seven hundred parlor, and three hundred "pot slingers," "kitchen mechanics," "biscuit-shooter" wives, for no doubt, being such a wise man, he understood that all men having but "one nature and substance" there could be but one Man, and if there was to be but one Ladies' Man, why he might as well be it as any other person, which it seems he carried out in practice, by marrying a thousand of them.

A child is taught that three things of like substance and nature, as for instance, man or apple makes three men or three apples, but when three persons are each of the same divine nature and substance they are not three distinct co-equal, co-substantial Gods. There is no wonder that such an idiotic, absurd, nonsensical reasoning as that used in regard to the doctrine of the Trinity, the Church should say in answer to the question, "Can we comprehend this mystery? No; it is impossible that our weak and limited intellect, which cannot understand even created things except imperfectly, should comprehend a mystery which is infinitely above all created things." 30:90.

I will tell you why the Trinity is a "mystery" that our "weak and limited intellect cannot comprehend": it is because there is no truth to it, and when an error is taught as a truth it, indeed, becomes a "mystery." Yet this is a doctrine that is "most important; for it is the principal and fundamental doctrine of Christianity, inasmuch that to reject it would be to deny the Christian Faith." 30:91. Well, I believe that one can reject it, as the Unitarians do, and still not deny the Christian religion. "Is any one of these Persons older, or more powerful, than the others? No; all three Persons are from eternity; all three are equally powerful, good and perfect; because all three are but one God." 30:88. But if the Son is begotten of the Father, and the Holy Ghost proceeds from both, why, then, is none of the Divine Persons older than the others? Because the Son is begotten from all eternity, and the Holy Ghost also proceeds from all eternity." 30:90. This is like saying that one was "begotten" when one's father was born and that one's age, therefore, dates from the birth of one's father, which would make one as old as one's father, and like a child "proceeding" from its mother when its mother's mother was born. Here is a quotation which, however, shatters the teaching that the Son and Holy Ghost are as old and powerful as the Father. "The works of Omnipotence and Creation are particularly attributed to the Father, because He is the principle to which the

two other persons owe their eternal origin." 30:90. According to that, then, if the Father did not exist there would be no "principle" from which the other two Persons could originate. Does not that utterly shatter the doctrine that the three Persons are equal? Certainly the thing that originates is another, even though it is attempted, with "verbiage," to blind one with the word "eternal," cannot be as old and of equal importance as the "principle" from which it originates, and if it were not for this "principle" the thing would not have originated at all. Is that not so?

Here is some more verbiage: "The Father begets the Son by the knowledge of Himself." 30:90. Do you know what that means, to beget by the "knowledge of Himself?" Well, a school child is supposed to "understand" that before it is sufficiently "instructed" to comply with the exhortation of John 6:54, because that is of more importance than John 3:5, for in the latter case a ten day old baby has heard "his voice," (John 3:8,) and is, therefore, ready to be "born again"—baptized—and needs not to be instructed.

Here is some more that undermines the doctrine of equality in the persons of the Trinity: "The Son will assuredly hear the Mother, [Blessed Virgin] and the Father the Son." 5:741. Why does the Son have to appeal to the Father, if He is true God, and as powerful as the Father? Does that not prove that the Father is greater and more powerful than the Son, if the Son does not grant a petition without asking the Father for it? It is amusing to read of some of the defenses made of the Trinity. Dr. Dowie, in discussing with a friend one God in three Persons; and one Baptism in three immersions—which is one immersion for each God—has this to say: "I said to a friend who discussed this the other day, 'Did you have two dinners?' 'No, I had one dinner.' 'Well,' I said, 'you dined with me, and you had one dinner. You had soup, did you not? and meat [No swine's flesh, of course] and pudding?' 'Yes sir.' 'Well, you had three courses, and you had only one dinner.' No one would call that three dinners." 97:18. If either of the courses in that Trinitarian dinner was of equal power and substance and nature, then I would like to run a Dowieite hotel, with the Doctor as the star boarder, and I would serve for the first course a plate of tomato or potato soup; for the second course a bowl of the same, and for the last course a cup of the same, and would then have the Doctor to give thanks for the three course one dinner of food of equal power, substance, and

nature. I am afraid he would soon get tired of his Trinitarian meals. What say you?

Here is another explanation: "How can we somewhat explain this mystery by the example of a three-leaved clover? The three leaves differ, but are one and the same plant; the three Divine Persons differ, but are one and the same God. Are the three Divine Persons equal in all things? Yes; they are perfectly equal in all things." Do any of the three leaves originate in the other leaves? Do they not all originate in the stem of the plant? The plant represents God and the leaves the three persons, all of which originated and proceeded from the stem of the plant. If that is the case, then they would all have the same origin, would they not? Then how does that agree with the Father being the "principle to which the two other Persons owe their eternal origin." That illustration is, therefore, not to the point then, is it?

Again the Church says: "His [Jesus'] wounds are the most powerful intercessors with the Heavenly Father." If Jesus and the Father are "perfectly equal in all things," why should the wounds of Jesus be the "most powerful intercessors with the Heavenly Father?" If they are "perfectly equal in all things" then why does not Jesus require some one to show Him one's wounds in order to induce Him to grant an answer to a petition, just as it is supposed the Father requires them? The fact that the Father requires the showing of wounds as intercessors and the Son does not, proves conclusively that the Father and Jesus are not equal in all things, and have the same nature. And Jesus never said that He is God. He called Himself the Son of God, which is quite a different proposition from that of being God. When Jesus said to the mother of the sons of Zebedee, who asked that her two sons might have privileged places in heaven, that "My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give you, but to them for whom it is prepared by my Father," (Matt. 20:23.) does that sound as though He claimed equal power with God as God? If three persons compose a board, and one has equal power to that of any other member of the board, would he say that it is not mine to do so and so but it is Mr. A's., another member of the board? If God is a Trinity of three divine co-equal, co-essential and consubstantial persons why should one say "it is not mine to give," but that it is a prerogative of another person of the Trinity? Again: When Jesus said, "I ascend to my

Father and to your Father, to my God and your God," (John 20:17,) does that sound like Jesus is God? Can God go to God any more than He can—"if God is all, there is nothing for Him to enter"—"enter Himself," (59: 146, 152,) as Mrs. Eddy says; which would be like a stocking turning itself outside in, which would be entering itself, would it not? And there is just as much sense in that as in Jesus, if he is God, to go to God.

Again: If Jesus is God from eternity to eternity, He must now present a different appearance to the angels of heaven than He did before He came down from heaven and assumed a fleshy body, if the following is true: "The glorified body of our Lord is finite matter and will continue forever as finite matter." 98:35. If He is now in possession of a body of "finite matter," and the Father is a spirit without "glorified" flesh and bones, Jesus cannot then be the same as when He had a body the same as the Father now has, and in that case He would be changeable and be no longer of the same "substance and nature" as of the Father, would He? Another argument for the Deity of Jesus are "His miracles." 29:68. If miracles are proofs of a Deity then we have quite a list of Gods, according to the following: St. Scholastica calls up a rain to keep her brother St. Benedict over night at the convent. 43: 329, 330. "One of the most renowned miracles of St. Maurus is the one he wrought while yet a boy, when, through obedience, he walked upon the water as upon dry ground, in order to rescue St. Placidus from drowning." 43: 405. Of course, these miracles of these Saints are brought forward by the Church as a reason for asking their intercession, and of placing ourselves under their protection, thus making Gods galore. She says of the Saints in general, and of some in particular, this: "Beg him also for deliverance from *all* dangers [Just like the Blessed Virgin] of body and soul," (43: 405,) while the "heretical" Apostles would not even pray to Jesus, but prayed to God alone, (Acts 4:29-30; 2 Cor. 1:3:4; Jude 24:25, etc.)

"St. Placidus * * * cured a blind man." * * * "St. Maurus * * * recalled to life one of his companions." * * * "The blessed medals of St. Benedict * * * may also be put into water, which men or even cattle may drink in order to be preserved from or cured of sickness." 43:608, 609, 632. How consistently and faithfully St. Benedictine institutions believe in the efficacy of the medal blessed in honor of their patron saint may be seen from the

following. "Well, there seem to be so many dying here. [Benedictine Convent.] A death almost every letter. Sister Directress is very low. Has been for about a week. The doctor says she has bronchial troubles but we think she has consumption, too." (Extract of a letter.)

Here is an extract from another letter written from another Benedictine Convent. "Mother Superior went to Hot Springs for a relief from rheumatism."

Why do Benedictine priests who can make the "Celestial God" from the "slime of the earth," go to Europe, to Colorado, to the Southern states and to other places for their health, if the "blessed medals of St. Benedict," if put into water, and the water is drank, will preserve and cure men or even cattle?" Have they too much sense to believe in things that are good only for their blind, credulous, and unthinking followers, because they do not practice what they preach? One may say, with a priest, "Great God" do they believe their faith? If they do, why do they not, then, drink water, into which St. Benedictine's medal has been put, if it preserves from and cures sickness, and be thereby preserved from sickness? One time a number of men owned a steam threshing outfit, and the most of them being Catholics they put a blessed St. Benedict's medal on the engine, as a protection against mishaps. Well, in moving from one place to another a rather steep hill had to be climbed with the engine. The non-Catholic said the hill was too steep but the Catholics said they felt that they could make the hill without mishap, because the engine had a St. Benedict's medal on it. The Catholics being in the majority the order was given the engineer to climb the hill. When the engine started to climb the steep hill it reeled over, just like any engine of a "heretic" would have done on the same steep incline, and was damaged so they could not use it for a number of days. After the mishap occurred the non-Catholic said to the Catholics: "Now what did your G——d——d medal do?" Yes that is it, what do these "supernatural," claims do, but to bring reproach on true religion, and to cause a general disbelief in anything that is not what is called "natural," or which may not be cognized by the five senses. The Catholic Church can always produce testimonials of marvelous deeds done "supernaturally," but seems never to practice what she preaches, just like Dr. Dowie who claims to effect marvelous cures, yet he could not save the life of one whose head of hair caught fire and burned the person seriously, nor could he

heal a stenographer who became "very sick" while the Doctor was delivering his lecture, "Christian Science Exposed," an attempt to cast the mote out of Christian Science, while the beam of Dowieism would form a good theme for an "expose" for some opponent of the Doctor. "The reason why this discourse ["Christian Science Exposed"] is re-delivered, let me say at the outset, is because my stenographer became very sick on January 12th, when I delivered it in this place. He had to suspend writing about the middle of it." What a great opportunity the Doctor let pass by there, of demonstrating the superiority of his system of healing over that of the cult he was "exposing" at the time, if he had healed his "very sick" stenographer. But then it seems that, like the Catholic Church, the Christian Scientists, the Atheistic Evolutionists, the Doctor can find plenty to "bumfoozle." If the Doctor can effect such marvelous cures as he claims he can, why then, did he not heal the "very sick" stenographer who had to "suspend writing about the middle" of the Doctor's lecture? That is the question I would have asked of the Doctor had I been present in that audience to which he made that statement, about his "very sick" stenographer.

We will now see some more of the miraculous things performed by others besides Jesus. "It is related in the *Lives of the Saints* that St. Raimond, who always led an innocent life, walked dry shod over water." 7:301. Just as Jesus did. "During his stay at Rome God honored his ministry with so many illustrious miracles that Dominic acquired the name of Thanmaturgus. Among others, he recalled to life two persons." 5:828. "His [St. Martin] great faith and his ardent love made him equal to the Apostles in the performance of miracles; his first was the raising to life of a catechumen who had died without baptism." 5:918. Just as Jesus raised the dead to life. I will make a little digression here and will ask a question suggested by the miracle just mentioned. When the unbaptised person died where did that one's soul go? If it went to heaven how get around the doctrine that without Baptism one cannot enter heaven? And if the soul went to hell, where it is believed all unbaptised go, then what becomes of the doctrine of an eternal hell out of which there is no redemption? It will not do to say that the soul was in Purgatory, for in that case it would eventually get into heaven, which would break down the doctrine of Baptism as being necessary for one who wants to enter heaven. If it is said that, as he was a catechumen, he had

desired baptism therefore received the baptism of desire, which is equal to a water baptism that cleanses from all sins, original and actual, committed before baptism, and that he was therefore in heaven then the question may be asked, can a saint on earth recall one from heaven against one's will? For who, when once in heaven, a place of "unspeakable happiness and numberless delights," would want to come back to this world of a "vale of tears?"

Where then was the soul while absent from the body? We are taught that there are but three places to which the soul will go after death and these are Heaven, Purgatory and Hell. Now to which of these places did the soul go, which was recalled? I would like to see a theologian answer that question, if he can without involving himself in difficulties. No doubt, the Protestant does not believe in this reputed miracle of St. Martin, and if he does not, how can he believe the miracles of raising the dead as reported in the Old and New Testaments? By what rule of logic and process of reasoning can the Protestant believe the one and deny the other? The Protestant has no alternative but to believe this miracle of St. Martin, if he believes in the whole Bible as the inspired Word of God, or else reject all the miracles reported in the Bible. Which will he have, a Bible that is not all the inspired Word of God, or accept the reputed miracles of the Catholic Saints as true, in which, in the later case, he would be a hypocrite for believing in the miracles of the Catholic Church yet would not become a member of her fold? "Even dead persons had been raised to life by him." 5:924. [St. Lawrence O'Toole.] It may seem then, that the argument from the miracles which Jesus performed, as a proof of His Deity, is untenable, because others have performed like miracles as unto His. In fact, if there is any truth in what Jesus said then the performance of miracles is no sign of being a Deific person. "Amen, amen I say unto you, he that beliveth in me the works that I do, he also shall do." John 14:12. What works did Jesus have reference to but the miracles which he performed? And did not the Apostles perform like miracles as unto His, and did that make them Gods? Another argument for the Deity of Jesus is "His stupendous virtue," which none but God could have done * * * but still more, none but God would have done them as "He did them." 99:53. If His virtue was so "stupendous" which "none but God could have done," is it not then unreasonable to ask "creatures of dust," "miserable worms of the earth" to follow in His steps or to use

Him for a pattern after which to model their lives? Yet we are to do that, are we not? Another argument in support of the belief that Jesus is God is when He spoke as one with authority (99:94) saying: "It was said to them of old and I say unto you." Matt. 5:21-44. When Jesus said that did He not contradict what He—if He is God from eternity to eternity, and spoke to Moses the things which Moses commanded,—said once upon a time? And if He did, is not God changeable then, because He requires a different standard of morals now from that which he required of primitive man? Or will you let down the bars for the admittance of the claims of the Evolutionists that man descended from an ape or some other animal, and at the dawn of man's reason and morality he was incapable of complying with the demands of a higher standard of morality, a standard which he is now with advancement from savagery to civilization and enlightenment, capable of complying with? Which horn of the dilemma will you take? As for me, I deny the claims of the Evolutionists, that man descended from an animal, and I likewise deny the claims of theologians that God inspired the whole of the Bible. Therefore, when Jesus said: "You have heard it said to them of old," etc. He was only setting aside a human made code of morals, in general, just as one ignores the claims of the Catholic Church as being the "voice of God," when she introduces practice and doctrines about hosts of heaven, other than God, which I have mathematically proved are errors. And if the Church can err, which claims special protection or preservation from error, may not Moses have erred likewise, and "bumfoozled" the Israelites with his human made code of morals and practices as being the command of God.

If I dethrone the Deity of Jesus do I thereby dethrone God's, as the author of "The Divinity of Jesus Christ" claims one must do if one dethrones the Deity of Jesus? I now come to the thought which came to me while reading John 1:1, which will dethrone the Deity of Jesus, yet does not dethrone God. It was in 1899, whilst I was reading the Bible, that when I read John 1:1 which says: "In the beginning was the Word, and the Word was with God, and the Word was God," that the key to the solution of the difficulty was furnished. After I had read it once I said to myself, what sense is there in saying "the Word was with God," if the Word was God? It would be like saying, John was with Hunkey, and John was Hunkey. I then re-read it, trying at the same time to read, what is called "between

the lines," and in doing so I discerned the meaning of "the Word was with God," if the Word was God. It is like this: We will say that the Word of God is to God as my word—thought—is to me. It is God in the same sense that my word made material in this book is I. By reading this book you virtually read me, that is, my thought, character and sentiments. Now, the Word of God being made manifest—material—in the flesh—Jesus—just as this book is my word made manifest—material—does not change the nature and substance of God, just as my word having been made material—book—does not change my nature and substance. I am just the same person now in every way that I would be had I not proclaimed my thoughts to the world. Is that not so? The fact that my word has been made material—book—does not withdraw any entity, nature or substance from me and make me less John Hunkey now than I was before I made my word material in this book, does it? Well, just so is it with God. His Word having been made flesh—Jesus—leaves God the same nature and substance. The Word is still with Him although made flesh, just as my word is still with me, although made material in this book. In the Word becoming flesh—Jesus—it does not mean that the word entered into the composition of the flesh of Jesus, any more than my word entered into the material composition of paper. etc., of this book, but in his mental—mind—composition, just as my word enters the spirit of this book, if spirit it may be called. Do you see the point I am trying to make? If you do, then does it not seem plain to you why Jesus is not God, although being the fleshy manifestation of the Word, just as this book is not John Hunkey although the material manifestation of my word—thoughts and sentiments and characteristics? And now, if this book could speak it could say John Hunkey and I are one—in word, sentiment—when speaking of its spirit or contents, and John Hunkey is greater than I, when speaking of its substance or composition, material part. Just so was it when Jesus said: "The Father and I are one," that is one in Word. And when He said: "The Father is greater than I," was speaking of Himself as a whole being or entity. And when it is said: "In Him dwelleth all the fullnes of the Godhead, corporally," (Col. 2:9,) it is the same as though one would say, In this book dwelleth all the fullness of my head, materially, (Whether that be nothing but "presumptuous ignorance" or not.) With this solution of the subject it becomes clear why Jesus could say: "I am the living bread which

came down from heaven," (John 6:51,) meaning not His corporal body but His mind, mental entity, the Word incarnated, the Gospel. And that is where the error of the Catholic Church comes in, when she teaches the literal eating of the flesh and blood of Jesus, as the way of putting on Christ, instead of imbibing—eating—His words, just as one must read—eat—the contents of this book, and not the literal eating of its leaves and cover, if one wants to know its spirit, word, contents, and wants to assimilate its mental substance. Is not all that I have said then, plain and comprehensible and no longer carries with it a "mystery" when dealing with the subjects of the Trinity, (Which is now seen to be an error) and the doctrine that Jesus is God (Which is likewise now seen to be an error?) One can now understand why St. Peter and the other Apostles never prayed to Jesus, and why they spoke of Jesus as the "man Christ-Jesus," (1 Tim. 2:5,) "Jesus of Nazareth, a man approved of God among you," (Acts 2:22,) etc.

Now that I have shown why Jesus is not God, but the fleshy, mental manifestation of the Word—Christ—of God which was always with God, just as my word is with me, does that dethrone God? Now that the Deity of Jesus has been dethroned it does not dethrone His Divinity. Do you see the difference now between the Deity and Divinity of Jesus? Jesus is Divine in that He is the fleshy—mental—manifestation of the Word, Logos, Christ of God, just like this book is the material manifestation of my mental entity, and He is not the manifestation of the whole being of God, just as this book is not the whole of me, or John Hunkey whole and entire.

And now that Jesus is not God is the appellation "Mother of God" not a misnomer? She is not even the mother of Christ, just as my mother is not the mother of my thoughts, but she is only the mother of Jesus, just as my mother is the mother of my fleshy entity or body. Nestorius has then been finally vindicated, nearly fifteen hundred years after he was condemned as a heretic, for his contention that the Blessed Virgin was not and could not be the Mother of God. Has he not. I hope it will not be fifteen hundred years, after I have passed on, before anyone will vindicate my position on religious matters as outlined in this book.

Are not the Unitarians now nearer right, in denying a triune God of three co-equal, co-eternal and con-substantial persons, than are the Trinitarian Christians with their erroneous, nonsensical,

incomprehensible "mystery" triune God of three co-equal, co-eternal and con-substantial persons? I hope then that that doctrine will be relegated to the museum of incomprehensible "myths"—errors. It does not help a person, in the desire to lead a Christian life, to fill one's mind with anything that one cannot understand—because errors never can be understood—and the less of that the better for Christianity in general. It will also remove pretexts for infidels to harp on. For as it is now they will continue to ridicule it by saying that "if we had been born in India, we would have believed in a god with three heads. Now we believe in three gods with one head." 42:278.

Do not think for a moment that I came to the convictions and conclusions to which I did, without much mental perturbation, or, as the Christian Scientists call it "chemicalization" of mind. Many a time I would exclaim, "O God, reveal to me the truth!", when those thoughts came up which ran counter to the current of general belief. But my reason and intellect finally assured me that my conclusions and convictions are the truth, and for that reason do I make the attempt to proclaim them to the world. For were it not my firm conviction that I am right I would not take the step that I have, because I do not want to do anything that is not right, and which might scandalize any so much as to cause them to lose their right to eternal life. But believing that I am right, and that it is necessary to proclaim the thoughts which have come to me in order to accomplish my object, that of Christian Unity, I am constrained to pursue the course which I am doing even though it may cause a shock to the minds of many.

The next subjects which we will consider together will be Original Sin and Baptism, for they are inter-related to each other about as closely as any two subjects which have been considered together so far.

CHAPTER X.

ORIGINAL SIN AND BAPTISM.

The doctrine of Original Sin seems to rest on the following text: 26:66. "By one man sin entered into this world, and by sin death: and so death passed upon all men, in whom all have sinned." Rom. 5:12. "What do we call the sin in which we are all born? We call it Original Sin; for although we have not committed it ourselves, we have inherited it from our first parents." 29:66. Now that might have been the case before the time of Jesus but it cannot be the case now according to the following texts: "As by the disobedience of one man, many [does not say all] were made sinners: so also by the obedience of one, many shall be made just." Rom. 5:19. Now, why should not the obedience of Jesus outweigh the disobedience of Adam? Is evil more powerful than good? Does any one suppose that God would change the laws of the universe, on account of one sin: so that now all must die, while if it had not been for that sin all would have lived forever? The claim that death entered the world as a result of one man's sin is a false one. Even theologians are beginning to admit it. Here is what one of them has to say on the subject. "All the analogies of the human constitution, and, we may add, all the experiences of human existence, go to show the essential or native mortality of man. [Which is true if "flesh and blood cannot possess the kingdom of God."] 1 Cor. 15:50. Death is commonly regarded as a penalty of sin, * * * Poets and even the Scriptures have adduced as authority for the belief that the transgression of Adam and Eve in the Garden of Eden was the cause of mortality as a divine infliction upon all their posterity; but scientifically speaking this is certainly erroneous. That act was not followed by immediate physical death, even in the case of our first parents; and there is geological proof of the most irrefragable kind that the lowers of animal at least perished by hecatombs from the earliest period of animated history. * * * That Adam was by nature capable of pain, and consequently of disease and even of dissolution, is too palpable to be denied." 100:25-26. Of course, this is admitted, but it is claimed that "suffering and death in the animal world before man is anticipatory, but not

the less the consequence of man's sin." 101:747. Think of a God, who on account of a man committing a sin in the future, punishes for ages [and Catholic scientists now admit that animal life existed in this world ages before the advent of man—102:54] innocent animals, in anticipation of a man sinning! A God who would do such a reprehensible thing ought to be hated and despised, as the Atheists and Infidels, apparently, do hate the orthodox God of the theologians. But before you have finished reading this book I hope you will have a nobler conception of God than is that of the theologians of him. I will attempt to prove to you that the suffering, misery, and woe in the world is not due to the sin of any one person, nor is it the work of a diabolical mythical fiend, called the Devil. Either of those causes would impeach the power, goodness, mercy and providence of God. The laws of nature—which are God's laws—are the same now that they were from the beginning, and they were never changed so as to cause suffering to animals and to man, on account of a sin committed by our supposedly first parents. If Original Sin is the cause of our "inclination to evil," (5:123,) how, then, account for one man delighting in the odors and taste of intoxicating liquors so that he will enter a saloon and drink to excess while another turns away from it with disgust and nausea. Or is drunkenness no evil and causes no misery?

Now, if the inclination to drunkenness is due to Original Sin where is that inclination during the interval between infancy and maturity? What is it that bridges it over that interval if the inclination to the drink evil is the result of Original Sin? Why has not the total abstainer then an inclination to the drink evil? Is he not likewise a descendant from the same primitive couple that the drunkard is? I know of total abstiners to whom the odor of a saloon is sickening, loathsome and repelling. How will Original Sin account for such diametrically opposed to each other desires or inclinations? Original Sin cannot account for it, for the simple reason that the mythological Sin has nothing to do with inclinations. It is what a man sows that he shall also reap, and his acquired appetites, passions, virtues are transmitted to his offspring and causes inclinations in them like unto that which was pronounced in the parent. Read "Heredity and Christian Problems," by Amory H. Bradford, make observations based on the reading of that book, and it may be seen that Original Sin has nothing to do with our inclinations, be they evil or good. If our inclinations to evil are due to the curse of Original

Sin, why, then, is that inclination not removed by Jesus if the curse "was really banished by Him on the Cross?" 43:603. Or is it only some more "verbiage" to be told that Jesus, on the Cross, "really banished the curse entailed on mankind by the sins of our first parents, and propogated to all human beings ('Christ and the Blessed Virgin excepted,') [yet 'God is no respecter of persons'] * * * 'over the earth?' " It looks a little like it, does it not, that it is only "verbiage," if we are still cursed with Original Sin, and the curse was "really banished" by Jesus "on the Cross?"

Again, if Baptism cleanses "from all sin" and regenerates, (29:137,) and "removes original and actual sin, causing man to be spiritually born again, made a new creature, a child of God, and joint heir with Christ," (5:403,) and "each individual soul, according to Catholic teaching, is created directly and absolutely by God himself," (103:29,) then how can children "come into the world already sullied with sin and as enemies to God," (5:867,) if their parents were baptized, and Baptism regenerated them and made them children of God, and joint heirs with Christ, and if like begets like, and from nothing nothing comes, without the intervention of God? Is it not an axiom that from nothing, nothing comes, without the intervention of God, and like begets like? Does God then deliberately create a soul for hell? If an unbaptized infant "a day old (31:305) is an enemy of God, would it not virtually be created for hell if its parents were unbelievers and would let it die, when a day old, without Baptism? The Catholic Church is not the only blasphemer, on the subject of Original Sin. "John Calvin, who made hell-fire practical in the burning of Servetus, tells us that: 'Children bring their condemnation with them from their mother's womb, being liable to punishment, not for the sin of another, but for their own; for although they have not yet produced the fruits of their iniquity, they have the seed inclosed in themselves; [How, if the parents were children of God, and like begets like?] nay, their whole nature is, as it were, a seed of sin; therefore it cannot but be odious and abominable to God.'" 10:9.

You mothers, with a little dimpled darling nestling in your arms, look upon the sweet, smiling, cooing, angelic being, and if it has not had a little water poured on it by one who always expects an honorarium for doing so, say to yourselves, "How odious and abominable you are to the good, kind, loving, merciful and benevolent God of the Calvinist, and what an enemy to the same God of the Catholics." Yes,

and I know of cases where priests refused to baptize infants whose parents were believed to not have contributed sufficiently towards maintaining the Church. If the child had died then, then it would have certainly gone to hell, for if it is an enemy of God it certainly could not go to heaven where God is. And here priests were willing to take those chances with the destiny of an innocent child, who could not help that its parents were not the best of Catholics. It is because of instances of that kind, and other whips which the Church uses on her members, who, she says, "Should have all the simplicity, all the credulity of a child; (31:99,) and that it does not seem to be a "very serious charge" if "her people are slightly more credulous than others," (45:273,) that she manages to keep the faithful under her control. It is a mechanical, and not a spontaneous, Christianity, which must have recourse to such methods to keep the faithful in line. But what else can be expected of a Church that is so full of errors as I have shown her to be. No doubt she will cry "heretic" to me when I say that Original Sin is a blasphemous myth, and that Baptism is nothing, and un-Baptism is nothing; but the observation of the commandments of God, just as, no doubt, the orthodox Jewish priests said of St Paul when he said: "Circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God," (1 Cor. 7:9," which is directly antagonistic to the supposed covenant God made to Abraham in Gen. 17:9-13, which is just as much a "warrant of scripture" for circumcision to be perpetual as is Mark 16:16 for Baptism a "warrant of scripture," about which a marginal note to the "Standard Edition" of the Bible, of 1901, says: "The two oldest Greek manuscripts and some other authorities, omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." Mark, page 55.

Let us ask a question here, If Jewish women could please God without being mutilated, then why could not the men do the same? Does not the Bible hold women in greater degradation than it does men? If not, then why is a woman twice as long unclean when she gives birth to a "maid-child" than when she gives birth to a "man-child?" Lev. 12:2-5. And if she is more a degraded being than man, then why should the less degraded not be mutilated and the greater be, in order to be made fit beings to do that which is pleasing to God? The sum and substance of it is that circumcision is nothing, just as St. Paul said it was, and Baptism is likewise nothing but an initiatory

rite, just as riding the goat is with some secret societies, and effects neither one way or the other the nature of the soul, nor God's attitude towards it.

The Church bases its doctrine of Baptism, for the regeneration of the soul, on John 3:5. 30:248. But let us look at the marks by which the real regeneration takes place. It says: "The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh, [Oh, yes, he comes out of the Holy Water on which the priest, on Holy Saturday, "breathes thrice * * * in the form of a cross" (69:489,) and out of the "Oil of the Catechumens," which is saluted thrice with "Hail! Holy Oil." 69:558.] and whither He goeth: so is every one born of the Spirit." John 3:8. Does any one believe that a ten day old infant has heard "his voice?" If not, then it is not "born again," "regenerated," is it? Is being "born again" of the same meaning as being baptized? If so, could not Jesus as easily have said, "Unless you be baptized in water and the Holy Ghost you cannot enter the kingdom of God," as for Him to say "born again?" Then there would not be these quibblings and wrangling and hair splitting controversies of what God wanted us to do. "He shall baptize you with the Holy Ghost and with fire." Luke 3:16. If "born again of water and the Holy Ghost" is to be taken literally then why not "Holy Ghost and with fire?" Did you ever hear of any one being baptized "with fire," unless it was Servetus by John Calvin, and John Huss by the Roman Catholic hierarchy? I do not suppose many would want to be baptized that way. The Church cannot say that baptizing with the Holy Ghost and with fire means confirmation, for it says "Holy Ghost" which is as distinct from "with fire" as it is with "water." Buried with him [Christ] in baptism," (Col. 2:12,) if a text which furnishes "warrant of scripture" for the complete immersion practiced by the Mormon Church, if an Elder of that Church is a correct mouth-piece. 77:17. But the Mormon Church is near Scriptural in regard to the administration of Baptism than is the Catholic Church. "And after this manner did the Holy Ghost manifest the word of God unto me; whereupon my beloved son, I know it is solemn mockery before God, that ye should baptize little children," because "little children are whole, for they are not capable of committing sin.", 104:480 Moroui. Is not that more reasonable and less blasphemous than is the teachings of John Calvin and of the Catholic Church? Even Dr. Dowie, who is a little

daft on the subject of a personal devil, is more Scriptural in his teachings regarding Baptism than is the Catholic Church. He asks the question: "Who should be baptized? Certainly not babies, and therefore only those who repent and those who believe. Let me guard here against a mistake that might be indulged in by some. The question is asked: Is a person not saved who is not baptized? I reply unhesitatingly—salvation does not depend on Baptism; but true Baptism depends upon salvation. * * * I tell you, if a man repents and trusts God, he will get to heaven without either Baptism or the Lord's Supper, because a man is saved, not by these ordinances, but he is saved by repentance toward God, and by faith in our Lord Jesus Christ." 97:19. Now that is sensible and reasonable, is it not? But such teachings as that of Calvin and of the Catholic Church degrades, calumniates and blasphemes God.

Supposing a mother, just a short time before she should be delivered, is killed by accident, as is the case sometimes, why, in such case, if the teaching of the Church is true, that "original sin is in all of us, even from the day of our conception," (52:4,) the unborn or still-born child could not enter heaven, and as there will be only heaven and hell after the general judgment (65:111) it would have to go to an endless hell, and be tormented with unspeakable suffering, all on account of Adam's sin, and for the want of a little Holy Water and "Hail! Holy Oil" put on the body of the child. Well, I am glad that the teachings of the Church on Original Sin and Baptism is only some more "verbiage," put forward in order to display some of her "wisdom and learning of eighteen hundred years."

Believing I have for the present said enough on the theme under consideration, I will pass on to the next subject, the Devil, who is as great a myth as was ever concocted in the imagination of man. The thought just now came to me that I ought to come to the assistance of the Church in the struggle that she has to get non-Catholics to believe in the Immaculate Conception of the Blessed Virgin, the feast of which was already celebrated in the Church as early as December 8, 1854, which you see makes it "a thing which the Apostles themselves believed and preached" (45:60)—which are plain facts for fair minds—when Pope Pius IX. "solemnly" announced "the dogma of the Immaculate Conception," 5:634. From the arguments presented in this chapter, you can not now, if you are a non-Catholic, believe that the Blessed Virgin was conceived without Original Sin? If not, then

may God have pity on your dull intellectual faculty of the understanding, for I do not see how I could present stronger arguments than are presented in this chapter for the belief in the Immaculate conception of the Blessed Virgin, whom Joseph knew after she had "brought forth her first-born son," (Matt. 1:25,) and who had other sons and daughters. Mark 6:3.

CHAPTER XI.

THE DEVIL.

What an important part in the drama of the world this myth of the devil has played, if all was true what is said of the devil by theologians. If the devil were a reality, a personal being, "whose envy has been the cause of all our woes," (41:108,) it would impeach the power, or else the benevolence of God. Who among you, who possessed the least grain of common sense, would not, if you had the power, and has God not the power, kill the wolf that was always wounding and killing your lambs and sheep, if you had a flock of such and they were constantly maimed, killed and exposed to the danger from such a wolf? Would you pay no attention towards trying to remove the cause, and would only confine yourself to the bandaging and nursing of your flock which was, at the will of the wolf, wounded and killed? If you could remove the wolf, just as God could the devil, were there a devil, and you did not do it, would it not be likely that you would be regarded as an idiotic, senseless, weak and simple-minded fool? And is God such a Being as that, because He lets the devil go about like a "roaring lion seeking whom he may devour," (I. Pet. 5:8,) when, if He had the power,—He would destroy him or else keep him "under darkness in everlasting chains" (Jude 6) so he could not devour His children? Is that not a flat contradiction to say that the devil is "reserved under darkness in everlasting chains, unto the judgment of the great day" (Jude 6) [which is supposed to be the Resurrection and general judgment day] and that the devil, as a roaring lion, goeth about, seeking whom he may devour?" I. Pet. 5:8. How can the devil be chained down in hell and at the same time go about "as a roaring lion."

Did you ever see a lion chained in his cage, in a circus parade, and at the same time the same lion going about among the spectators devouring the truant school boys? It seems the Bible can give us "verbiage" to "admire" as well as the theologians can. And is that not "verbiage" which flatly contradicts itself? The question may be asked, Who is the devil? "Oh," you will say, "he is a fallen angel." What caused him to fall? "Oh," you will say, "pride." How did

pride tempt him [Lucifer] if he was the first devil, and it takes a devil to tempt one to commit sin. Yes, that is the question: What devil tempted the first devil? Will some Vicar of Christ, with an "eagle eye," or some other theologian, tell us what devil tempted Lucifer, if Lucifer was the first devil to rebel against God, and it was a devil who caused the first sin committed by man in the world? If then angels who "are pure," where "no stain is found upon them,—no evil desires ever awaken improper energies within them" (105:52-53); who are "among all creatures those which seem to reach nearest to the Divine Majesty" in "beautiful intelligence" (12:44); who are "masterpieces of the Divine Omnipotence, adorned with all the gifts of nature and of grace," who committed "the first sin ever committed," (7:73:74,) could sin without a devil to tempt them,—Lucifer being once an angel,—then, could not man, who was made "less than the angels," (Ps. 8:6,) likewise sin without a personal devil to tempt him? Probably you will ask, then, What is it that tempts man to sin if it is not the devil? But what tempted Lucifer to sin if he was the first devil? Can you answer that?

I will tell you what tempts man. It is "his own concupiscence." James 1:14. What does concupiscence mean? It is because of a wrong interpretation of the meaning of that word that has led to the belief that it means a "corrupt nature" inherited from the sin of Adam and Eve, or, in other words, Original Sin. But concupiscence does not mean literally a "corrupt nature," but it means our passions, appetites and emotions. Now the question is, Who is the author of our passions, appetites and emotions? Supposing that the emotion of love did not inhere, by nature, in the human breast, do you suppose then that a man would be attracted to a woman or that a woman would receive the attentions of a man? And if a man would not, by the awakening of the emotion of love, be attracted to a certain woman by a longing and yearning for her would he ever ask her whether she thought him worthy enough to go through life with her, hand in hand, as her companion, to share her joys and her sorrows with her? And if not, how would there be any marrying, and if no marrying how would the human race be perpetuated? And after there is a marriage there should be no maternal instinct, and with no maternal instinct, how would there be any offspring? And how would there be offspring if there were no procreative passion? And how is the procreative passion to be excited without thought or propinquity, so it can

comply with Gen. 1:28? Is it not plain enough, without my telling you, who is the author of our emotions, our instincts and our passions? And are not those feelings shared, in a more or less degree, by animals? Has the devil anything to do with the perpetuation of species? Well, so much for those feelings.

Let us now look at another passion, that of pride, which the Church places at the head of the list of the seven "Capital Sins." 29:122. Will it be said that it is not a necessary passion? Go into the house where the inmates have nearly lost all pride and you may see the effects of the loss of pride. There is filth, disorder, untidiness, laziness, etc., to be found. Is that not so? a. f. y. Or take a person who has lost nearly all pride, or self-esteem, and that person will be too lazy to properly clean and tidy one's self, and will go about with partly unkempt hair, with dirty, greasy clothes, with an odor about one that smells of a tobacco spittoon or old cob-pipe, with a breath like a barrel-house saloon odor, etc., environments that will almost invariably destroy the tender emotion of love, if persons of that kind are married. A man likes to see his wife neat and tidy and clean whenever it is possible for her to be so, and she will find it to be the more possible, the more pride she has. And I suppose a woman likes her husband to be the same, for I do not believe that a tender, refined and gentle being, such as a true woman is, can have any pleasure in the caresses and "Shrewsbury Clock" kisses of a husband whose breath smells like a whiskey jug, beer faucet, wine bottle, stinking old cob-pipe or a tobacco spittoon. That there are men with such breaths and odors about them I know to be a fact, for oftentimes have I stood leaning against a telegraph pole or wall of a building when men would come to me and would talk to me, whose breath and odor was so strong, as described above, that I suddenly found an excuse to "hobble" around the block for exercise, in order to get out of range of those sickening odors of the "gentlemen." Yes, and pride has kept many a one from falling into vice and crime. It may be seen then that pride is a necessary passion, also.

The same it is with anger. If one had not the passion of anger, lying dormant in one to be aroused into just indignation, do you suppose any one would ever raise a voice against the oppressions of the oppressors, if one's blood did not boil with indignation at the wrongs done the weak by the strong? One can "be angry, and sin not," (Eph. 4:26,) can one not? If one can, then, cannot one have pride and sin

too? Can one not have the emotion of love awakened, and the procreative passion excited, and sin not, as well as the other passions and sin not? Yet all these things can be used so that they *are* sinful. But when are they sinful? It is when we pervert the proper and lawful use of them. We were endowed with a reason and free will, and it depends on the choice we make, of how we use our emotions, appetites and passions, which makes it sinful or not to indulge them. Therefore, it is, or is it not, an error to believe that the devil is "armed with the evil desires of men, with the perishable riches, honors, and pleasures of this world, with which he entices us to evil," (5-202,) when all those passions inhere in us and impel us to strive after their gratification, just as an engine with a sufficient pressure of steam will turn the wheel when the engineer pulls the throttle? Our emotions, appetites and passions may be compared to the steam in the engine which is always ready to act as soon as we pull the throttle, that is, arouse them. And the engineer may be compared to our reason and free will, which holds in control the impelling forces in us, just as the engineer does the steam in the engine. The engineer can use the throttle in such a way as to cause the engine to create havoc and damage, or to perform necessary good work with the pressure of the steam that is in the engine, just as one can use the throttle of reason and free will in such a way that the impelling forces inhering in one may rush one to inevitable wrong and destruction, or to the performance of acts that are necessary and good for the sustenance and propagation of the human race. Is that not so? And when one dethrones one's reason, it is as though one were to throw away the reins of a fiery steed one should be riding. Just so is it with our feelings, the impelling forces within us. They are always ready to be perverted to wrong uses when we let them rule us instead of us ruling them, that is, by not holding to the reins, exercising our reason and free will properly. And it does not require a devil to dethrone our reason or to arouse and excite latent feelings in us. Of this fact I am very certain, for I had an experience which convinced me of that. And ever since that experience, which was in the autumn of 1900, I was satisfied that there is no such a thing as a personal devil who tempts us. The experience which I had, although of little significance in itself, started me to analyzing and to reflecting on the source of what causes us what are called temptations, and it was this:

One day, shortly after I began going out, after my confinement in

the house for some time, I passed by a fruit stand where they also sold soda water, and while I was talking to the proprietor a boy came along and called for a drink of soda. He was handed a bottle, and the contents of it looked like a soda beverage I used to drink regularly the last year that I was in the store, on account of it being recommended as a drink that was invigorating, and of which I was very fond. When he began drinking it I looked at him, and it aroused in me the temptation to want a drink of it also. Well, I asked if they had the kind which I wanted, and which looked like that which the boy drank, and not having it I ordered one like that which the boy had ordered, and I drank it. The day before I had passed by the same stand and saw the bottles, but was not tempted, but when I, the next day, saw the boy drinking I was tempted so that I bought and drank. Now, I ask, did the devil arouse my appetite for a glass of soda?

Is it a sin to drink a glass of soda? If a child passes by a fruit stand and sees fruit which it likes to eat, and it will not rest until it is given some fruit, did the devil have anything to do with that? Well, then, when a drinker passes by a saloon and the odor from it arouses in him a desire to drink is that the work of the devil? If a libertine sees a lewd woman is his desire for lusting after her the work of the devil, any more than it was the work of the devil which tempted me to drink a glass of soda water, or tempted the child with fruit? Is it the work of the devil that one has recurring thoughts of a loved one whom one has lost and the thought causes renewed pains of a broken heart. Is it the work of the devil when one is bereaved, and one has recurring thoughts of that bereavement which causes grief and makes one say a prayer for the repose of the soul of the departed person? From whence are those suggestions which arouse in us the different states of feeling which we experience? Has the devil anything to do with the thoughts and suggestions which come to a person, and which one can alternately change every moment of time if one chooses to? Can you not one minute think of the most noble, pure and kind things, and the next minute think of the worst kind of low, mean, impure, envious and hateful things, and the succeeding minute think again of what is good and noble? If you can, has the devil anything to do with that? Are not those things in our control just as the steam in the engine is in the control of the engineer? And are not our so-called concupiscences the impelling forces

within us, just as the steam in the engine is the propelling force within the engine? Take the steam out of the engine and what would the engine be worth? Take the impelling forces of the emotions, passions and appetites out of a person and what would that person be? Why, like the steamless engine, it would be dead. And if we do not govern and control them with reason they will impel us to do that which is wrong and unlawful, just as the engine not governed properly will cause havoc and destruction.

Do you now see whence are the suggestions that come to one? Are not the impressions that are made the deepest on one's consciousness the [ones that recur the most frequently, be they good or bad, and if one will allow it they will alternate almost with a certain regularity? Now, do the good angels and the devils play a see-saw game with us all the time? Do the good angels one minute give us good thoughts and suggestions, then make room for the devils for the next minute, then they withdraw and give the good angels place again? Do you see now how it is possible for one to sin without a devil, and that the existence of evil is no longer an impeachment of the power and benevolence of God? God has made us with the necessary feelings in us for the preservation and the perpetuation of the human race, and He has endowed us with reason, power and free will, and it depends on *how* we exercise and use them, which makes our deeds good or bad. And as God governs by law, He has enacted them with penalties for their violations, and when we violate them we bring suffering on ourselves and on our own, and it cannot then be said that He wills or sends it any more than a violator of a law of the land, who is punished for the same, can say that the author of the law which he violated willed or sent him the punishment which he incurred for violating his law. And not alone in the moral realm, but also in the physical, God governs by law and if one violates a physical law of God one will suffer from a sickness or a disease, be that violation of law also a violation of a moral law or not. For instance, a boy goes into his father's orchard and finds a lot of green apples on the ground, blown off the tree by a storm, eats enough of them to give him cholera morbus, just the same as though he had stolen the apples off a tree of his neighbor. Therefore, when Dr. Dowie says that "every kind of sickness, and every kind of disease * * * is the work of the devil," and that there would not have been "any sin in this world had there been no devil," he is off his base, even if he has "warrant of Scripture"

for such beliefs. If there would not have been "any sin in this world had there been no devil," then, how is it that there was sin in heaven when there was as yet no devil? But where does it say that there was sin and a real war in a literal heaven? "Oh," but it will be said that the "12th chapter of the Apocalypse tells us that there was a war in heaven." Yes, but when did this supposed war take place? It says: "And they [Michael and his angels] overcame him [the devil] by the blood of the lamb." Apoc. Rev. 12:11. Now, what "blood "of the Lamb" was it that is spoken of there? Was it the blood of Jesus? If so, then it must have been spilled before ever Adam and Eve sinned, if their sin was due to the envy of that devil who was overcome by the "blood of the Lamb," and if so, where did Jesus get the blood to spill before he became man, and God has not flesh and bones? Is the 12th chapter of the Apocalypse to be taken literally any more than is the 4th chapter and verses 6-7 of the same book, where it speaks of "four living creatures" "round about the throne" of God in heaven, who were like a lion, a calf, the face of a man, and an eagle flying?" How would you like to have those "four living creatures" carry your prayers in "golden vials" (Apoc. 5:8) before the Lamb? Yet in that the Church sees a "warrant of Scripture" for the belief that the "Saints in heaven offer up to Christ the prayers of the faithful on earth." (Foot note.) If any of the Apocalypse is to be taken literally then this must also be taken literally, "The beast, [the devil] which thou sawest, was and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world [this sounds like predestination]) shall wonder, seeing the beast that was, and is not." Apoc. 17:8.

Indeed, have the inhabitants on the earth wondered at the devil "that was" in the imagination of theologians, "and is not." These theologians attempt to interpret books of the Bible that have as "many mysteries as words, or rather mysteries in every word." (Foot note end of Apoc.) That would be like a person getting a Chinese letter, and taking it to some person in authority full of "wisdom and learning," who should tell one that though he did not understand the Chinese language, because there are "mysteries in every word," yet he would interpret it for one, and if one did not believe his interpretation one should be sent to prison—Hell.

And what a wonderful being this devil of the theologians must

be. He was to have his head crushed by "the woman," (41:158,) the Blessed Virgin, for there is in my room, at this writing, a "Lady of Victory," picture in which she is resting her right foot on a serpent's head, and by Jesus the "seed of woman of whom it had been promised ever since the fall of man that he should bruise the serpent's head," (37:198,) yet both have come and have gone and instead of the devil being crushed or killed we are now told that Jesus "could not alter the nature of Satan, the declared enemy of mankind," and that "if anything, the warfare is now more open, active and hostile" (55:Dec. 4, —,) than at the time of Job. In the name of common sense what is that but "verbiage?" In one breath we are told the devil's head is to be crushed by Jesus, and in the next breath that "He could not alter the nature of Satan" and, if anything, his warfare is now "more open, active and hostile" than at the time of Job.

The devil must have the lives of the proverbial cat—with nine lives—if he has had his head crushed by the Blessed Virgin and by Jesus, and he is now more active and hostile than ever. If you had your head crushed so that the "wisdom and learning of eighteen centuries," and your "presumptuous ignorance" made a grease spot on the ground would not your nature be changed then? If not, what right then have persons to sue individuals and corporations for damages when relatives of theirs had the head crushed, and it makes them "more active" than ever? If the crushing of the heads would make people "more active" than ever, then it would be a good idea to run some of our men, whose wives and daughters support them, through a rolling mill. I believe after such men went through a rolling mill once, where their heads would be crushed, their nature would be changed, would it not? Yet here is the devil, of the theologians and the Bible, with his head crushed, and he is "more open, active and hostile" than ever. If that is true, then let us pray to God to send no more devil's head crushers, for the more his head would be crushed the "more active" would he become, and I believe he is quite active now, as it is, if Dr. Dowie, the Catholic Church, et al, are to be believed.

If it is true that the devil is the "declared enemy of mankind," why would it not be a good idea to go a gunning for him, by praying to the Blessed Virgin and the Saints, who seem to have so much "influence" with God, to have Him destroy the devil, like we would do with an enemy of ours, who would annoy us, if we had the power to

destroy the enemy, and does any one question that God has not the power to destroy the devil, or else put him in the "bottomless pit" and chain him down with "everlasting chains," (Jude 6,) as he already is chained down, if the Bible is to be believed,—with one eye closed? [That is like "Jesus holding His own body in His own hands at the Last Supper," (13:66,) or like God entering Himself, because "God is all, there is nothing for Him to enter but Himself," (59:146, 152,) which is like a stocking turning itself outside in would be "entering" itself, would it not?]

Supposing all of us turn our attention towards seeking to destroy or remove the cause of all our "sickness and diseases," and "of all our woes." Would that not be more sensible than not to pay any attention to the cause and always directing our attention and time to the bandaging and the nursing of the wounded and dying? Suppose we use a little of the common sense we exercise in temporal matters and apply it to spiritual matters, and ask God to remove the cause—the devil—if he is the cause of the evils of this world? What human father, who loves his children as we are taught to believe God loves us, would not remove a dog that was always biting and lacerating his children, even without being petitioned to do so, if he had the power to remove the dog? Is God so powerless that the devil can make a fool of Him? Where is God's benevolence if He lets the devil loose among His children to destroy and ruin them, if He fore-knows all things and knew that His children would fall to the wiles of an envious devil? What would you think of a human father who would let a bear or lion loose among his children to ruin and devour them? And did not God know, if He fore-knows all things, that the devil would ruin His children if let loose among them? I say that the doctrine of the devil, as promulgated by theologians, and taught by the Bible, is an infernal, damnable, blasphemous lie. It makes of God a senseless, idiotic fool, and impeaches His power and benevolence, and is one of the principal causes for the rapid growth of Atheism and Infidelity. The following is a very poor argument for the existence of a devil, when we take into consideration the fact [Fabulous of course] that only eight out of ninety thousand were saved, and six of them had to go to Purgatory first, and that "all the rest were condemned to eternal torments." 7:337. "Look upon God as an infinitely good and tender Father and believe that He only allows the devil to try His children that their merits may increase and their recompense

be correspondingly greater." 107:10. Would it not be better not to have a "devil to try His children that their merits may increase and their recompense be correspondingly greater," so that more might be saved with less "merit" and "recompense" than it is now, where only eight out of ninety thousand are saved and "all the rest are condemned to eternal torments?"

Again: What does it mean to be "saved"? Does it not mean to get into heaven? And is not heaven a place of "numberless delights and unspeakable happiness?" (7:575,) a happiness that is "eternal and perfect," (30:67,) and where men "and their wives shall rest in shady groves, leaning on magnificent couches, there shall they have fruit, and they shall obtain whatever they shall desire" (108:345); where the "inequalities of the present existence shall be removed," (25:239,) and with "embracings, kisses in reunion with loved ones" (38:704)? If such is heaven, how can anyone be benefited in heaven by "merits" obtained on earth? Can you be happier than "perfect happiness?" It is not a "greater reward" in heaven that we obtain for our virtues and "merits" here on earth, but a less fiery purification that we will have to go through to get into heaven, if we are good and virtuous here on earth, for nothing can be better than perfect, and when we get into heaven, which is a place of "perfect happiness," how, then, can we be happier and receive a "recompense correspondingly greater" where there are no "inequalities?" A poor argument for the existence of a devil, eh? When God allows the devil to try—tempt—us, does He tell our Guardian Angels to step aside and give the devil free play? Where was Eve's Guardian Angel, or did she have none, because no one seemed to protect Eve against the onslaughts of the devil? What does a Guardian mean? Does it not mean a protector? Was Eve's protector neglecting his or her duty by courting, with the intention of getting married to another angel, if "angels are male and female, who marry" (12:251) according to Swedenborg? If it is true that each mortal is watched by the "spirit appointed to his charge," (105:35,) and that Guardian Angels "protect us from dangers of body and soul * * * dangers and temptations, warn us against evil," (7:878,) then why is it that only eight out of ninety thousand are saved? Is not the Guardian Angel as solicitous about our salvation as the devil is to ruin us? And if so, why let the devil get near enough to us to beguile us? Has not the angel as great power as the devil has, and that in a conflict with the devil the angel ought to worst him so he could

not get near enough to tempt us? Is it not becoming about apparent to you that there is no devil nor angel tempting nor protecting us, but that the tempter is the unseen impelling force inherent in us, and for the governing and controlling of which we were given a reason, free will and power? With the disappearance of the devil, is not the cause of evil, misery and suffering to be found in the violation of law by one not allowing reason, common sense and judgment to rule our actions.

If a man spends his earnings in a saloon or gambling house, on a Saturday night, instead of giving them to his wife so she can provide the necessities of life for the family will not suffering follow as an inevitable consequence? In that case there is no devil, nor a decree or will of God that the family should suffer hunger, nakedness and cold, but a neglect to exercise reason, common sense and judgment. If he would exercise those noble qualities implanted in him by God, he would find that they would tell him that he was doing a foolish thing to go into a saloon or gambling house to spend his earnings there instead of taking them to his wife or putting them into a family treasury. God has given us a free will and a reason to guide us, and if we pervert the proper use of them we will suffer the inevitable consequences which follow the violation of law, be that moral or physical, and this completely exonerates and vindicates God from all claims that it is His will, permission or decree that we should suffer, and why there is evil, misery and suffering in the world without a devil, and with an omniscient, omnipotent and omnipresent God in the universe. It is like a person coming to this country who, if one wishes to escape the penalties attached to the violation of the laws of the land, one must obey the laws. Just the same is it with God. He governs the universe by law, laws which have penalties attached to them for their violation, and when one violates them one will suffer its penalties, and God neither wills, sends nor decrees that one should suffer in any manner whatever, and also proves that God is not the author of evil. If you are a Christian Scientist, can you, after reading that, still believe that evil and sin and disease are not real, because nothing is supposed to be real which was not made by God? If a manufacturer has made a machine, and when you buy it he tells you that you must keep the bearings well oiled, otherwise the machine will wear out a box and be ruined, and you neglect to observe his instructions and the machine is ruined, is the manufacturer the author of your

ruined machine? And is the ruin not real? Well, so is it with the reality of evil, even though God did not create it nor is the author of it. We may see, then, that evil can exist without a devil, for it can not be said that the man's neglect to oil the machine properly is the work of the devil, can it? Or, if a man neglects to repair a harness which he knows needs repairing, but believing it will do service yet a while without repair, he uses it on a horse going down a hill, the harness breaks, the horse and wagon run away as a consequence, the man is thrown out and is badly hurt or killed, can that misfortune be attributed to the Will of God or to the work of the devil? Yet I know of cases where some get hurt in that manner and it was said "It had to be so, it was God's will." Take my case for instance. Was that according to God's will or decree, or the work of the devil? Did not the gripman, who neglected to pay any attention to my signal to stop his car, and I have a free will to do as each of us did, and which resulted in an injured spine and stiff hip-joints? Did God or the devil influence the will of either of us, so that we acted as we did?

Did God or the devil influence that eighteen-year-old Irish girl, years ago, to treat me the way she did, and which has resulted so disastrously to me, if the teachings of the Church are true that apostates to that Church will burn for ever in hell, and also disastrously to others, those who will no doubt also become apostates to the Church after reading this book? If God influenced her mind to treat me the way she did—which I do not, to this day, believe she would have done had no outside influence of any kind been brought to bear on her—then He knew, if He fore-knows all things, that it would be the primary cause of my affliction, the sufferings of which would lead me to the questioning of the doctrine of everlasting suffering, and the final result of the fierce attack, made by me in this book, on the Catholic Church, the Bible and Christian Science works, all of which it is claimed have God only for their author. Will it be said that the hand of God was in all that, just as it is claimed by some that the "hand of God is plainly manifested" (15:431,) in the Reformation started by Luther? Or is the hand of the devil to be seen in it, just as some look upon the Reformation "as the work of Satan" (50:49,)—the devil? And if it was the work of the devil where was that girl's Guardian Angel, for she is a good Catholic, that would let the devil or his agents whisper into her ear to treat me the way she did, the effects of that treatment resulting in my present attitude towards the

subjects treated in this book? If it is the work of the devil why did not God, if He is omniscient and omnipotent, forestall the devil in his attempt and thereby have saved those who will no doubt become apostates to the Catholic Church, after reading this book? Is God such an indifferent Being that He does not care whether any go to destruction or not?

Or is it all a matter of no devil and no providence of God, but a matter that is entirely within the control of the reason and free will of human beings? a. f. y. I will now cite an instance which completely refutes the teachings of the Church on the subject of a personal devil. And if this narrative is a fable, then all narratives about the devil must be fables whether found in Catholic literature or in the Bible, which is a work of Catholic influence, for was not the Catholic Church the sole custodian of the Bible up to the time of the Reformation? "Then Satan turns to the sinner. [Who has just died and is being judged.] 'See, wicked wretch,' he cries, 'can you deny this?' And as he speaks he unfolds before the unhappy soul the long list of her sins. 'Do you remember the sin you committed in that house on such a night? I have taken care to note it down, as I knew you were so forgetful. Here, too, are the sins you committed that night in the ballroom, [I suppose for dancing the "highly indecent, impure, obscene" round dances for which the Bishop had given no dispensation, because the money derived from them did not go into the treasury of the Church.] in the theatre, on your way home. Can you deny them? Here are noted down all the impure thoughts to which you consented in your heart. [This makes the devil a mind reader, just as Jesus read the minds of those among whom he went about.] * * * Do you remember those sins that you were ashamed to tell your confessor? Here they are carefully noted down.' (Another case of mind reading, or else the devil was present in the confessional, which is an impossibility if the priest's blessing and Holy Water makes the devils flee, for the confessional is sprinkled with Holy Water when the Church and the furniture therein is blessed.) * * * And if they chance to find sins not confessed, even though these be not looked upon by us as mortal, they exaggerate and magnify them in their baneful light, and make them appear greater than they really are, in order to force the sinner into discouragement, dejection and despair of God's mercy." 7:197, 388.

From that it may be seen that the devil has the power, as Jesus

had, which would be a heavenly power, to discern the thoughts of one. If it is true then that the devil read the thoughts of any one, how does that connect with the statements that "to the priests is given a power which God would not grant either to the angels or archangels," (31:398.) [But which it seems He has given to His arch enemy.] and that God has "conferred upon them all the heavenly powers," (66:38,) [To forgive sins] yet no priest, with "heavenly powers," has read my thoughts and saw that my religious profession, since the spring of 1899, has been a lie, a lie which I practiced for the sake of not disquieting the minds of my people and grieving them, before I could put in black and white, my thoughts? Where was the "heavenly powers" of the priests, who administered to me the Sacraments and rites of the Church while in thought I said that they are only species of error, idolatry, superstition and blasphemy? Either the narrative about the devil noting "down all the impure thoughts" to which one consented in the heart, and that he knows of the sins one was "ashamed to tell the confessor," is a fable or else the claims that "to the priests is given a power which God would not grant either to angels or archangels," and that "He has conferred upon them all the heavenly powers," to forgive sins in the confessional, is not true. For if the latter were true, then the priests should have read my thoughts and should have seen that my outward religious observances did not correspond with the thought in me, which made the observances only lies, should they not? Now, which horn of the dilemma will you take if you are a Catholic? If you take the former then the priests have not all the "heavenly powers," for certainly if the devil has the power to read one's thoughts, the heavenly powers should equal that of the devil, and the priests should have read my thoughts if they have all "heavenly powers," and if you take the latter end of the horn then what becomes of the narrative about the devil seeing the thoughts of any one? If you are a Catholic will you say that that is only a fable? If you do, then you are a "heretic," are you not? If you say that the narrative of the devil reading one's thoughts is a fable then how can you believe that the Blessed Virgin gave St. Dominic the Rosary, or that the Lord appeared to Margaret Mary and made twelve promises to her, one of which is that He "will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months," or that the Blessed Virgin appeared to Simon Stock and gave him the Scapular? Of course, if

you are a non-Catholic you do not believe them anyway, but if you do not then by what process of reasoning can you believe the narrative—about the casting out of devils by Jesus, etc., in the Bible, a Bible composed and gotten up by and through Catholic influence,—to be literally true? Take for instance the narrative recorded in Mark 5:2-12-13, can be taken literally to mean that there were two thousand personal devils in one man, and after they were cast out they entered that many swine? What did the land of Philestine want with swine when the Jews did not eat swine's flesh, just as Dowieites do not eat it? For the Jews to have feeding swine, to be meat for others, would be like a total abstainer running a brewery or distillery. Such a thing might be possible for any one but a Prohibitionist, if what a distinguished person once said about the liquor question is true, and that is this: He said a total abstainer is one who does not drink, but does not want to, by force, prevent others from drinking. A temperance man is one who drinks moderately and makes no objection if others also want to drink. A Prohibitionist is one who drinks [On the quiet, of course] but does not want others to drink. [When I lived in Chicago I voted the Prohibition ticket a few times, but have never voted it anywhere else, not because I thought we would "sweep" the city or the state, but because I did not know then that men could not be made moral and sober by an act of Parliament, just as I hope the Church has learned to know that she cannot shut out thought by forbidding my people to let a Christian Science healer into the house to see me when I was bedridden.]

Again, if devils have an entity which is called a soul and it is of like substance of which the souls of good spirits and of human beings is composed, then how can the devil's soul enter a human being without displacing the soul already in it? Can you pour water into a jar already filled with water without displacing the water that is in the jar? Yet we are told that "evil spirits may, if Providence [not the Guardian Angel, see, who is probably neglecting duty by 'sparking' another angel of opposite sex] permits * * * inhabit the very body of men." 12:78. And if it is impossible, then, for the entity of one devil, which is of the same nature and substance as the like entity in a human being, of entering one without displacing the same in the human being, how can two thousand such entities enter the one human being? Can any theologian get around that proposition? If he cannot, and it is certain he cannot with the "arms of the intellect"

—but he may by blind faith—then what becomes of Bible narratives of where devils, Legion, (Mark 5:9,) were cast out of any one? From this it may also be seen that I could never become a Theosophist, for it makes it impossible for me to believe in the transmigration of one disembodied soul and spirit entering the body of another which is embodying another soul and spirit, or in other words Re-incarnation, and without a belief in Re-incarnation one would be as poor a Theosophist as one would be a poor Catholic who did not believe that the Blessed Virgin can hear over 46,000 petition at the same time, from one end of the year to the other; or one be a Christian Scientist, who, instead of looking at the “barometer, that little prophet of storm and sunshine,” to see whether the weather was fair “in the midst of murky clouds and drenching rain,” (109:16,) should carry an umbrella over the head when going anywhere “in the midst of murky clouds and drenching rain;” or one be a Dowieite and believes that a boy could have cholera morbus by eating a lot of green apples, blown to the ground, in his father’s orchard, without its being the work of the devil. I am going to make “you all” hate me, or else all of you love me for telling the truth about you. You see my aim is unity, therefore, I must drive you together one way or another, or all ways if necessary. It may seem, then, that the narrative in Mark 5 can not be taken to mean literally personal devils which were cast out of the man, but must mean something else or is a fable. Whatever the man’s affliction was is not for me to say positively, but it could probably be placed in the category of things discovered by modern science, philosophy, experience and observation, as something due to natural causes, just as we know now that earthquakes, droughts; and so on, are due to natural causes, which some still believe are caused by Satan, the “hypothesis * * * that is quite sufficient to account for all the phenomena” (110:232-233) of that kind. The writer of the book, “Evil and Evolution,” just quoted from, written anonymously, would make a good Catholic or Dowieite, for with him or her the devil “like the Great First Cause Himself he knows how to impose his will upon matter,” (110:91,) which makes the devil about as powerful as the devil is of the Roman Catholic Church and of the Christian Catholic Church—Dowieite, who seems to be so powerful that God is afraid to twist off his head, like a woman twists off the head of a spring chicken for Sunday dinner, or to put him in the “bottomless pit,” chained down with “everlasting chains,” and by doing so He might show that

He is "an infinitely good and tender Father" who "only allows the devil to try His children that their merits may increase" in eight out of ninety thousand, and "all the rest condemned to eternal torments."

It may now be asked, since I do not believe in a personal devil, existing as a separate entity outside the natural impelling forces inherent in us, whether the narrative in Matt. 4:1-11 is regarded by me as a fable or not? I do not regard the temptation of Jesus as a fable, but I do not admit that His temptation was due to a personal devil such as the Church teaches. The best explanation of that temptation, which is in accordance with my view of temptations, that I have yet read is the one by Mr. Thomas Jay Hudson, in his book, "The Law of Psychic Phenomena," and I will therefore quote his words so that you may see how near our views, on temptations in general, agree:

"The whole life of Christ is an illustration of the fact that He knew the law, [Of psychic phenomena,] and, knowing it, employed His subjective powers in their legitimate domain, and never suffered Himself to be tempted to allow them to usurp the throne of reason. The account of His temptations in the wilderness is a striking illustration of this fact, and it teaches a lesson to humanity of the utmost practical importance. Like all the recorded events of His life, it is intended to illustrate a great principle. It is not a mere literal history of an episode in His career, in which a personal devil figured at a disadvantage. To suppose that He could be tempted by such a devil as has been pictured by some, would be to degrade Him below the level of common humanity.

"He was just entering upon His ministry. He had shut Himself out from the world for forty days, preparatory to entering upon His work. He employed His time in silent contemplation and earnest prayer for strength and power and Divine guidance. He fasted all this time, as a physical preparation necessary to the attainment of the full powers of the soul. At the end of that time, conscious of the full possession of subjective power such as no man ever before attained, contemplating the career upon which He was about to enter, realizing all its possibilities for good and all its opportunities for the attainment of personal power and aggrandizement, the temptation came. His subjective mind was the tempter. Reasoning deductively from the consciousness of transcendent power, and selfishly, in obedience to the laws of its being, it pictured to the imagination of Jesus all the possibilities in store for Him if He chose to exercise His power for

selfish ends. The first temptation appealed to His sense of personal necessity. He was poor. 'He had not where to lay His head' at night. * * * In the pursuit of His mission He had the prospect before Him of being often thrown among strangers hostile to His faith; and His immediate necessities, after His forty days' fast, gave intensity to the temptation and suggested its concrete form. It came in the words: 'If Thou be the Son of God, command that these stones be made bread.' Jesus understood the vision, not only as pertaining to His present necessities, but, in its broader sense, as a temptation to the exercise of His power for selfish personal ends, for the promotion of His individual ease and comfort.

"It was then that His objective power of reason asserted itself, and He refused to allow His subjective mind to usurp control. He knew that His mission on earth could not be promoted by the employment of His subjective powers for the purpose of ministering to His own selfish wants. Therefore He spurned a temptation which, if yielded to, would weaken the altruistic sentiment which was regnant in Him. His next temptation followed the first in deductive logical sequence. It came in the form of a symbolical vision, in which He saw Himself placed upon a pinnacle of the temple, and a voice said: 'If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.' This suggestion was a sequence to the other, for it was as much as to say: 'If you wish to heal the sick, exhibit your power in public, where all men can see and know that you have the power to preserve your own life. Then you will receive the plaudits of the multitude, and their faith in you will be made strong.' * * * His next temptation came in the form of a symbolical vision, in which He saw Himself, figuratively, [Like we sometimes used to in youth, see ourselves the lord of an air castle, before we had learned not to count the chickens until they were hatched,] upon the top of 'an exceeding high mountain,' from which He could view 'the kingdom of the world and the glory of them.'

"The other temptations attacked His usefulness as a man. The third was directed against His spiritual mission also. It came in a more insidious form than either the first or second, for its promises included both. It was equivalent to saying: 'You see the wide world before you, with all its comforts, its honors and glory, its wealth and

splendor and power. All these can you acquire by the exercise of that potent force with which you have been invested.' (He then quotes Matt. 4:10.) Again had reason triumphed over the natural, instructive suggestions of His human nature. [How well that agrees with my views of what is the tempter, and also agrees with James 1:14, where it says that 'man is tempted by his own concupiscence,' that is, by the impelling forces inherent in us, just like the pressure of the steam in the engine is ever ready to propel it when the throttle is pulled by the engineer, the reason, free will and power of human beings.] Again had He refused to employ the power with which He had been invested, outside the limits of its legitimate domain." 22: 367-361.

Yes, that is it, if we never employed our impelling forces inherent in us "outside the limits of its legitimate domain," do you believe the world would be as full as it is of luxurious wealth, abject poverty, drunkenness, licentiousness, legal murderings—wars, robberies, murders, infanticides, sufferings, woes, etc.? Do you understand now why it is that there is so much evil and suffering in the world without a personal devil being the cause of it, and without God decreeing, sending, or willing it? It is simply because we have not employed within "the limits of its legitimate domain" the impelling forces inherent in us, and which are necessary to the preservation and propagation of the human species. Yet we are told that God sends us afflictions, and when He does "it is proof that He loves you and desires to save your soul. Let us, then, in the future kiss the hand that chastises us, and thank God that He smites us here, to spare us in eternity." 111:123. Also, "as a consolation in sickness, you should consider that God sends you this affliction for the welfare of your soul, that you may know your sins: or if you be innocent, to practice patience, humility, charity, etc., and increase your merits," (5:567,) for heaven, I suppose, which is a place of "perfect happiness" for all who get there. Did you ever notice how quickly the doctor is sent for when any one is loved by the Lord so that he sends them a "love token" in the form of a sickness? They do not seem to be very anxious that the Lord should love them, do they? Well, Dr. Dowie can better explode such an erroneous belief than I can, that God sends us sickness and diseases because He loves us, even though he is in error himself as to the causes of them, and I will, therefore, give his view of the complexion of a congregation and persons whom the Lord loves, because He

"chastises us" with afflictions. "Now suppose for a moment I believed that * * * that 'Whom the Lord loveth He chastiseth' means 'Whom the Lord loveth He maketh sick.' What should I have to believe? I should have to believe that every Christian who was the most filthily diseased was the most beloved of the Lord, and that the Lord loved such persons above all others. Listen, then. If I went to a church where the minister preached that, what should I expect? I should expect every member of that church to be sick because the Lord loves them. One says, as he coughs, 'Ahem, ahem, how the Lord loves me in my throat to-day, I can't talk.' Another, 'Oh, how the Lord loves me in my leg. I can't walk.' Another says, 'Oh, how the Lord loves me in my eyes, I can't see.' So I should expect to find a congregation like that. Now, I want to find a seat in that assembly of the divinely loved, and the steward says, 'Oh, the Lord loves me so in the leg I can't walk. There is dear Brother Jones. The Lord loves him in the throat. He can find you a seat, his legs are all right.' Brother Jones thereupon takes me down the aisle and silently shows me a seat. So I sit in that church where all believe 'Whom the Lord loveth He maketh sick.' [To increase 'their merits.'] They are all sick, many very sick, and all are praising the Lord for their love tokens. Should I stay and see the organist, choir and minister of that church, I would find that the organist is loved so much by the Lord that his fingers miss a note now and then. The choir tries to sing and can't sing. I wait for the minister. Behold him! He is sick! Disease is written all over his face and Death is resting on him like a pall. He crawls up to the pulpit, his heart palpitates, he is so much loved by the Lord, dear, interesting fellow! How the Lord loves him! He has not had one good night's sleep for three months. How the Lord loves him! He is coughing and scarcely has any power to talk at all, but the Lord loves him! He tries to talk and cannot do it and finally says, "Brethren, 'whom the Lord loveth He chasteneth.' Let us sing our doxology, 'Praise God from whom all *sickness* flows,' and let us go home to bed.'"

"Oh, but," says somebody, "don't you know that disease makes men better, sometimes? That people are brought to God by sickness?" Are they? I deny it. * * * I have visited hospitals and have worked among the suffering in many lands. * * * Shall I tell you what I know? Disease does not bring people nearer to God; it drives them further away from Him. It is the Holy Spirit that

brings people to God, whether sick or well. * * * If you say that sickness and disease will bring you nearer to God, then suppose, for a moment, that I have a choice stock of diseases here, and I say, come up here and let me give you typhoid fever, or consumption, or cholera; let me knock out an eye or break a leg for you—I will do all this as God's minister to bring you nearer to God and to show you that He loves you. My experience is directly opposite to the teaching that diseases, the corruption of father Satan and mother Sin, ever brought people to God. Those who have lived nearest God find that disease lessens their faith, depresses their spirits [That was my experience when I suffered the intensest pains that I ever suffered, when persons would visit me when I was bedridden and would tell me that my suffering was God's will, and that I would receive a great reward for it. Yes, a "great reward" for loving a young woman more than the Creator, for if that had not been the case I would not have made that Wednesday evening call on my friend, already mentioned, which gave me the rheumatism that has resulted so disastrously.] and leaves them in the shadows and darkness; and when their loved ones have passed away it often leaves a shadow behind that is never effaced so long as they think God sent the disease." 82:26. "Every kind of sickness, and every kind of disease from which you suffer, or from which any one upon this earth suffers, is the work of the devil; and * * * can never be the will of God." 106:15. •

I about agree with the Doctor in all that excepting the first part of the latter quotation that "every kind of sickness, and every kind of disease * * * is the work of the devil." If such were a fact it would impeach God's benevolence and love for His children by not removing a cause without, or outside us that is the cause of all our sickness and disease. Such a proposition is not much better than that God wills we should have sickness and disease, is it? Is not my view the more reasonable, and also a vindication of God, freeing Him from all blame and responsibility? The fact that God governs by law, with penalties attached to them for their violations, just as the laws of a country have a penalty attached to them for violations of them, and man given a reason and a free will, with power to choose—wherein the nobility and responsibility of man consists—to employ the inherent impelling forces, whith the nature of every normal human being, either within, and suffer no penalty, or "outside the limits of its legitimate domain," and suffer penalties, frees God from

all blame if any one chooses to violate the law and suffers penalty for violating it. Is that not so? And when any one has violated a law and is punished for it, can it be said that the executioners of the law, the judge, the sheriff and the jailer are fiends any more so than any other innocent person is? Yet we are told that devils "become instruments of justice in the hands of God." 12:51. When Dr. Dowie says that "Every kind of sickness, and every kind of disease is the work of the devil" does that free God from all charges of responsibility? Does the devil wound and God heal those wounds? Is the devil so powerful that God cannot remove him, thereby removing the cause of the wounds He heals? Would not a sensible man, who had the power to do so, remove a wolf that wounded his lambs and sheep? Has not God, then, the sense of His creatures, because He does not remove the devil—if he does not want to destroy him because he must suffer for his sin committed in heaven, which he committed without a devil to tempt him, if Lucifer was the first devil, and if an angel can sin without a devil why cannot a human being do the same?—to a place where he cannot always wound and oppress His children? Or has He not the power to do that? If not, then He is not omnipotent? The doctrine of a personal devil is a blasphemous one when thoroughly analyzed, is it not? When Jesus said to Peter: "Go behind me, satan, thou art a scandal to me: because thou savourest not the things that are of God, but the things that are of men," (Matt. 16:23," did He mean literally that Peter was a devil? If not, then why should the temptation of Jesus be taken to mean that He was tempted by a personal devil, and not as Mr. Hudson described it, namely, by an inward mental trial? Has anyone really such a low conception of the character of Jesus as to believe He would climb a "very high mountain" to be shown "all the kingdoms of the world, [Which is an impossibility, for one cannot see over a few hundred miles, at the most, let alone thousands of miles] and the glory of them" (Matt. 4:8,) for the purpose of letting a personal devil ask Him to fall down and adore Him? If Jesus could read the thoughts of persons, as recorded in the Bible, could He not read the thoughts of a devil, and having done so, said to the devil, at the foot of the mountain, in His weak and hungry condition, before He climbed the "very high mountain," "Be-gone, satan, I know what you want with Me on the top of that strong, rough and snow-capped mountain. You want to show Me all the kingdoms of the world and then promise to give them to Me if I will

fall down and adore thee. Do you think I have no sense that you can fool Me into climbing that mountain, in My weak and hungry condition, only to let you tempt Me with promises which I know you cannot fulfil? Begone! what do you take Me for? A fool?"

Now, that the doctrine of a personal devil is tolerably well pulverized, with the batteringrams of the "arms of the intellect," does that destroy the belief in the existence of God as some maintain it would? 12:152. Does it not rather strengthen the belief in a God who is not partial, vindictive, or indifferent, but who is just and impartial, punishing only where deserved,—that is, letting a man reap what he sows,—and rewarding where merited, and who does not will, send, or decree any evil and suffering and sickness? Of course with the destruction of the doctrine of a personal devil the doctrine of the Atonement falls with it, and this I have already shown to be a fact, that it is an erroneous and blasphemous one, but that does not destroy the belief in God, does it? Yet it is said that if there is "no Satan, there is no fall of man; [Which is also true in the sense in which theology teaches it, for the Fall had nothing to do with the death of the body. Physical death being a natural and necessary process in the onward and upward progress of man, as will be shown in the chapter on the Resurrection] no fall of man, no Redemption, no Redeemer; no Redeemer, no Christianity; [Why not? Was St. Benedict a Redeemer? Yet are there not Benedictines, who, if they "wish to be a disciple of St. Benedict," must "follow his example?" 43:24-25. If, then, any follow the example of Christ Jesus can they not be Christians as well as those are Benedictines who "follow his example?"] no Christianity, no religion; no religion, no God." 12:152. Is that true? Because I have ruled out the devil have I thereby ruled out God? Have I not given you a conception of a nobler Being who governs and rules the universe by law, who only rewards where merited and punishes where deserved, than is that of the partial, capricious, vindictive, indifferent, "choosing," unreasonable, idiotic and senseless God of the Catholic Church, Dr. Dowie and Moses?

To prove to you God governs by law, I will cite a report of a wreck which caused the death of some and the wounding of others. The item in part is as follows: "In point of damage and loss of life, last night's wreck was the worst in the history of the ——— railroad.
* * * A wrecking train going through ——— creek bridge thirty-five feet below, killing many people and totally demolishing the train.

* * * When crossing a steel bridge the crane of the wrecker struck the overhead portion and under the terrible strain and the force of a powerful engine pushing the wrecker, the bridge gave way and the entire train crashed into the water far below with awful results." Now, did God will, send or decree such a great misfortune, or was it the work of the devil, or was it due to the carelessness of the men in mounting the crane in such a way as to project so far out as to strike the "overhead portion" of a steel bridge, so as to make the bridge give way and let the train crash "into the water far below with awful results?" 19:— A. f. y.

Yet we are told this: "This is how we should behave, dear Christians, when misfortune, [Like the killing, in the bridge wreck, of the fathers who are supporters of families,] tribulation, or suffering [Like the men wounded in the wreck] overtake us, no matter how great or small they may be; we should remember that we are owned by God, and that the owner can do as he pleases with what belongs to Him; [Is that so? Ask the "Humane Society" if a brute owner of a horse may club, maltreat and do "as he pleases with what belongs to him"—the horse?] we should always be content, whether things go well or ill with us, because we should be assured that everything happens according to the will of God, [As for instance the making of fatherless children by that wreck. No wonder the infidels and atheists hate such a God. And as I do, too!] and that nothing can happen without His will. [So when the devil seduced Adam and Eve and plunged the innocent animals and the human race into misery, suffering, woe and death it could not have happened "without His will." No wonder the infidels and atheists will not adore and worship such an "infinitely tender and loving Father."] Everything that happens in this world happens either by God's command or with God's permission, [As for instance my fierce attack on "His only Church," and His "inspired Word"—the Bible.] We ignorant and short-sighted men often think that when a misfortune befalls us, this or that person is the cause of it, but far from it. [So when that wreck made widows and fatherless children, they would be "ignorant and short-sighted" to think that that misfortune which befell them was caused by the carelessness of the men in mounting the "crane of the wrecker" in such a way as to project so far out as to strike the bridge, weaken it, and let the train crash through it, which killed their husbands and fathers. So, then, there is no other alternative for them but to believe that God was the

cause of it all. Oh, what a kind, tender and good Father that must be, who commands, in an indirect way, that women be made widows, and children fatherless, and probably orphans, because "nothing can happen without His will," and He has "only to will and the thing is done."] 29:57. * * * Neither can the devil do us any injury, unless God permits it." 111:151.

Well, does any rational, reasonable and intelligent person believe that if an Infidel or an Atheist happened into a Church when such a sermon is preached, of which I just gave an extract, that it would inspire them and lead them to believe in a God? Why, it is enough to shaken the belief in God in a believer who thinks and reflects. Is that not so? a. f. y.

I will quote from the Vedanta philosophy an extract which about expresses my view on the origin and cause of evil, and it will show that neither God wills, sends, nor commands evil or misfortune, nor is it the work of a personal devil. "The Vedanta philosophers try to explain the so-called punishment and reward by referring to the law of cause and sequence, the law of action and reaction. * * * When we do certain acts we are sure to reap certain results. [Just what St. Paul said in Gal. 6:8. "For what things a man shall sow, those also shall he reap," etc.] But, if the results come before we have forgotten the cause which brought them, we call them either rewards, or punishments. If a good act is done today, the result may come at once, or after many years. God never punishes the wicked, nor rewards the virtuous. [In the same sense that the author of a law of the land neither punishes the criminal nor rewards the law-abiding citizen.] He shines like the impartial sun equally upon the heads of sages and sinners. It is our own acts that bring results, [Just like the wreck, already mentioned] either in the form of reward or punishment. When we understand clearly the law of cause and sequence, and of action and reaction, then we cease to blame God or any other extra-cosmic creator of evil. Then we do not say that evil has been interpolated from without. If we know that all the forces of nature, both physical and mental, are but so many expressions of one Eternal Energy or Divine will [Just as the steam in the engine in one sense, expresses energy, and which may be compared to the inherent impelling forces within us, which we are, with the person, free will and power with which we are endowed, never to employ "outside the limits of its legitimate domain."] which is far beyond the relative good

and evil, then we do not see good and evil in the universe, [Just as the steam in the engine is neither good nor evil if not used, and when used we can make it good by using it to propel machinery, or make it evil when it explodes the boiler and kills or wounds man, and wrecks things.] but on the contrary, we find everywhere the expression of that Divine Will. [Laws of nature.] The nature of an effect must be the same as that of the cause, because effect is nothing but the manifested state of the cause, and if the cause of the universe be one eternal, Divine Energy, then the universe, as a whole, can be neither good nor evil. [But only when we, not the devil, make it good or evil, And we have made it both.] When we can throw aside the narrow, limited glass of our relative standard, through which we are now looking at the events of life and put on our mental eye the glass of divine energy or universal will, then we shall no longer see good and evil, virtue and vice, or reward and punishment. But we shall see the expression of one law of causation everywhere. Then we shall not blame our parents, [Except to a certain extent, when drunken and profligate parents cause sufferings of cold, hunger and nakedness to their helpless children, etc.] or Satan, or God, or anybody, [The latter has some exceptions, as for instance that wreck already mentioned] but shall understand that all our misery is but the result of our own acts [with exceptions, as noted above] which we did in this life. * * *

If we understand that as electricity is neither positive nor negative, but appears as positive or negative when manifested through a magnet, we can apprehend that the laws of nature only appear to us as good or evil when they express themselves through the gigantic magnet of the phenomenal universe." 113:17-18. Is that not a more reasonable, sensible and comprehensible view of the origin and cause of our misery, suffering and woe than is that of the Catholic Church, Dr. Dowie, and the Bible, with their unreasonable, senseless, incomprehensible, self-contradictory, erroneous, superstitious, God slandering, God degrading, blasphemous, unintelligible verbosity, that of God willing, sending and commanding it, and as the work of the devil who, "as a roaring lion, goeth about, seeking whom he may devour," (I. Pet. 5:8,) and whom God, at the same time, "hath reserved under darkness in everlasting chains?" Jude 6. Come on, with your "Word of God," and prove the existence of a personal devil from it, with the "arms of the intellect!" Oh, I can see in imagination, from the top of a "very high mountain," the different church denominations, excepting

the Christian Scientists and the so-called "anti-Christian" (2:105-106, Sec. 1) Unitarians who "have no part or lot with Christ," (82:7,) and whose creed "can never lead men to Salvation," (114:7,) gathering up their traditions; Infallible authorities; writings of the Fathers; the wisdom and learning of eighteen centuries; the decrees and Canons of Councils and Conferences; Josephus' History of the Jews—the Old Testament; warrant a Scripture that the devil goes about like a roaring lion, and fastened down in hell with everlasting chains at the same time, and coming together in one fort—Unity—ramming all that into one gun called Faith and then challenging to mortal combat the lonely arch-heretic with presumptuous ignorance, who is equipped with only the God-given arms of the intellect. Which side do you believe will come out victorious? Do you believe I will accomplish my object, that of Christian Unity, or the Union of the Churches? There is probably no more subject which, if the different denominations are not quite ready yet to obliterate sectarian boundaries, break down denominational walls and fences, and erase creedal lines and become One Church, ought to accomplish that, and that is the doctrine of the Resurrection. As a literal Resurrection,—or more properly it should be called Re-creation, if there were any truth in it—is no longer believed in by some religious denominations, nor by men of Natural Science, and is not taught by the Scriptures, I will next consider it, and will attempt to prove to the reader that that is a greatly misunderstood subject, and an error like all the subjects are which I have already considered and pronounced as such.

CHAPTER XII.

THE RESURRECTION.

Were it not for the purpose of bringing as many as possible into One Church and of obliterating the many denominational Churches, and making it appeal to unbelieving scientists and others as strongly as possible to come into this One Church, I would let the subject of the Resurrection pass by without notice. But knowing that many religious persons, and others, do no longer believe in a literal recreation—for that is what it is, were it truly or correctly named—of a body of disintegrated dust, which may be scattered over the earth, and even the substance thereof have entered into the elements which composes another person's fleshly body, or into that of an animal, or a tree, etc., I deem it necessary, then, that it be given a passing notice. Granting here that there is such an entity as the soul, which is an immaterial, invisible organism permeating the whole corporeal structure, or body, of every human being, and which I will, in another chapter, attempt to prove to the unbeliever is as much a reality as the material body, we will see what is taught about its condition after being separated from the body. "What does death destroy? The body. The soul still lives and moves and has its being. It thinks and wills and remembers and loves." 31:191. "The departure of the spirit from its unsettled and shattered habitation * * * worketh no change in the nature." 105:18-19. "The great theologian and philosopher, Suarez, teaches on this subject: 'The soul separated (from the body) preserves the same subsistence which it had whilst in the body; nor does it change its utility (nature), but only its mode of existence; it thereby neither gains nor loses anything essential. * * * In the separate soul there remain the intellect, the will, and the power to move itself, as also the natural habits of the intellect and will, acquired in this life; * * * Therefore, the separate soul there can understand and will; it knows all things which it knew in life, [as for instance, remorse of conscience for wrongs committed against others, as the drunkard who, instead of taking his earnings to his wife or putting it into the family treasury, spends it in a grog shop, and brings sufferings of cold, hunger and nakedness to his innocent, heart-

broken, despondent wife and children, a wrong in this life which he will know in the next, because he knew it—or ought to know it—here] by means of the acquired ideas. It even understands better than it did when yet united to the body.” 102:149. “The souls of believers do enjoy inconceivable blessedness and glory, even while they remain separated from their bodies. * * * If Paul had not expected to enjoy Christ till the resurrection, why should he be in a strait, or desire to depart? * * * If the ‘blessedness of the dead that die in the Lord’ were only in resting in the grave, then a beast or a stone were as blessed * * * Another thing that leads to paradise is that great work of Jesus Christ in raising the body from the dust, and uniting it again unto the soul.” 18:103, 104, 45. [Why reunite body, —lesh and blood which “cannot possess the kingdom of God” (I. Cor. 15:50)—with the soul, if the soul can “enjoy inconceivable blessedness and glory, even while separated from the body?”] “To God the death of man is but the passing from one state of existence to another, from one department to another in the same universe. Death is not annihilation, or reabsorption into the elements of matter, but a transportation from one state to another [Then why return to matter again if transported to another state, spirit existence?] in which man retains his individuality and conscious identity as truly and really as does he who passes from one room to another in the same house.” 39:67. “We go to the banks of Jordan and call across to them. [The departed,] but they do not seem to hear. We say, ‘Is it well with the child? Is it well with the loved ones?’ And we listen to hear if any voice come back over the waters. None, none! Unbelief says: ‘They are dead, and they are annihilated,’ but, blessed be God! we have a Bible that tells us different! We open it and we find they are neither dead nor annihilated—that they were never so much alive as now.” 38:416, May 16, 1900. “Many theologians have said not only that the least pain of purgatory was greater than the greatest pain of earth, but greater than all pains of earth put together.” 11:380. [No doubt, like Jesus on the Cross, God will forgive those blaspheming theologians, because they know not what they do, when speaking of the pains of purgatory! If any one calumniated your father, as these theologians calumniate God, would not your blood boil with indignation if you had any love, respect and honor for your father? Can you, then, blame me for giving vent to my indignation in calling them

‘blaspheming theologians’ when they calumniate the God that is, if I have any love, respect and honor for him?]

If all the foregoing quotations are true, that “the soul still lives and moves and has its being;” that it can “enjoy inconceivable blessedness and glory;” that death is only a transportation from one state to another, as a person “who passes from one room to another in the same house;” and the soul, without the body, in purgatory can suffer pains that are “greater than all pains of earth put together,” then why in the name of common sense and reason does the soul need to be reunited with a body of flesh and blood which “cannot possess the kingdom of God?” I Cor. 15:50, A flat contradiction right here of a bodily resurrection, is it not? Yet a man-made creed tells us to believe in the “Resurrection of the body,” flesh and blood and bone, as a priest stated in a funeral sermon when he said: “We will rise out of the dust on the Resurrection day, the last day, with the same body, the same flesh, the same bone, and the same blood that we have here now, to be united with our souls.” If the body is to be made glorified, why is not some attention paid to cleansing it from the filth of tobacco, from the bloating of liquor, etc., and treated with honor, respect and reverence? Is that what some so-called saints did, who fled to the desert and fed the body on roots and herbs and slept on the bare ground or oak leaves, and who tortured their bodies that their souls may be made the more beautiful?

If the body is to undergo such “supernatural” changes, why not reverse the process and mortify the soul and spend the time on adorning and beautifying the body instead of the soul? Are we not told that leprosy of the soul is worse than leprosy of the body? Yet the body is to be “glorified” and the soul remain the same, and we must guard ourselves against the leprosy of the soul before all else. What an inconsistency!

Why did not Jesus say, then, “What shall it profit a man if he gain the whole world and lose his arm or limb or an eye,” if the body is to be made the most of in the end? Here it is the soul that requires first and foremost consideration, but in the end the worm eaten flesh and bones, that have been made dust, shall have the greatest honor conferred on them by being made “glorified.” It is another case of misunderstanding, and the taking of the letter for the spirit

as in the cases of being "born again," and of putting on Christ by the "frequentation of the Eucharistic table."

I. Cor. 15th chapter is regarded as the Resurrection chapter, but on a proper interpretation of it it will be found that it does not teach a literal resurrection of the fleshy body. "As the grain of wheat must rot and die before it can become fruitful, before it can produce life, so must this gross animal [Fleshy] body of ours, says St. Paul, be sown in the ground; it must rot there and die, [How can it die when already dead before put in the grave?] And then a spiritual body shall rise—a body beautiful, glorious, and impossible." 7:217. When a grain of wheat is sown and rots and another plant arises from it yielding many fold grains, is that the same grain of wheat resurrected or is it succession? The 15th chapter of I. Cor. is a strong one for the unbeliever's claim that there is no individual immortality but only succession. That we appear on the scene, play our part, have descendants and pass to non-existence again. And what better illustration could they have to prove their claim than the interpretation put on I. Cor. 15th chapter, as quoted above, that "this gross animal body of ours must be sown in the ground, rot there and die, and then a spiritual body shall rise" from it?

Where does a mortal put on mortality, in the grave or in life? Does the mortal, who has "borne the image of the earthly," and wants to "bear also the image of the heavenly" (I. Cor. 15:49) accomplish that transition by rotting in the grave, or is it done through the operation of the mind by an act of the will, when still on this plan of existence? The resurrection spoken of in the Bible does not mean the reanimation of the earthly, fleshy body, but the resurrection of the soul that has died because of sin. Does not the Bible say that "The soul that sinneth, the same shall die?" I. Eze. 18:20. The resurrection is spiritual, is spiritual resurrection, as the life is spiritual life. "The only real death is the soul's death: that is sin, ignorance, unbelief. The soul which lives in sin is dead in its higher faculties. Christ comes to raise us out of this spiritual death into spiritual life; and then we say, "The law of the spirit of life, in Christ Jesus, hath made me free from the law of sin and death." Rom. 8:2. What death? Did not St. Paul die the bodily death? If Rom. 8:2 meant bodily death, did it free him then from the law of death? When Jesus said: "Verily, verily, I say unto you, if a man keep my word, he shall never see death," (John 8:51,) did that have reference to physical death?

If it did, did not the Apostles keep His word because they all died the physical death? And if it means the soul then what is there to resurrect when "all live to Him?" Luke 20:38. When St. John said: "We know that we have passed from death to life, because we leave the brethren. He that loveth not, abideth in death," (I. John 3:14,) did he actually mean that he had passed from a literal death of the body, and that those that loveth not were physically dead? When St. Paul said: "Even when we were dead in sins, [God] hath quickened us together in Christ, (by whose grace you are saved) and hath raised us up together, and hath made us sit together in the heavenly places through Christ Jesus, (Eph. 2:5, 6) had he been literally raised up, and was sitting in heavenly places, as we will be raised "up in the last day" (John 6:25), if we eat the flesh and drink the blood of the Son of Man? "Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting: and cometh not into judgment, but is passed from death to life." (John 5:24.) How does that agree with the teachings of a resurrection and general judgment? It does not agree at all, does it? "Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live. * * * And they that have done good things shall come forth unto the resurrection of life; [It does not say, resurrection of the body, does it?] but that they have done evil, unto the resurrection of judgment." (John 5:25, 29.) What does it mean that those "that have done evil, shall come unto the resurrection of judgment when they have heard the voice of the Son of Man?" When one sends money to the conscience fund, because one has attended a mission or a revival where one has heard the "voice of the Son of Man," then it is when one comes to the "resurrection of judgment" for the dishonesty—evil—one has done. When such a one was dead in sin the judgment—conscience—was dead and it needed to be resurrected. And I believe if there were a general resurrection such as is meant by the teachings of Christ and the Apostles many a conscience fund would be materially swelled, and the world in general be less a "vale of tears" than it is now. The fact Jesus said: "The hour cometh, *and now is*. [Just as He said: 'the hour cometh, *and now is*, when the true orders shall adore the Father (not pray for the Blessed Virgin) in spirit and in truth.'"] (John 4:23.) when the dead shall hear the voice of the Son of Man, and they [Why not *all*, if it means a general resurrection of the bodies of

dust? [that hear shall live," proves conclusively that resurrection does not mean a general reanimation of disintegrated dust, but a resurrection of the life principle of the soul, which has been deadened by sin and unbelief, and this operation may take place *now*—for the hour *now is*—when we may hear the voice of the Son of Man, while we are in the grave of spiritual death, and when through the operation of the mind, by an act of the will we, in our conscience, assimilate—eat—the voice of the Son of Man—the Bread of Life—we come unto the resurrection of life—spiritual life which shall never see death. If it meant literally that there was a consciousness in the grave in the earth that can hear the voice of the Son of Man, and a soul elsewhere with a consciousness that "thinks and wills and remembers and loves," (31:191) and "retains its individuality and conscious identity, (39:67,) then a person would be possessed of two entities that are immortal, two consciousnesses, and if so, which one is the ego, the I am? "Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of Man coming in his kingdom." Matt. 16:28. "Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power." Mark 8:39. Do these two texts refer to a general resurrection on the last day? If so, then, do you know of any, on this plane of existence, who were present when Jesus said that they should not taste death till the day of resurrection of bodies, and of the general Judgment? And if it does not refer to the general Judgment and resurrection of bodies, from the graves of the earth, then by what process of reasoning can the Church construe the following texts to mean a general resurrection and the "Last Judgment?" 5:17, 18. "There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the roaring of the sea and of the waves. Men withering away with fear, and expectation of what shall come upon the whole world. For the powers of heaven shall be moved: and then they shall see the Son of Man coming in a cloud with great *power* [Just as "some of them that stand here, that shall not taste death, till they *see* the *Son of Man* coming in his kingdom," and "see the kingdom of God coming in *power*,"] and majesty. * * * When you shall see these things come to pass, know that the kingdom of God is at hand. [Seeing it as when "There are some standing here, that shall not taste death, till they *see* the *kingdom of*

God.”] Luke 9:27. Amen I say to you, this generation shall not pass away, till all things be fulfilled.” Luke 21:25-27, 31, 32.

The “generation” to which Jesus spoke has it not passed away yet, because “all things” of which He spoke have not been fulfilled yet? Does “regeneration” in that case mean the human race, and when He used the same word in Matt. 24:34, “Amen I say to you, that this *generation* shall not pass, till all those things be done,” it means only one age of the human race, because the generation He then spoke to saw His prophecies fulfilled,—“done,”—in the destruction of Jerusalem? In both instances He used the parable of the fig tree. Why, then, should the word “generation” in the one instance mean the human race,—“sinners who have scorned,” (5:17,) the cross,—and in the other only “His hearers” (5:589) who would live to see the destruction of Jerusalem? It will not do to say that the “desolation of Jerusalem was a figure” “of the end of the world and of His coming to judgment,” (5:589,) for in that case His hearers would have to live till “all these things be done,” in order to make it a correct “figure.” Is that not so? But, then, as some one once said, “that the Bible was like wax, and could be twisted so it would fit any meaning one wants to give it,” so the Church has distorted the Bible so as to make it fit the meaning she wants to give to her erroneous teachings. The Church is just as much in error about what the resurrection meant, as taught by Christ and the Apostles, as she is about the meaning of regeneration. “What did Jesus mean by regeneration? [Of Matt. 19:28.] The resurrection of the dead on the Last Day, for then the whole man will be renewed and regenerated, so to speak, body and soul. This renewal and regeneration will be a glorious one for the pious and just, but a fearful one for the wicked.” 5:734. But St. Paul does not say that, does he, when he says, “but though our outward man is corrupted: yet the inward man is renewed day by day. * * * The things which are seen [Like the ‘earthly house of this habitation,’ which is to ‘be dissolved’] (2 Cor. 5:1) are temporal: but the things [Like our ‘building of God, a house not made with hands. eternal in heaven’] (2 Cor. 5:1) which are not seen are eternal?” 2 Cor. 4:16-18. If it is true as Dr. Dowie says—and I do not question it—that if we are faithful, and do our work, we shall be saved, we shall be healed, and one night we shall lie down in peace, and we shall sleep on earth, “and wake in heaven” (106:31); and souls can “enjoy inconceivable blessedness and glory, even while they remain separated from

their bodies;" or can suffer pains in Purgatory or hell that are "greater than all pains of earth put together," then what is there gained or lost by being united again to "our earthly house of this habitation," which is to "be dissolved" and returned to dust of the earth, "from whence it was, [Just as all flesh returns to "dust"] and the spirit [The "inward man" returns "to God, who gave it?" Eccl. 12:7. It could neither add to nor detract from our individuality, any more than the husk of the corn in the field can add to or detract from the quality of the ear of corn once in the crib, by gathering it and placing the ear into it again. Do you believe that? Is that not reasonable, sensible, and Scriptural? Our fleshly bodies are to us what the husk is to the corn, or the shell to the kernel. It is our temporal habitation while on this plane of existence, and when we go to the spiritual plane—the place of higher existence—we leave this "earthly house" of our habitation—matter, flesh and blood—behind us because it "can not possess the kingdom of God," the spiritual plane of existence. Do not infer from this that I am a Spiritualist, for I do not know whether Spiritualism is true or not, for I have not had the opportunity yet to prove it, and so long as I have not proven a thing—when it is possible of proof, as it is claimed Spiritualism is—I do not affirm nor deny it. "Oh," but it will probably be said, "does not the Bible say that Enoch 'walked with God, and was seen no more: because God took him,' (Gen. 5:24,) and does that not mean that he was bodily taken into heaven?" If it is true that "God is not a respecter of persons. But in every nation, he that feareth Him, and worketh justice, is acceptable to Him," (Acts 10:34-35.) and that "those who lived before the coming of the Redeemer of the world could not enter Heaven before Him," (30:101,) and that "before the coming of Jesus Christ, the portals of Heaven were closed, and could be opened only by the merits His Passion and Cross," (36:141,) then how could Enoch have been taken into heaven? But who saw him taken to heaven? No one did, if the following is true: "So Enoch [Enoch] taught the people and united them in peace and harmony. Then Enoch mounted his horse and rode away, and a multitude of people followed him a day's journey. And it came to pass on the second day that Enoch spoke to those who followed him, saying: 'Return to your tents! Wherefore follow me? Return, lest death overtake ye.' A number of the followers returned at these words, but others continued to journey with him; and every day he spoke to them, saying: 'Return, lest death

overtake ye.' And on the sixth day there were still some who followed after him, and they said, 'Where thou goest will we go: as the Lord liveth naught but death shall separate us:' so when Enoch saw that they were thus determined he spoke to them no more. Those who went back on the sixth day knew how many they had left following, but of those whom they left on the sixth day not one returned. [Who, then, saw Enoch ascend to heaven?] And on the seventh day Enoch ascended to heaven in a whirlwind, with chariot and horses of fire. [Let us see how that was seen.] And it came to pass after Enoch had gone up to heaven [Nowadays we would call it a case of 'mysterious disappearance'] that the people started out to search for those men who had followed after him. And on the spot where they had left them they found deep snow and ice. They cut through the ice and they found there the dead bodies of the men [Who were last with Enoch, saw him 'ascend to heaven in a whirlwind, with chariot and horses of fire,' and who, after being found dead, told the searchers of it] for whom they were searching, but Enoch they did not find. [Therefore they concluded he had 'ascended to heaven,' instead of thinking it might be a case of 'mysterious disappearance' in some snow hidden ravine or the like, into which he fell and could not get out, and the wind blowing the snow obliterated all traces of him.] Therefore is this the meaning of the words of Scripture, 'And Enoch walked with God *and he was not*' ('he was not where search was made'.) (Of course not, how could they otherwise say that he had 'ascended to heaven,' if he had been 'where search was made?'] 'for God had taken him' Gen. 5:24.") 115:20-21. To be candid about it, I tell you that I believe many of the Bible stories rest on no better foundation than does this of Enoch ascending to heaven, when the "portals of Heaven were closed, and could be opened only by the merits of His [Jesus Christ] Passion and Cross." And I tell you if it had not been for the light of reason and understanding coming to my rescue, I would to-day be an atheist, after reading such contradictions as that Enoch ascended to heaven, and at the same time he told that the "portals of Heaven were closed," and reading about the other contradictions which have been pointed out in this book. "As to his body, man belongs to the material, as to his immortal soul, to the spiritual world." 102:208. If that is the case, and I admit that, then would it not be putting the material into the spiritual world, if our bodies, which are material, were resurrected and taken into heaven,

the "spiritual world?" There is no more truth in a literal resurrection of the body than there is in Resurrection. I have already stated why reincarnation is impossible, and that is because soul substance being the same in each human being, one soul can not occupy the body of another without displacing the soul already there, just as water can not be poured into a jar already full of water without displacing the water already in the jar. And when it is said that the adult soul of an adept would enter the body of an infant it makes it doubly impossible, for in that case the adult soul would have to contract itself until it was reduced to the size of a child's body, which is as impossible for one to do as it is to contract one's adult body to a size small enough to wear a baby's clothes. "The adept states beforehand in what child, when and where to be born, he is going to incarnate, and he very rarely fails. We say very rarely, because there are some accidents of physical nature which cannot be entirely guarded against; and it is not absolutely certain that, with all the foresight even an adept may bring to bear upon the matter, the child he may choose to become, in his re-incarnated state, may attain physical maturity successfully. And, meanwhile, in the body, the adept is relatively helpless. Out of the body he is just what he has been ever since he became an adept; but as regards the new body he has chosen to inhabit, he must let it grow up in the ordinary course of Nature, and educate it by ordinary processes, and initiate it by the regular occult method into adeptship, before he has got a body fully ready again for occult work on the physical plane. * * * All these processes are immensely simplified, it is true, by the peculiar spiritual force working within; but at first, in the child's body, the adept soul is certainly cramped and embarrassed, [Well, why should he not be? I think if a man went down town with nothing but baby clothes on him he ought to feel cramped and embarrassed," unless he just escaped from a lunatic asylum] and, as ordinary imagination might suggest, very uncomfortable and ill at ease." 116:211, 212. [Especially if it were zero weather, and he was to be a door-keeper at a woman's club meeting, he, no doubt, would feel "very uncomfortable and ill at ease," with nothing but baby clothes on.] "The doctrine of Reincarnation when properly understood will appear as a supplement to the theory of Evolution. Without this most important supplement the Evolution theory will never be complete and perfect. Evolution explains the purpose of life. Therefore both must go hand in hand to make the

explanation satisfactory in every respect." 117:41, 42. Well, as I have proved the error and impossibility of Reincarnation. I will likewise demolish the theory of the Evolution of Man, and as the resurrection of the body is also an erroneous doctrine, we have nothing left but the spirit world where we go to direct on the Last Day, when we lay off our earthly habitation which is to be dissolved into dust, and return to the earth from which it was taken. What the nature of the spirit world is I do not know, and as there seems to be a veil between this life and the next through which we cannot penetrate, I believe that if we lead a good, virtuous, and noble life here, after the pattern shown us by Jesus—not of some so-called saint, who flew to the desert or cloister to make sure of his or her salvation, and let the rest go to the devil—we need not fear nor be solicitous about what the future world has in store for us. God has given us a reason and a free-will, with power to choose, and He will let us, therefore, reap what we sow. No doubt the Spiritualist will take exception to my statement that there seems to be a veil between this life and the next through which we cannot penetrate," but I ask, Why do we not receive messages direct from our departed ones, whom we loved and who loved us in this life, instead of through a "Medium" who is a stranger, probably, to the ones from whom they claim to receive messages? Does it seem reasonable that a beloved wife, who has departed from this plane of existence, would, if she had the power to do so, refuse to appear to her husband, who was dearly loved, and tell him of her condition in the new plane of existence, yet is willing to impart such information to a "Medium" who is probably an entire stranger to both her and her husband? Why does she not appear to her husband—if she cannot materialize herself in broad daylight, but must always have darkness to do so in, in "seances," in dreams and repeatedly tell him of her new plane of existence, until she has received a sign from him that he is convinced of the truthfulness of her claims? That the spirit world exists I firmly believe, but that it is as theologians would have us believe it is seems impossible if the following is true: "His [St. Martin] great faith and ardent love made him equal to the Apostles in the performance of miracles; his first was the raising to life a catechuman who had died without baptism." 5:918. Now, if it is true that unbaptised infants "a day old, as well as the adult," are "enemies of God," (31:305,) this unbaptised catechuman could not have gone to heaven, nor nor to purgatory—for in that case he would eventually get to

heaven, and to admit that would nullify the claim that without baptism one cannot enter heaven—and as there is but one other place—hell—left he must have gone to it. And if he did, then, what becomes of the doctrine that out of hell there is no redemption, if that unbaptized catechuman was recalled from there? It is either a fable, that reputed miracle, or else the teachings of the Church about the nature of the future world is not true. Which will you have? Both cannot be true. And to say that in the cemetery “the dead sleep in the peace of God, whilst waiting for the resurrection of the body,” (36:17,) and that, therefore, the person can be raised to life again by a Saint, then what becomes of the doctrine that one may suffer in purgatory between the day of one’s so-called death and the Resurrection Day? If the “dead sleep in the peace of God,” in the cemetery, then why this expenditure of millions of dollars—as already shown elsewhere—that are spent annually for masses for the repose of the souls in this country alone? Now that it is seen that “as to his body, man belongs to the material world, as to his immortal soul, to the spiritual world,” (102:208,) and as matter—flesh and blood—“cannot enter the kingdom of God,” then is not physical death, the laying off of our earthly habitation, the separation of the husk from the ear of corn, a necessary process in our passing from the material plane of existence to the spiritual plane of existence? And if so, then what becomes of the doctrine of the Fall, which is supposed to have caused God to change his laws from non-physical death to physical death? It becomes only more “verbiage,” does it not? To say that physical death is dreaded because it was not the original design of God is not true according to the following: “The universal testimony of soldiers who have been in battle is to the effect that the time when fear is experienced is just before the action commences. When the first gun is fired, all fear vanishes, and the soldier often performs feats of the most desperate valor and evinces the most reckless courage. If wounded, he feels nothing until the battle is over and all excitement is gone. It is a merciful provision of nature that the nearer we approach death, the less we fear it.” 22:134. Death, then, was designed by God, as much as birth was designed by Him, and is the “final preparation, therefore, for the inheriting of Eternal Life,” an “abandonment of the non-eternal elements,” which “must be unloosed and dissociated from the higher elements,” (21:248)—the Soul; a “passing from one state of existence to another, from one department to another in the same universe” (39:67); an “exodus * * *

unmooring * * * home-coming," a going to the "Father's house" where there "are many mansions," (118:771, March 29, 1902,) and we will never need to be united again with the "husks," from which we were separated at, what is called, death, in order to "enjoy inconceivable blessedness and glory," or to suffer pains in the future life that are "greater than all pains of earth put together." Of course, Christian Scientists will hardly agree with me when I say that physical death was originally designed by the Creator. for some of them seem to hold the belief that "some time the world will have grown to such spiritual heights that immortality will be impotent, and there will be no death." 58:100, Oct. 18, 1900. If such a state of "spiritual heights" should ever be attained that "mortality will be impotent," it would tend to disprove any assertion that death was originally designed, but the attainment of such "spiritual heights" will never be reached that will make "mortality impotent," any more than such "spiritual heights" will ever be attained that will do away with the belief that "food does not effect the real existence of man," (109:387,) or that it will ever produce in us the belief that "generation rests on no sexual basis," (109:274,) and thereby nullify the injunction of Gen. 1:27-28. That there will be those who will dissent from my belief of death being designed by God, I do not doubt, or that there is to be no literal resurrection of the body of dust, yet I am so firmly convinced of the truth of those two propositions that I was constrained to proclaim them, even though it should cause a temporary shock and upset their long cherished beliefs on those subjects.

The next subject we will consider will be the Bible.

CHAPTER XIII.

THE BIBLE.

The subject which will be considered in this chapter is one which will concern most of the Orthodox Churches, and I hope that by attacking the Bible in the way in which I intend to do it, it will induce the different religious denominations to cast aside their difference and unite in a common fold as a means for united action against my onslaught on the so-called "Word of God"—the Bible.

It is not only because I might want to use this as the best method possible for bringing about Christian unity, but also because the Bible, taken as a whole, dishonors God, and degrades God's noblest and best creature, woman. I will attempt to make it apparent to you that much that is regarded as "hard problems of Scripture," is as much a human invention as are many things in the Roman Catholic Church, which I have already pointed out to the reader in the foregoing chapters.

We will assume that God is unchangeable: that Man was specially created and did not evolve from an animal, as so-called "Reverends" and Scientists would have us believe. Assuming these to be facts, we must assume that what once was a proper standard of morals for mankind, made and given by God, must be the standard for all time. If it was a sin to do a certain thing at one time it will always be a sin to do the same thing at another time, and any covenant of God that was binding on one at one time will always be binding on one at another time.

To say that things commanded and forbidden under the Old Dispensation are not necessarily binding or of force in the New Dispensation would make God either changeable, or else not Omniscient and All-wise, or else we would have to admit the claims of the Atheists and Agnostic Evolutionists that Man is a transmuted animal, none of which I concede. We must, therefore, set them down as merely human inventions, when we come across passages of Scripture which contain injunctions, commands, etc., which seemingly contradict each other, and which are against all reason and common sense, dishonoring to God, degrading and insulting to woman, and which give so-called

infidels and scientists favorite points to attack. To say that we have no other alternative left us but to regard the Bible as either all true or all false is an unreasonable and narrow proposition. And it is in trying to defend the Bible as being "all true" that is the cause of the large number of unbelievers in the world to-day.

The Bible cannot be successfully defended for the simple reason that it is *not* "all true," and I am in favor of so purging and revising it that there would be no more question about it what it did and did not mean. If the word "day" in the first chapter of Genesis is now to be understood as "periods of undefined length," (119:1,) "indefinite periods of time," (120:7,) "periods of time of unknown duration," (102:36,) why then let us say so in the Bible, and no longer teach it in the Catechism as "days" which the catechumen understands to be days of twenty-four hours, (30:7,) so that if the scientist's child is taught the Bible in the public school—a condition which will be brought about when all Christians are once united—it will be taught the truth, and to which no reasonable scientist, who has the welfare of the child at heart, can object. Likewise let us purge from the Bible Gen. 19:30-56, and passages of like nature.

Does any one suppose that if a young person reads those passages just referred to that it will help such a one's moral's? Decidedly not. Well, then, why should we be afraid to tamper with the Bible and cut out such passages? If you want a history of a town, city, or nation to put into your child's hands would you want it to contain all the moral leprosy of the people? If not, then why should a book, that is supposed to contain the Word of God, contain the history of the moral leprosy of a people whose offenders were not punished for it? Was Abraham punished for what he did in Gen. 30:1-12? Are not those some of the passages that are degrading to woman? Did life to woman, in the Old Dispensation, mean only feeding and breeding?

What woman to-day, who is childless, would resort to any such means, as are mentioned in those passages referred to, in order to have a child she could palm off as hers? Was a woman less a woman in those days than she is to-day?

Here is the way the Catholic Church tries to explain and defend the bigamy or polygamy of the patriarchs. "It was a common custom, in the days of the patriarchs, for a man to have more than one wife. This was permitted by God, partly because they and their descendants

would hardly have been satisfied with one marriage, [His 'chosen' people at that,] partly because bigamy was a means of promoting the increase of the people of Israel, typical of the future increase of the children of God." 5:224. And that, too, in the face of the following: "Over this civilized world we find the ratio of births is always one hundred and six males to one hundred females." 121:42.

According to that, then, polyandry—that is, more than one husband for a woman—should have been the practice if all men would "have been satisfied," like the "chosen" patriarchs had to be "satisfied." No wonder, then, that "their descendants" afterwards, when they had a battle with another nation, that they "put to death the women, that have carnally known men. But the girls, and all the women that are virgins, save for yourselves," (Num. 31:17-18,) for otherwise they "would hardly have been satisfied." Let us ask, How did the Israelites know what woman had or had not "carnally known men?" Can any one tell, by seeing a crowd or street full of women in a city or country where one is a stranger, who are married and who are not, or who have "carnally known men?" How did the Israelites, then know which of the women, who were strangers to them, had or had not "carnally known men?" Did they insult them by a physical examination, or did they ask them such an insulting question as to whether or not they "had carnally known men," because everything is supposed to be fair in war? Will some Bible defender please answer that? And if it cannot be answered without involving one's self in difficulties, then why should we hesitate to purge the Bible of such woman degrading passages as may be found in it?

Let us have a Bible that means what it says. If "concubines" mean wives of an "inferior degree," (Gen. 25:6, 35:22,) of "servile extraction," of an "inferior condition," (2 Kings 5:13,) as foot notes explain them, then why not say so in the Bible? But does it really mean that "concubines" are such wives? Read Gen. 35:22 and see if it means that, if such things were practical nowadays? Again, when it says that "David took more concubines and wives of Jerusalem, after he was come from Hebron," (I. Kings 15:5, Standard Edition,) and that David did that which was right in the eyes of Jehovah, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite," (102:56,) then, if God is unchangeable, and man was man from the beginning of creation, why have not the Utah Mormons a right to have plural

wives if they want to have them, and if polygamy, as practiced by David, "was right in the eyes of Jehovah?"

If polygamy "was right in the eyes of Jehovah" in David's time, then why is it not "right in the eyes of Jehovah" now, if God is the same yesterday, today and forever, and mankind did not evolve from an animal? And again, is it not an insult to womankind to say that David—a King—could take "more concubines and wives" when he already had a queenly wife? What would be thought of it if a King, or Emperor, or President who would today marry wives of "inferior degree," "servile extraction," "inferior condition," after they were already married to a woman of equal standing with them? Would it not be an insult to noble and true womanhood to compel her to share the affections of her husband with another woman or women? What noble or true man would care to share the affections of his wife with another man or men today? And is woman nothing more to a man than an object for feeding and breeding.

How do you suppose the Kingly David introduced his wives in court circles? Did he say, This is Mrs. Kitchen Mechanic David, my wife of "inferior degree?" or Mrs. Pot Slinger David, my wife of "servile extraction?" or Mrs. Biscuit Shooter David, my wife of "inferior condition?" Supposing a man today wanted to do as David did, because it was "right in the eyes of Jehovah"—and it would have to be so, if God is unchangeable and it ever was right—would want to marry his wife's servant girl, because she is of "servile extraction," do you suppose his wife would consent to such a thing? And do you suppose woman was of a different nature in David's time than she is today because she seems to have made no protest to David's conduct in taking "more wives?"

The sum and substance of the whole thing is that David was a shameless, sensual, cruel, murderous, villainous, vindictive, despot, who did as he pleased, just as we have in history other characters of the same kind who were characterized as I have characterized David, and who shielded their infamous conduct under the blasphemous assumption that it was according to as the "Lord commanded," or as "Jehovah spoke," or "in the name of the most merciful God," etc. Was David's conduct, as given in 2 Kings 6:20-22, "right in the eyes of Jehovah," because it says that David "turned not aside from anything He commanded him all the days of his life, save only in the matter of Uriah the Hittite?" If not, then what do we want with the history of such a character in the Bible?

The fact that David was punished only for his conduct in the

matter of Uriah the Hittite, makes him a very poor example to be held before us as a warning that sin will not go unpunished, if his polygamy, his shamelessness, his imprecatory prayers, etc., "was right in the eyes of Jehovah," and that he "turned not aside from anything save only in the matter of Uriah the Hittite.

Then, the Catholic Church would have us believe that in the 108th (or 109th in Standard Edition) Psalm "David, in the person of Christ, prayeth against his persecutors." Is that true? Read that Psalm and then compare it with Christ's prayer on the cross, "Father, forgive them, for they know not what they do," (Luke 23:34,) and then see if there is anything in the two prayers that would indicate that they were uttered by the same character? I say it is a God dishonoring blasphemy to make the words of David the words of Christ!

No doubt the Psalm referred to here is one of those that Dr. Dowie is thankful to say he does "not have to sing." "I do not want to sing some of the Psalms of David, for they do not fit me; and I do not want to ask God to do some of the things he used to ask God to do to his enemies." 122:8. Ha! how God-inspired David must have been, if some of the Psalms "do not fit" the Doctor? That one incident alone ought to destroy the doctrine of the "plenary inspiration" of the Bible, should it not? a. f. y. But that is not all.

"Three thousand, three hundred years ago, when God called His people out of Egypt, He gave them certain laws, and Moses gave them a great many other laws that God Almighty never gave them" (123:21); "Christ set aside Moses, Solomon and others, even in matters where they claimed divine direction." 112:4.) Is that true? If it is,—and I also say it is true,—then what becomes of the claims of a "plenary inspired" and "infallible" Bible? "Oh," but it will probably be said, as Dr. Dowie says, "that the Old Testament does not bind the Church of Christ." 22:8. Why does it not? Here is the Doctor's reason: "The Old Testament * * * binds no Christian to-day. Why? * * * The Old Will is the name given to it by the Greeks. The early Christians used to call it, and it is called rightfully, the Old Will. And the New Testament is called the New Will. * * * Now you see there are two 'Wills,' the Old Will and the New Will, the Old Testament and the New. Now let every one think who listens, and I hope you are all thinkers. [Oh, yes, but what kind? You know there are what we call 'shallow' thinkers.] Ask this question of yourselves: Suppose you made a will twenty years ago,

[Because you are not omniscient, and cannot know what the future may turn up] and you made another will last Saturday; of how much value, or power, or binding character, would the will which you had made twenty years ago be after you had made the new will last Saturday? You all know the answer. The answer is this: That the new will completely overrides, abrogates, and nullifies every provision of the old will, unless the new will re-enacts the provisions of the old will." 22:8. That is a good illustration when applied to finite, non-all-wise, changeable Man, but how about it when applied to an omniscient, foreknowing, and unchangeable Being, and Man was Man from the beginning of creation?

Has God changed the standard of morals, so that the centenarian who lived fifty years under the "Old Will" and fifty years under the "New Will" would as to-day take one of his "stubborn and unruly" sons to the ancients of the city, and "to the gate of judgment" and accuse him, and the "people of the city shall stone him: and he shall die," (Deut. 21:18-21,) and as to-morrow, under the "New Will," take another of his "stubborn and unruly" sons before the "gate of judgment"—a judge—and the judge would either send him to the reform school or parole him? And if so, why this great change, if God is unchangeable and Man was always Man, and did not evolve from an animal and progress upwards from savagery to barbarism and from barbarism to civilization, as Evolutionists would have us believe? It is because God did not command the stoning to death of an unruly son, but because it was only a human invention of Man, just as "Hail! Holy Oil," "Hail! Holy Chrism," are only human inventions of the Catholic Church, that under the so-called "Old Will" an unruly son was stoned to death and under the "New Will" the unruly son is either sent to the reform school, or else is paroled, as is the case with some in some large cities nowadays. 57: July 3, 1902.

Did God, in the "Old Will," make circumcision of the flesh a "perpetual covenant?" Gen. 17:7-13. If so, how then, can the "New Will" "override, abrogate, and nullify" a thing or provision that was made "perpetual,"—for everlasting? Did not St. Paul, in the "New Will," completely "override, abrogate, and nullify" the "perpetual"—everlasting—provisions of the "Old Will" of circumcision, when he [The arch-heretic to the Jewish Church, just as I am to the Orthodox Church] said: "Circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God. I. Cor. 7:19.

Circumcision never was more than a species of fanaticism, just like the scourging was fanaticism which some of the so-called saints gave to their bodies that their souls may become the more beautiful only to take a back seat on the "General Resurrection [re-creation] Day," when their despised body here shall be made so "glorious" there as to put the soul of it in the shade in comparison with it. Well, Mr. Dowie, what kind of "thinkers" did you have in your audience that day when you "bumboozled" them with your "Old Will" and "New Will" racket?

We will now consider one of what is called a "hard problem of Scripture," namely, the "the slaughter of Canaanites" and others. In a pamphlet entitled "Hard Problems of Scripture," by R. A. Torrey, D. D., this may be found: "There is perhaps nothing in the Bible over which more intelligent readers have stumbled, and over which more infidels have gloated and gloried, than God's command that certain peoples should be utterly exterminated, sparing neither sex nor age. Men, women and children were to be slain. Take, for example, Deut. 20:16, 17. This is perhaps the most unmistakable declaration of God's will concerning certain nations. Here we read: 'Of the cities of these peoples, which Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy; the Hettite [Who had his wife defiled by a "chosen" servant of God, who "did that which was right in the eyes of Jehovah, * * * all the days of his life, save only in the matter of Uriah the Hettite"] and the Amonite, the Canaanite, and the Perizzite, the Hivite and the Jebusite; [and if there had been Dowieites and other ites whom the Psalms would not all fit, they too, probably] as Jehovah thy God hath commanded thee.' * * * The command to exterminate the Canaanites was a command big with mercy and love. It was mercy and love first of all to the Israelites. Unless the Canaanites were exterminated they would be themselves exterminated." 119:15, 17.

Let me ask, What more right had the Israelites to the land of Canaan than the Canaanites had? Were not all human beings God's creatures? If so, what more right had the Israelites to a land, promised to Abraham's descendants about four hundred years before by a partial, vindictive, cruel, murderous, changeable, whimsical, unreasonable Jehovah, [Who, I am glad to say, is not the God who is.] a land that was filled with "great and goodly cities," which they did "not build," with "Houses full of riches," which they did "not set up;" "cisterns"

which they did "not dig;" "vineyards and vineyards" which they did "not plant," (Deut. 6:10, 11,) than the white men, about four hundred years after discovering America, would have had in despoiling the Indians of their possessions, even though some tribes should have sunk to the very depth of moral depravity and degradation?

Why did not "Jehovah" give the Israelites, who, in the wilderness already turned from Jehovah, made a "molten calf" (Ex. 32:4-8,) and adored it as their God, and who "have quickly forsaken the way," (Deut. 9:12); who are "stiff-necked" (Deut. 9:13) who "will go a whoring after strange gods" (Deut. 31:16); who "are a wicked and perverse nation" (Deut. 32:5); who "turned again, and committed fornication with Baalim, and made a covenant with Baal, that he should be their god" (Judges 8:33); "the sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly" (Isa. 1:4); whose "priest and the prophet reel with strong drink, * * * full of vomit and filthiness, so that there is no place clean" (Isa. 28:7-8); who "defiled my land, and made my heritage an abomination" (Jer. 2:7); whose gods are "according to the number of thy cities * * * O Judah" (Jer. 2:28); who "played the harlot with many lovers" (Jer. 3:12); who "polluted the land with thy whoredoms and with thy wickedness" (Jer. 3:2); "backsliding children" (Jer. 3:14); who "committed adultery, and assembled themselves in troops at the harlots' houses * * * every one neighed after his neighbor's wife" (Jer. 5:7-8); [Oh, how pure these "chosen" people must have felt alongside the "abominations" of the Canaanites] who "from the prophet even unto the priest every one dealeth falsely" (Jer. 8:10); who "according to the number of thy cities are thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set up altars to the shameful thing, even altars to burn incense unto Baal" (Jer. 11:13); whose "prophets prophesy lies in my name" (Jer. 14:14); "surely, if I sent thee [Son of Man, Ezekiel] to them, [A people of a strange speech, who are outside the "chosen" fold] they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of a hard forehead and of a stiff heart" (Eze. 3:6-8); "an evil and adulterous generation" (Matt. 12:39); who will "not believe in me, for all the signs which I have wrought among them" (Num. 14:11); and "if the mighty works had been done in Sodom which were done in thee, it would have remained until this day" (Matt. 11:23), [What a fine lot of "chosen"

people! "Auserwehlte volk Gottes!") a land uninhabited, so that there would not have been anyone there to "contaminate" them?

After reading the foregoing appellations of the Israelites, would it, in the end, have made very much difference after all if the Canaanites had "exterminated" the Israelites for despoiling them of their lawful possessions when the Israelites invaded their country?

It is strange, indeed, that Jehovah should have displayed so much solicitude for the above described Israelites' welfare, by commanding that other creatures of God should be "exterminated," that Jehovah's "chosen" people should not become "contaminated," because "through Israel He planned to bless the world," (119:17,) yet seemed so indifferent about the welfare of "just and holy" (30:7) Adam and Eve, and their descendants, that He did not "exterminate" the devil or else had him chained down in hell so that he could not have gotten to Adam and Eve to "contaminate" them and plunge the whole world into misery, suffering and woe as a result of their own sin.

Strange, indeed, must that Mosaic God be to "choose" and evince so much solicitude for one lot of creatures, described above, as against another lot of His creatures, who, in the end, could not possibly have been any worse than His "chosen" people turned out to be.

Here is some more defending the slaughtering of peoples, which shows that the whole thing, purporting to be a command of God, is only the doings of the mouth-pieces of a people described above. "But may not the women be spared? They were the prime source of contamination (Num. 31:15-16.) Depraved women are more dangerous than depraved men," therefore, "love and mercy for Israel demanded just what God commanded. But not only love and mercy for Israel demanded it, love and mercy for the whole race [Like Adam and Eve and their descendants, for instance from whom the devil was not kept] demanded it." 119:17.

Yes, if Jehovah had only manifested a little of the "love and mercy" for Adam and Eve, which He showed for the Israelites, and had "exterminated" the devil or else chained him down in hell, where he is supposed to have been already chained with "everlasting chains," (Jude 7,) after he was cast out of heaven, there would probably have been no need of Him planning "to bless the world through Israel," (119:17,) such an Israel as the Bible describes. And again, if depraved women "were the prime source of contamination (Num. 31:15-16,)" (119:17,) then why should they save for themselves those of

them that were "girls, and all the women that are virgins," and who have not "carnally known men?" Num. 31:17:18. And how did they know what girls and women, who were strangers to them, had or had not "carnally known men?"

The whole thing, when sifted down, shows that it was only the doings of sensual, shameless, covetous, murderous, vindictive, merciless, and cruel men, who, to justify their infamous crimes, would "bumfoozle" their followers into believing that it was as the "Lord commanded," thus making God father their deeds. Again, what becomes of the preserving grace of God if one can not remain uncontaminated in the midst of "abominations?"

I remember when I went to the city from the farm, I went down town of an evening or two to see political parades and would not get home until after ten o'clock. On my way home different women would ask me to go home with them. Now, I knew, even though I was only a "green corn-tassel," that they did not want me to go with them to protect them from "insults," and being then a member of the "chosen generation, a purchased people," (12:267,) just as the Israelites believed they were "chosen" by God, I would have had "warrant of Scripture" to "exterminate" them, would I not?

Supposing I had "exterminated" two or three of them, could I have justified my acts in court, by saying that being one of the "chosen" people of God I had just as much right to "exterminate" them, for they were "depraved" and might have "contaminated" me had I not "exterminated" them, as the Israelites had to "exterminate" the "depraved" Canaanites? Hardly. Well, then, how can anyone successfully defend the infamous crimes of the Israelites which they perpetrated on the Canaanites and other ites?

Were the deeds committed by the Israelites against the Canaanites in obedience to "God's commands," (98:187,) it would indeed be a "great blasphemy" in me to examine them to "condemn them," (98:143,) but they were *not* done in obedience to "God's commands." If God is the same yesterday, today and forever, is "no respecter of persons," and that in "every nation, he that feareth him, and worketh justice, is acceptable to him," (Acts 10:34, 35,) and He desires not the death of a sinner, but that he repent and live, then it is absolutely impossible to attribute the deeds of the Israelites to the commands of the God who is.

How can a sinner repent and live, if he is deprived of the opportunity

of hearing the Word of God—and therefore cannot know what the Word of God is—when he is barred from entering the Church? “The Ammonite and the Moabite, even after the tenth generation, shall not enter into the church of the Lord forever.” Deut. 23:3.

Will any one dare say that that was God’s command? If not, then why attempt to defend and justify the other practices of the Israelites as having been done in accordance with God’s commands? Compare “thou shalt not make peace with them, [Ammonite and Moabite] neither shalt thou seek their prosperity all the days of thy life forever,” (Deut. 23:6,) with “Love your enemies, do good to them that hate you,” (Matt. 5:44,) and then see if you can find a resemblance in the two voices as coming from the same source—God?

Are you not about ready to purge the Bible of those God dishonoring blasphemies, and relegate their narratives to Josephus’ “Antiquities of the Jews,” which is about all the Old Testament is anyway? It is, in the main, but a history of a people who believed they were “chosen” by God, just as the Catholic Church says her members are a “chosen generation, * * * a holy nation, a purchased people,” (12:267,) or as Mrs. Eddy says to Christian Scientists that “Ye are a chosen people.” 124:152. If you are a non-Catholic do you believe the claims of the Catholic Church, or, if no Christian Scientist, do you believe the claim their leader makes for them? If you do, then why do you not become a member of the Catholic Church, or of the Christian Science Church? Do you not want to belong to the assemblies of God’s “chosen?” And if you do not believe the claims of either of the two Churches, then why do you believe that the Israelites were a “chosen” people any more so than any other nation was?

If the Israelites had been exterminated instead of the Canaanites and the survivors had written a history they could, with as much justification, have claimed that the Israelites, as described in the Bible, were a people who deserved to be “exterminated” on account of the “abominations” which they practiced. And if their literature had come down to us instead of that of the Israelites we would probably be showing the same veneration for it as we now do for the literature of the Israelites.

If, during the beginning of the Reformation, the Bishop of Brandenburg had succeeded in his resolve of not laying his “head down in peace” until he had “cast Martin [Luther] into the fire like

this fagot" which he, as he spoke, "cast on the blazing hearth," (15: 89,) and having thereby removed the principal actor of the Reformation, and the Reformation had remained throttled unto this day, do you suppose the Catholic Church could rightfully have claimed that God was with her in "exterminating" the Reformation, as much so as the Israelites claimed God was fighting their battles? Or, if Luther had succeeded in the following: "If this rage of the Romanists continue, no other remedy appears to me than that emperor, kings and princes should arm themselves and attack this pest [Which was like the "abominations" of the Canaanites to the Israelites] of the earth, and decide its affairs no longer with words, but with iron. [Like the Israelites "decided" the affairs of the Canaanites "with iron," that is, slaughtering them as Luther would have done with the "Romanists" if his followers had obeyed him like the Israelites obeyed their leaders.] If we punish thieves by the rope, murderers by the sword and heretics by fire, why do we not attack these teachers of perdition, [The "abominations" of the Canaanites] these cardinals, these popes and the whole swarm of the Roman Sodom [The "abominations" of the Canaanites which would "contaminate" the Israelites if the Canaanites were not "exterminated," and the good looking virgins "save for yourselves," (Num. 31:18,) which Luther, probably, would likewise have done with the good looking Nuns.] that unceasingly corrupt God's church, [Do you hear that, you Catholics? You "corrupt God's church," just like the Canaanites "corrupted" God's church when the Israelites were the "chosen" people of God!] and why do we not wash our hands in their blood," (86:20,) [No wonder a heathen said to a missionary: "See how those Christians love one another," when they were holding such love feasts as described above!] and the Catholic Church had been "exterminated" to this day as the Israelites "exterminated" the Canaanites, and the literature of the Reformation only had come down to us, could not the Protestants, with equal justification, claim that God was fighting their battles for them, just as the Israelites claimed their God—Jehovah—fought theirs and was on their side?

Yes, and if the Catholic Church had been "exterminated in the manner Luther would liked to have seen it done, as described above, would not the Mormons, probably, have claimed that another prophecy of the Book of Mormon had been fulfilled? "It [Book of Mormon] speaks of the rapid downfall of 'the mother of harlots' [The "swarm of

the Roman Sodom," of Luther] soon after the coming forth of 'the book' an event which has been transpiring since 1848, and in a striking manner since August 18th, 1870, when the Pope lost all temporal rule and power." 125:148. That is a nice opinion the so-called " Latter Day Saints of Jesus Christ" have of your Church, you Catholics, is it not? I wonder what sort of an opinion the the "Last Day Saints of Jesus Christ" will have of the whole Christian world, if the "Christians" keep on "loving one another," as history records they have been "loving one another" in the past?

I am beginning to think, since I read the opinion and the language the different denominations have made use of in speaking of one another, that Jesus was wrongly reported when He said: "By this shall all men know that you are my disciples, if you have love one for another," (John 13:35,) but that it should have been, "By this shall all men know that you are my disciples, if you have *hatred* one for another,"

At the time of the "Boxer" uprising, was that another manifestation of the Amalekite [Canaanite] spirit which required the taking up of arms of "iron" to smite them at the "command of God?" Yet such was the belief of the head of one the leading nations of the world, if the following is true: "A Sermon by ——— * * * Discourse Upon 'the Duty and Power of Intercession. * * * 'And it came to pass when Moses held up his hand Israel prevailed; and when he let down his hand Amalek prevailed,'—Exodus xviii, 2. * * * Who does not understand what our text seeks to say to us today? (July 29, 1900.) Once more the heathenish Amalekite spirit uplifts itself furiously in far-off Asia. With great power and cunning craftiness, with fire and sword it seeks to bar the passage and the progress of European commerce and civilization, [civilization, which, probably, means the best and latest improved 'Gospel spreaders' with 13 to 16 in. bore needle guns in the hold] and to stem the victorious tide of Christian faith [Should have said "faiths," for there are 300 or more of them] and Christian morals. [As for instance, the opium and liquor habit which were brought to the sober "heathenish Amalekites" by European and American civilization and Christian faiths.] Once more sounds out the command of God, [Like of old to the "chosen" people] 'Choose out men, go out and fight against Amalek.' " Daily Paper.

It may be seen then that God does not command any nation to take up arms against another to subdue them for the sake of religion

and morals. Such a command would impeach His own power and goodness towards us for not destroying the devil, if it is the devil who is the cause of all our diseases and sickness and sins as Dr. Dowie claims. 106:15, 17.

At the time of a certain war both sides, in the beginning, prayed to God and claimed He was on their side. "The fate of liberty and civilization depends upon our success. Soldiers, let each of us do our duty, and the God of battles will be with us." [Yet they lost.] That was from the head of our nation. This from the other: "We are resolved like our forefathers, placing full trust in God, [Because they had the heaviest battalion; [They also won] to accept the battle for the defense of the ——." 126:326.

I trust I have said enough now to satisfy any rational, fair-minded person that God did not command the Israelites to "exterminate" the Canaanites, and that God has nothing to do with wars, or that He favors one people or nation more so than another. And I say it is a blasphemy to say that He does!

Having settled that point, then what becomes of the Bible narrative that scientists say was an impossibility, for it would have disarranged the orbits of all the planets of the universe had such an occurrence taken place as the following: "And the sun and the moon stood still, till the people [The Israelites, of which I gave you already the Bible reputation of them] revenged themselves of their enemies. [Jesus said: "Love your enemies," which proves irrefutably that the Jehovah of the Israelites was not the same God whom Jesus declared unto us.] Is not this written in the book of the just? So the sun stood still in the midst of heaven, and hasted not to go down the space of one day. [This was believed when it was not known yet that it is the earth that revolves at the rate of over a thousand miles an hour,—and flies in its orbit at the rate of several thousand miles an hour, which, if checked in its course for the "space of one day," would have, in the first place, caused a heat of over 11,000 degrees Fahrenheit and caused the world to be dissolved by spontaneous combustion, and in the second place caused a complete stoppage of all the planets of the universe, some of which are many times larger than this earth—and not the sun that "hasted not to go down the space of one day," that did the moving over the earth.] There was not before, nor after so long a day, the Lord obeying the voice of a man, [Who was the mouth-piece of a people who "revenged themselves of their enemies,"

instead of doing what Jesus said: "Love your enemies.]" and fighting for Israel." Josue 10:13-14.

Well, I am glad to say that that is nothing but a superstitious fable, and has no more truth in it than there is in the story of the "demon through the possessed" telling a priest that he could not do anything with an "old Ritual which was used in the old country; the use of which, however, the Church does not sanction in the United States." 12:103. Is the devil different in the United States from the one in the "Old Country," that he cannot be exorcised with the same Ritual in the United States that the Church uses "in the Old Country?"

It was in the reading of stories of that kind, and the knowledge that the Catholic Church "was the sole Guardian of the Scripture for fifteen hundred years," (31:105,) that destroyed in me the belief in the "plenary inspiration" and "infallibility" of the Bible, and that it is no longer to me a book of authority, just as the Catholic Church is no longer an authority for me to be relied upon when it comes to a question of doctrine or dogma.

That the story of "the Lord obeying the voice of a man," and causing the "sun and the moon" to stand still is no longer firmly believed by all Catholics may be gleaned from the following: "Strictly considered, this, most probably, was not true; but so it appeared to those present. Therefore, they could say 'the Sun and Moon stood still.'" 102:12. Yes, that is it, it "appeared" so to them, and therefore we are now to believe errors and impossibilities as truths which "appeared" to be facts to the ancients who had not the knowledge of the universe such as we have now.

I suppose they had nothing but hour-glasses by which they measured time in those days, clocks not having been invented yet, and they were so engrossed in fighting that they neglected to attend to the hour glasses, and being neglected they did not record the hours they would have done had they been attended to, and because they did not show the regular number of hours recorded, when the battle was over, the ancients then concluded that the sun must have stood still, because it "appeared" so to them by looking at their hour-glasses.

The battle was also one of the kind that seemed like hours for length of time when it was probably only minutes, just like we often experience ourselves when trying moments seem like hours to us. And that was probably the case with the Israelites, and having no

clocks to record time, the time "appeared" so long to them that they thought the sun stood still while they were slaughtering their enemies, instead of doing as Jesus said we should, that is, "Love your enemies," who knows but my opinion, as just given, is not the solution of the fable, of the sun standing still, and "hasted not to go down the space of one day?"

To say that that cannot be so because God inspired them, therefore, they could not be mistaken in what "appeared" to them to be facts, such an assertion is completely undermined according to the following: "Some of their [Inspired writers] views concerning the Earth, the Sun, the Stars, etc., may have been not only very defective but even directly false." 102:11. Yes, and things that "appeared" to them as facts, although in reality they were directly false," we are asked to believe under pain of eternal damnation, because they are recorded in a so-called "plenary inspired" and "infallible" Bible. What a medley!

The Old Testament characters are, as a rule, nothing but vindictive, murderous, and cursing persons. Think of a man of God cursing "in the name of the Lord" (IV Kings 2:24) a lot of boys and had them torn to pieces by two bears simply because they said to him: "Go up, thou bald-head." Jesus could be sinned against and be forgiven, even praying, "Father forgive them for they know not what they do," but a prophet must curse and avenge himself.

Think of the "Spirit of the Lord" coming upon the "chaste" (Judges 16:1,) murderer so he would have strength enough to slay "thirty men, whose garments he took away, and gave to them that had declared the riddle," (Judges 14:19,) and also calling on the Lord to restore to him his former strength so that he could "revenge" (Judges 16:28,) himself on his enemies! Think of God inspired men praying God to "let not their sin be blotted out from before Thy face." 2 Esdros 4:5. Has God changed because Jesus said: "If you will not forgive men, neither will your Father forgive you your offenses," because now we must forgive if we desire forgiveness ourselves, while in the "Old Will" His "chosen" people could pray not to forgive and could "revenge" themselves and yet could be forgiven? Is it not rather a God dishonoring blasphemy to act in the manner they did in the "Old Will," dispensation, and then allow their claims as being ruled and directed and command by the God who is?

Is conception and birth different now than it was under the Old

Dispensation? Have the laws of nature in that regard been changed? If not, do you believe that a married woman now is twice as long "unclean" if she gives birth to a "maid-child" than she would be if she gave birth to a "man-child?" Lev. 12:2-5. Yet it says at the head of that chapter: "And the Lord spoke to Moses, saying."

Is it not about time to purge the Bible of its God dishonoring and woman degrading passages, which are lies in the first place, and in the second place furnish texts galore for atheists and infidels to harp on and gloat over, and which is the cause of much contention, quibbling and quarreling even among believers?

What is the Bible anyway? how was it gotten up? and how did we get it? Was it not all the result of the work of ordinary human beings such as we are? Why should God inspire men of the past any more so than now, if He is unchangeable, impartial, and we are all alike His creatures? If the Bible is the work of infallible men, then why is it the Bibles were not all alike?

The Standard Edition of the non-Catholic Bible contains only sixty-six books, while the Catholic Bible contains seventy-four. The eight books in the latter Bible not found in the former, are as follows: Tobias, Judith, I. Esdras, Barnab, Wisdom, Ecclesiasticus, and the two Machabees. And it is in II. Machabees 12:43:46 that the Catholic Church has her "warrant of Scripture" for charging money for Masses for the dead, and in praying for the dead, for it says: "And making a gathering, he sent twelve thousand drachms of silver to Jerusalem for sacrifice, to be offered for the sins of the dead, and because he considered that they who had fallen asleep with godliness. [Godliness here means "fighting for the cause of God and religion," (Foot note II. Mach. 12:45,) just like "fighting" for the "Church of Rome" was an honor which might be compared with the "godliness" of the fighting Israelites. "When St. Jane Frances heard that her son had been killed in fighting against the English in the Isle of Rhe, she knelt down with clasped hands, and her eyes lifted up to heaven, and said, 'Allow me, my Lord and My God! allow me to speak, to give vent to my grief; and what shall I say, O my God, unless it be to thank Thee for the honor Thou hast done me in taking my only son while he was fighting for the Church of Rome.'" 11:267.] It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from the dead." II. Mach. 12:43-45-46.

It does not say from "punishment" or from "purgatory," does it? If

we analyze the texts on which this praying for loosing "from sins" is based, it will be found that mortal sins of the dead is meant. "And they found under the coats of the slain, some of the donaries of the idols of Jamnia, which the law forbiddeth to the Jews: so that all plainly saw, that for this cause they were slain. * * * And so be-taking themselves to prayers, they besought Him, that the sin which had been committed might be forgotten." II Mach. 12:40-42. And it was far those sins of the slain that the "twelve thousand drachms of silver" were sent to "Jerusalem for sacrifice that they may be loosed from sins." Now, those sins that the slain Israelites had committed, and for which prayers were offered, were "an abomination to the Lord thy God, because it is an anathema. Deut. 7:25-26. If one can be "loosed from sins" of that kind, after being dead, by being prayed for, then why may one not be "loosed" from all sins when one is dead and is prayed for? The twelfth chapter of Machabees is a fatal one against the doctrine of an eternal hell, if, by praying for the dead, who committed "an abomination to the Lord thy God, because it is an anathema," one "may be loosod from such sins." Is it not? a. f. y.

Why is it that the non-Catholic Bible is so different from the Catholic Bible, if the Bible is of Divine origin, and is the only infallible rule of religious faith and practice? In one there is "warrant of Scripture" for praying for the dead, and in the other there is not, now which one is the "only infallible rule of religious faith and practice," of the two? Surely, both cannot be right? Of course, the Catholic will say that the Protestant Bible is a "corrupted Bible," (66:26,) therefore the Catholic Bible is the genuine one. If you are a non-Catholic do you believe that? If you do, then why do you not become a member of the Catholic Church and use their Bible, which is genuine, instead of remaining outside her pale and using a "corrupted Bible?" And if you do not believe that the claim of the Catholic Church is true and that your Bible is infallible, then why is it that you have not One Infallible Bible Church, instead of the Episcopalian, Lutheran, Baptist, Methodist, Presbyterian, Christian, Mormon, Congregationalist, Universalist, Christian Catholic, [Dowieite,] etc.. Churches, all of whom claim that their Churches rest on the foundation of an infallible Bible, of which Mr. Moody affirmed that "unless every word and every syllable, from Genesis to Revelation, is true, we

have no Bible, and we may as well gather together what we have been calling our Bibles and make a bonfire of them?" 128:3.

If "every word and every syllable" in the Bible is true, then why is it that the Episcopalian reads the Bible and the Holy Spirit leads one to the Episcopal Church instead of to the Christian Church? Or the Methodist to the Methodist Church instead of to the Episcopal Church, who also are guided by an infallible Bible? Or the Baptist to the Baptist Church instead of to the Presbyterian Church, who also are guided by an infallible Bible? and so on? Or does not the Holy Spirit guide you? If not, then why do you pray that you may be correctly guided? And if the Holy Spirit guides you is it not a blasphemy to say that he guides you to the Christian Church, another to the Episcopal, another to the Lutheran, another to the Mormon Church, and that even out of the Baptist Church, for which he can "thank God;" (129:9,) or into the hundreds of different denominations into which the non-Catholic Church is divided.

If you do not believe that the Pope is infallible, then by what rule of logic or process of reasoning can you believe that Moses, or Peter, or Paul, or John, were infallible? And if they were not infallible, then, how can your Bible be infallible, and if your Bible is not infallible then on what does your Church rest but on the human inventions of doctrines of each leader of each denomination? One would think that if the Bible is true in "every word and every syllable," and therefore infallible, that there would be One Infallible Bible Church, as there is One Infallible Papal Church, but where is there such a Church. Have you ever heard of the "One Infallible Bible Church?"

It is amusing to see a Baptist with a Bible under the arm pass by the doors of a Congregational, a Methodist and a Presbyterian Church and trudge through mud and slush for blocks to go to a Baptist Church; or an Episcopalian with a Bible under the arm pass by the doors of a Christian, a Baptist and a Methodist Church and go blocks past them to an Episcopal Church; or a Christian with a Bible under the arm pass the doors of an Episcopal, a Methodist and a Baptist Church and go blocks past them to a Christian Church. Even members of the same family going to different churches, all having an infallible guide under their arms.

That would be like a family traveling from one city to another, each one traveling over a different railway. It is so much more pleasant

traveling that way than if they all traveled together. If a pick-pocket stole your purse it would be so much nicer to have a stranger take interest in you then, and see that your wants were supplied for the remainder of the journey, than it would be for a member of your own family to do so. It would be so much nicer to have strangers to make inquiries for you, and to see that you do not get run over at a crossing at your destination, than it would be if members of your own family did that. The more that you would be scattered the better protection you would have for you know in "dis-union there is strength." That is the reason you are permitted to have Bibles in your public schools, you being dis-united gives you such an overwhelming majority against the "saloon politicians, infidels, agnostics, sceptics and Jesuits" who "have been running over schools quite long enough," (38:882, Oct. 23, 1901.) and why a country that is "but 23 per cent" Catholic, defeated at an election, the resolve to introduce the Protestant religion "into the curriculum of the public schools." 54:10, Nov. 1902.

It is because you are so divided that the Bible cannot be taught in the public schools, even though there were no "Jesuits" to oppose you, for one of your non-Catholic fellowmen says that to teach it in the public schools "there is almost sure to arise this objection, that denominational questions come up and cause strife." (130:7, Jan. 4, 1902.) No need of "Jesuits" to interfere then is there, if to teach the Bible in the public schools "there is almost sure to arise this objection, that denominational questions come up and cause strife." (130:7, Jan. 4, 1902.)

Nor is it alone with the public school question that non-Catholics are concerned, but also among their own churches that there is disposition to get members out of each other's churches into their own, instead of getting the members for their churches out of the non-believing world. "Some ministers spend all their time in fishing in other people's ponds, and they throw the line into that church-pond and jerk out a Methodist, and throw the line into another church-pond and bring out a Presbyterian, or there is a religious row in some neighboring church, and a whole school of fish swim off from that pond, and we take them all in [Like the "One Infallible Bible Church" will when it is launched] with one sweep of the net. What is gained? Absolutely nothing for the cause of Christ. What strengthens an army is new recruits. * * * We should build our Churches,

[Why Churches, if the same "infallible" Bible is used by them?] * * * out of the world, lest we build on another man's foundation." 38:804, Oct. 3, 1900.

I do not suppose that a shipload of marked Christian Heralds containing the above quotation, was sent to our "New Possessions" and distributed gratuitously among the natives, otherwise they could not be "bumboozled" with the following: "An event that may be historic and of transcendent importance in its development and influence, rather than because of its intrinsic value, is the formation of the Evangelical Union of the Philippine Islands, which organization was formed April 26, 1901. * * * Not the least valuable and important agreement was that the name 'Iglesia Evangelica' shall be used for the Filipino Churches which shall be raised up, and, when necessary, the denominational name shall be added in parenthesis, e. g., 'Iglesia Evangelica de Malibay (Mission Methodist Ep.).' This will give the native people the idea of Protestant Church unity, [That is, "bumboozle" them into believing that it is the "One Infallible Bible Church" out of which they are not to "jerk out a Methodist"] a unity to which they have been accustomed in their relations with the Roman Catholic Church, hitherto the only Church organization they have known. After several prolonged sessions, the committee charged with that duty was enabled to report an agreement upon division of territory." 23:818, June 27, 1901. [So they would not "build on another man's foundation." The "Roman Catholic Church, hitherto the only church organization they have known" being only a "popish humbuggery," (94:21,) presumably, and is therefore not "another man's foundation," and they are at liberty, therefore, to jerk out any of them that they can.]

Why do they not try that scheme in the United States where there are about fifty million people who are in no "church-pond" of any kind? Is it because they can not, with their "wisdom and learning" dating back to the sixteenth century, "bumfoozle" the native people" here in the United States? It seems to me that a town that "will not let a 'nigger' [Negro] stay in it over night" (Daily paper) would be as good a field for an "Evangelical union" to operate in as are the "Philippine islands." And the town referred to is not such a very great way from the geographical center of the United States, either.

What is the cause for such a state of affairs? It is because your

"infallible" Bible is such an unreliable authority, that it can be twisted and stretched to suit any doctrine one wants to invent, who does not properly exercise the "arms of the intellect," faculties given us by God to use and not to throw under the feet of blind, unreasonable, incomprehensible and self-contradictory faith.

Why should we, then, hesitate to purge and revise an authority that is only humanly made, and was made at a time when men had not as yet made the discovery that many things that "appeared" to them to be facts were after all only appearances and had no shade of real truth in them? It does not seem to me that in a so-called enlightened and civilized age, as this is supposed to be, we would do away with the dross and chaff, in the Bible, that is a constant stumbling block to many, and reconstruct the Bible in such a way that the most ignorant could not misunderstand what is required of one.

If God spoke to us through inspired men, one would think that One who is Wisdom itself could have imparted His Will in such simple and unmistakable language so that there could not have been any possibility whatever of misunderstanding Him.

If it is said that "a bad heart is the great objection against this Holy Book" (130:15, Dec. 14, 1901,) or against the Catholic Church, then I will let you a. f. y. whether that charge can be applied to me or not, as I have attacked both in such a manner that if the charge can be applied to anyone it appears that it could certainly be applied to me. Have I attacked both because they would place a restriction on my unbridled desire to go on drunks, now that I must exercise the utmost care not to lose my bodily balance, lest I fall flat like a log, because I have no movement in my hips so that I could make a quick step to balance myself should I lose my balance on account of a staggering drunk?

Have I attacked both because they would place a prohibition on my unbridled desire to indulge in the "highly indecent, obscene, impure" round dance, now that I cannot even walk without crutches? Have I attacked both because they would place a restriction to my unbridled desire to sit at a gaming table and gamble, now that I cannot sit in a chair? Have I attacked both because they would forbid me to give short weights and measures, now that I am not in business? Can it be said of me that it is because of a bad heart that I have attacked them? If not, is it not, as already stated, because I

have had the scales taken from my eyes, and that I now believe because I understand and not simply by an act of faith, as formerly?

It is because I made the discovery that "regeneration," "putting on Christ," and penance are acts performed through the operation of the mind by an act of the will, and are not ablutions, feelings, and punishings of the body. It is because I have discovered that the highest service we can render God is by loving our neighbors as ourselves, and not in performing rites and taking part in ceremonies, which I have already proved, with the "arms of the intellect," are only species of error, idolatry, superstition, and blasphemy. And if that is the reasonable view of the whole matter, can we not then reconstruct the Bible on such lines that it will make that apparent to the average person?

If nine-tenths of the contents of the Book of the so-called Word of God were purged from it we would still have sufficient left of it to make it an "infallible rule of religious faith and practice," and we would then be rid of the God-dishonoring blasphemies and the woman-degrading blunders in it which have been the favorite points of attack of atheists and unbelievers.

The Bible was originally only a humanly constructed work, made suitable for the time in which it was made, but which does not fit this enlightened and progressive age. What would you to-day think of a man who should say that the stage coach that was "good enough for father is good enough for me," and would, therefore, refuse to ride in a railway coach? Or whose father, who used tallow dip lights, refused to use gas or incandescent light? Or whose father, who used mule cars, refused to ride in trolley cars, etc., because what was "good enough for father is good enough for me?" Yet I once heard a non-Catholic revivalist say that the "religion that was good enough for father is good enough for me," when speaking on the fundamentals of orthodox Christianity, which he said the present age demanded that they be modified so as to be more in accord with the views of modern thought.

Is there anything wrong in demanding that things once held as truths be modified so as to be more in accord with modern views? Does modern view say that a married woman, who gives birth to a "maid-child," is twice as long "unclean" as she would be if she gave birth to a "man-child?" If that is not a truth now, was it ever a truth, if God is unchangeable and the laws of conception and birth

are the same now that they were when it was supposed the "Lord spoke to Moses" in the twelfth chapter of Leviticus, saying she is twice as long "unclean" if a married woman gives birth to a "maid-child" instead of to a "man-child?" Why should we then hesitate to cut out that chapter? Must we let that woman-degrading lie remain in the Bible forever simply because what "was good enough for father is good enough for me?"

Truth is unchangeable, I will admit, but the question is, Are those all truths which have been believed in the past as truths? Just see for how many thousands of years everybody believed that the earth was the center of the universe, until Galileo made the discovery that such a belief was wrong, and completely upset what "was good enough for father is good enough for me" to believe. And if you have read history you know how Galileo was persecuted for promulgating such "heretical" views.

If St. Paul had said, "What was good enough for father is good enough for me," do you suppose he would have made, in the face of the belief and teaching of the Jewish priesthood, that "heretical" statement that "circumcision is nothing, and uncircumcision is nothing: but the observation of the commandments of God? I. Cor. 7:19. Do you suppose I would have made the "heretical" statement, in the face of the Pope's teaching that "Christ is not put on except by the frequentation of the Eucharistic table"—that it is through the operation of the mind by an act of the will that Christ is put on, had I not made the discovery that the mind is the assimilating organ of the soul, instead of the stomach being it—into which the Eucharist is washed with a table spoon full of water, when one receives communion lying in bed.

Do you suppose that I would call praying to the Blessed Virgin a species of idolatry had I not discovered the fact that it is impossible for any being, excepting God Almighty, to hear at one and the same time—simultaneously—over 46,000 petitions? Well, then, do you suppose I would make the attack on the Bible, as not containing only the Word of God, had I not made the discovery that an infallible authority would not lead into hundreds of different beliefs, such as the non-Catholic Christian world is divided into today?

Why is your authority composed of only sixty-six books and that of the Catholic of seventy-four? Either one or the other must be man-made, a "corrupted" one. Now, which one is it? Did you

gather copies of the manuscripts of all the books purporting to be divinely inspired and place them "promiscuously" under the communion table in a church and beseech the "Lord that the inspired writings might get upon the table while the spurious ones remained underneath, and that it happened accordingly" (131:13), as it is said was done at the Council of Nice? (131:13.) And that the same God who performed both miracles made seventy-four books get on the Catholic communion table, and only sixty-six on the non-Catholic communion table, for which there is just as much grounds for belief in those miraculous performances as there is in God leading one into the Methodist Church, another into the Presbyterian, another into the Mormon, and another into Dowie's Church, etc.?

Dr. Dowie can prove from "Scripture that all forms of sickness and infirmity are the Devil's work" (132:26), and I can prove, with the "arms of the intellect," that that is a blasphemous lie, and it would impeach God's power, goodness, and providence if the Doctor's statement was true. The Doctor also says that the Old Testament "does not bind the Church of Christ" (122:8), yet to bolster up a fanaticism of his against the use of swine's flesh, he says: "There is a portion of the Mosaic law, as we call it, that is of such manifest common sense, and betokens so careful a knowledge of what is now the fashion to call hygiene, that it is evidently of Divine origin" (123:21), that he is willing to be bound with it if he can only wreak vengeance on the pork packers with it for probably not sending him a pail or two of "Excelsior Farm Sausage" when he arrived at Chicago, according to Luke 9:3, to work in the Lord's vineyard.

He also says that "Moses gave them [Israelites] a great many other laws that God almighty never gave them." (23:21.) If that is true, then, how is one to know which are Divine laws and which are only man-made, when both are contained in the same so-called "infallible authority?"

Another writer asks, "Why should there be so much difference between Christ's teachings (Matt. 5:44) and David's prayers for the destruction of his enemies. (Ps. 83:17 and 104:35.—Catholic Bible Ps. 82:18 and 103:35) * * * ? It was under a different dispensation. [What difference does that make? Was God different then than now?] Christ came to introduce a better order of things in which vindictive feelings have no place. David regarded his enemies as the enemies of God, as indeed they were. [The publicans and

harlots were certainly "indeed, the enemies of God," and did Jesus pray, "Let sinners be consumed out of the earth, and let the wicked be no more," and have them in mind? Did He not say of them: "Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you" (Matt. 21:31), the Scribes and Pharises, the orthodox descendants of David.] * * * There were many things said and done under the Mosaic economy that would be wrong in the light Christ brought." 38:1022, Dec. 4, 1901.

Yet we are told that God spoke to Moses, and that He is the same "yesterday, today and forever." What a paradox! God spoke to Moses, is the same "yesterday, today and forever," and yet "there were many things said and done under the Mosaic economy that would be wrong in the light Christ brought," A strong point indeed for the unbelieving Evolutionists to attach to, to prove the claim that man is a developed animal, in whose early dawn of reason "there were many things said and done that would be wrong in the light Christ brought."

Will you call the following inspired? "David says he never saw the righteous forsaken, nor his seed begging." How was it with the beggar who was laid at the rich man's gate and who died, and was carried by angels to Abraham's bosom? [Which must be about as large as the Blessed Virgin's arms to which Catholics, at the rate of over 46,000 each second of time, should fly in time of temptation when she "shall enfold us safely until all danger is past." 53: May 14, 1902.] The two cases have no bearing upon each other. David was speaking, not for the whole human race, but of matters strictly within his own experience, [The sores of Lazarus, then, were probably "love tokens" from the Lord to let him know how the Lord loved him, and his poverty a chance for him to say "*Deo gratias*," one of which "in adversity is worth six thousand in prosperity" (11:254), matters not "strictly within his (David's) own experience"] when he said that in his own day and generation he had never seen the righteous forsaken, nor his children brought to beggary." 38:822, Oct. 10, 1900. No wonder, for the "righteous" were the warring Israelites who despoiled others of their possessions. Why should their children be "brought to beggary" when they were that kind of "righteous" people?

It seems David's traveling must have been very limited for lack of time which was, probably, taken up in settling the quarrels between his queenly wives and his "wives" of "inferior condition,

servile extraction, inferior degree," and in watching "from the roof of his house" other men's wives bathing themselves "in the garden," that his experience was confined within a territory in which none were forsaken or their "children brought to beggary."

But is it safe to limit "inspiration" to "matters strictly within" one's "own experience?" If so, then the "experience" of the young husband, who has earnestly prayed to God to spare the life of the mother of his infant child, could say, after the death of his wife, that God does not hear prayers, for he "was speaking, not for the whole human race, but of matters strictly within his own experience," which "experience" was that God did not hear his prayers. Is that not so? How, then, can the Bible be a divinely "plenary inspired" book if some of its contents are merely "matters strictly within" the "experience" of the so-called inspired writers.

Supposing we cut out the "experiences" of writers of ages ago and substitute in their places the "experiences" of our own? No doubt one who has seen the moderate drinker, who confined his drinks for a time to social glasses, but who finally became a drunken sot, could say, with as much claim to "inspiration" as David, that "he who drinks but the social glass treads on dangerous ground," for that is a matter "strictly within his own experience"—observation. Is that not so? Then why should we be afraid to purge and revise the Bible, if in our own day we can give expressions to truths which are, in one sense of the word, just as much "inspired" as those of David who spoke of "matters strictly within his own experience?"

Let us not only purge the Bible of the dross and chaff that is in it, but let us also revise it, and give the texts their proper meaning in words that mean just what they say.

The following is a good sample that ought to be taken for an illustration for using words according to what they are understood to mean. "Why do we say in the Lord's prayer, 'Lead us not into temptation?' Why should we suppose God would do this? It is a prayer for support and deliverance when we are tempted. Another translation reads, 'Bring us not into temptation.' Dean Alford gives still another translation, 'Leave (or abandon) us not in temptation'—which probably conveys the meaning intended more clearly than the terms used by earlier translators" (38:1015, Nov. 27, 1901). Now, here is a plain case of wrong translation, because in the Lord's prayer it says, "Lead us not into temptation," which is certainly a gratuitous petition

if the following is true: "Let no man, when he is tempted, say that he is tempted by God: for God is not a tempter of evils, and He tempteth no man" (Jas. 1:13). By not leading him into temptation, therefore, the translation, "which probably conveys the meaning intended,," should be "Leave us not in temptation."

Now, I do not see why we should not revise the Bible and make it read "Leave us not in temptation," if that is the real meaning of the petition, which is quite different from "lead us not into temptation." To lead a person into a ditch is quite a different proposition from that of leaving a person in a ditch when we see one in a ditch, is that not so? Well, then, let us use the words, in revising the Bible, which convey in a clear manner the meaning intended.

The same with Luke 14:26. If that passage means the same thing as Matt. 10:37, which no doubt it does, then say so, and do not give unbelievers a pretext for harping on so-called "contradictions" in the Bible, for certainly that is a contradiction, if we give to words the meaning commonly attributed to them, to say in one place, "Love your enemies" (Matt. 5:44), and in another, "If any man come to me, and *hate* not his father, and mother, and wife, and children, and brethren, and sisters, yea: and his own life also, he cannot be my disciple." Luke 14:26. But some will say this latter passage is not to be understood literall; it does not mean that his disciples are actually to *hate* their nearest kindred. But, I answer, if it does not mean so, why does it say so? And again, if this passage is not to be taken literally, by what rule is the first one, in Matthew 5:44, to be proved literal? 34:78.

Is not that writer about right in saying: "If it don't mean so, why does it say so?" And that is what I say.

One time I heard a Protestant minister discourse on Luke 13:26, and the greater part of the sermon was an effort towards explaining that Jesus did not literally mean one should *hate* one's kindred, but that he meant that one should not have so an inordinate a love for kindred, or anything else, so as to shut out the love of Christ. Well, then, if that is what Luke 14:26 means, and I do not question that it does, why not say so then in the Bible?

Of course, I believe that if the Bible were written in plain, simple, comprehensible language—in which it really ought to be written, if it contained only the Word of God, and was dictated by Him—that most of the occupation of priests and ministers would be gone, and it

would, therefore, not be of the best interest to them to have it revised. But are we never to do any thinking for ourselves, because thereby some might be without occupation?

Supposing Luther had never thought for himself, would you then want to go back to the time just before the Reformation? To judge from reading non-Catholic literature you would not want to, I know. Well, then, why cannot we do a little thinking and say, Let us use common sense and revise the Bible. using plain, simple and comprehensible language, about which there could be no question as to what it did or did not mean?

When God speaks to us through the emotions, instincts and appetites, as to what His will and design is in the physical realm, there is no mystery and uncertainty as to what He means, is there? Then why should there be so much mystery and ambiguity about it as to what God means when He speaks to us in the moral realm? And not alone in the moral realm but also in the spiritual?

Is the following to be taken literally? "For the pillars of the earth are Jehovah's and he hath set the world upon them" (I. Sam. 2:8). If not, what is its meaning but the belief of the ancients who had not as yet made the discovery that the world hung in space with no visible material support? And because they erred, and incorporated their errors in the so-called "plenary inspired" Book, are we for all time to have such reverential awe for the Book that we dare not tamper with it and purge from it those errors, which, being mingled with the truths that are in the Bible, casts a shadow of uncertainty over them?

A writer calls attention to some of the contradictions in the Bible, which might not be contradictions had not a defender of the literal interpretation of the Bible presented "warrant of Scripture" to support his contention. "We learn from Eph. 4:6, that God is omnipresent. 'One God and Father of them all,' [Surely if He is 'in you all' He ought to be omnipresent.] And, again, in Jer. 23:24, 'Do not I fill heaven and earth?' I turn over to Gen. 11:5 and read, 'The Lord came down to see the city and the tower, which children of man builded.' He was not there, then, till he went down" (133:9). Now, that is a contradiction that might be explained "figuratively" that it is not a contradiction, by an orthodox divine, but just here a "Latter Day Saint of the Reorganized Church of Jesus Christ" presented "warrant of Scripture" that God is *not* omnipresent, which would demolish any attempt to explain away the contradiction by saying it is "figurative."

"A certain minister made the declaration some time ago, that he would just as leave bow down to, and pray to the stove, and expect an answer, as to pray to God and expect an answer: and I say it is no wonder: for if I should write a letter to the president of the United States it is not likely that I would get an answer from the ruler of England; and if I pray to a god that is everywhere, and has no ears, nor eyes, nor parts, how unreasonable it would be for me to ever expect an answer to my prayers. First we will see who and what God is. One question is answered in John 4:24. There it says, God is a spirit. But the objector says: 'Because God is a spirit, he has no parts nor form.' I expect to prove * * * that a spirit has parts and form, and that God is a person. Sometimes that makes people stare, but that does not make much difference to me if the Bible is on our side. [Notice, he has the Bible on his side.] The first quotation following this is found in Genesis 11:5-7: 'And the Lord *came down* to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, *let it go down*, and there confound their language, that they may not understand one another's speech.' Now, if it be true that God is everywhere, pray tell me why did He have to come down to see the city? [Could an Atheist have asked a more stunning question than this "Latter Day Saint" asked here? Yet he says, "the Bible is on our side."] He would be there already. You will notice the expression in this quotation also, that God talks as though He was somewhere above, and was going to come down to confound the language of those people who were building the tower of Babel. [Which, no doubt, is a "fable."] Now if God is everywhere at the same time, this language is erroneous and misleading. [Which it certainly is if Eph. 4:6, and Jer. 23:24, are true.] I will turn to Genesis 18:21: 'I will go down now and see whether they have done altogether to the cry of it, which is come unto me; and if not I will know.' The same language used in the other quotation. He is going to go down and examine and know whether these things be true. Now, if God was already down here, He would have no need to come. [That's s-o-a]. If God was down here, He would have no need to send angels to ascertain whether these things are so. Again, in Matthew sixth chapter and ninth verse, the Lord Jesus there instructs the people—his disciples, perhaps,—to pray; and what

language did He use in that prayer? Do you suppose the Lord Jesus knew where His Father was? If He did not who would know? And what did He say? 'Pray ye: Our Father who is everywhere?' Is that what He said? You all know that prayer which is called the Lord's prayer. It is taught in every Sunday School. Jesus didn't say, 'Our Father who is everywhere,' but 'Our Father which art in heaven,' and not everywhere, so that there may be a possibility that the Father is a person and can no more be everywhere at the same time, that you or I. [Do you hear that? But it must be true, for it is the second last direct revelation God has made, that is, to His servant Joseph Smith, the last being to Mrs. Eddy, and for which He "impelled" her to charge "three hundred dollars as the price for each pupil."] 134:61. I think that is enough, for the last text, which is from Jesus, [From who is Eph. 4:6 or Jer. 23:24?] locates God in heaven, and everywhere at the same time." 77:2-5:

Now, does not that argument—with the "Bible on his side"—prove that God is not omnipresent nor omniscient? But now I can contradict him and refute his argument likewise from the Bible. "Neither is there any creature invisible in his sight: but all things are naked and open to Him." Hebrew 4:13. Does that not prove His omniscience, and that He does not need to "go down and examine and know whether these things be true," or that He needs to "send angels to ascertain whether these things are so?"

Not quoting Eph. 4:6; Jer. 23:24; Acts 17:28, but only the following, I will prove, with the Bible, that God is omnipresent, "everywhere at the same time," notwithstanding the fact that a "Latter Day Saint" proved, with "the Bible on his side," that God "can no more be everywhere at the same time, than you or I:" "For of him, and by him, and in him, are all things." Rom. 11:36. If "all things" are in Him, just as I already illustrated with the fish-globe filled with water, representing Spirit—God—as filling all space, just as the water in fish-globe filled all space in it, therefore all the fish—representing "all things"—are in the water, just as "all things" are in God, does that not make Him omnipresent, just as much so as the water is omnipresent to the fish in the fish-globe.

If, then, it can be proved by the Bible, as the "Latter Day Saint" did, that God is not omniscient and omnipresent, because He said: "I will go down now, [Which would be needless, yea, in fact, impossible were He omnipresent—that is, everywhere] and see whether

they have done altogether to the cry of it, which is come unto me; and if not [This language certainly implies that He does not know, therefore, He cannot be omniscient, and that "all things" are not "naked and open to Him." I will know" (Gen. 18:21), [Showing He does not know, therefore, He "will go down now, and see." and also be proved by the same Bible, as I have done, that God is omniscient, "all things are naked and open to Him," and that he is omnipresent is then not the contention, that the Bible contradicts itself, a true one.

What, then, because of a so-called "plenary inspired" Book, containing nothing but the Word of God if it contradicts itself. Can such a Book be an "infallible Bible," and the "only infallibility that I require," as a Protestant Bishop is reported to have said, "in the course of a sermon against Papal Infallibility" (31:160)? What is an authority worth that thus contradicts itself? Look about you and see the numerous sects or denominations that there are, all basing their beliefs on that authority, and you have your answer to the question, "What is an authority worth that thus contradicts itself?"

The "Latter Day Saint" says, that "that the moment they departed from its [the Bible] literal meaning, one man's opinion or interpretation was just as good as another's, all were clothed with equal authority, and from thence across all the darkness and misunderstanding * * * which have agitated the world for the last seventeen hundred years" (125:10). [I supposed it was only since the time of the Reformation, but it seems there must have been "liberty of thought" prior to that time]. But how will the "Latter Day Saint" reconcile the following, which would be contradictions, if not "departed from its literal meaning?" "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32:30); "And the Lord spake unto Moses face to face, as a man speaketh unto his friend" (Exodus 33:11). "Notice now, the Lord spake unto Moses face to face. Then Moses and Jacob agree that the Lord has a face * * * saw his face" (77:7, 8). He also quotes Exodus 24:9, 11, which "declares that Moses and his counselors and seventy men—seventy-four individuals—here, see the God of Israel who has feet. Dare we dispute their testimony and say that our fathers were right and all these witnesses are wrong, and that God has no parts" (77:7, 8).

"No man hath seen God at any time" (John 1:18). [Either John, or Moses and Jacob, were in error. Which will you have?] "Who only hath immortality, and inhabiteth light inaccessible, whom no

man hath seen, nor can see" (I. Tim. 6:16). Who is mistaken here? St. Paul or Moses "and his counselors?" Or were none of them deceived, but simply mistaken? And if mistaken, did God, then "inspire" them, He has deceived some one, and if He did not "inspire" them, then what becomes of the claim that the Bible is a "plenary inspired" Book? Will some theologian, to whom an "infallible Bible, is the only infallibility that I require," or one who interprets the Bible literally, please answer the above question, if the Bible is not to be "departed from its literal meaning?" "Dare we dispute their [Sts. John and Paul] testimony" and say that Moses and his counselors were right and "all these" [John and Paul] were wrong when they said "no man hath seen God at any time?" If no one answers, then, it must be admitted that my arguments, that the Bible is a book which contains contradictions, is therefore not "plenary inspired," or true in "every word and every syllable, from Genesis to Revelations," are irrefutable. Is that not so?

Is it any wonder the Jews did not see in Jesus the promised Messiah, for whose coming they are still looking (75:103), when they took the meaning of the words in Scripture to be that which is commonly literally attributed to them? What is there in this prophecy, when taken literally, and that is what the "Latter Day Saint" does with the Bible—the parts that are "warrant of Scripture" for *his* beliefs, anyway—that points to such a person as their promised Messiah was supposed to be? "And this man shall be *our* peace, [But instead it has turned out otherwise for the Jews] when the Assyrian [Which the Catholic Church interprets to be the "prosecutors of the Church." Why did it not say so then?] shall come into our land, [Like the "Iglesia Evangelica" is the "Assyrian" in the Philippine Islands,] and when he shall set his foot in our houses: and we shall raise against him seven shepherds, and eight principal men. And they shall feed the land of Assyria with the sword, [Which the Church says means the "sword of the spirit, which is the word of God" that they are feeding the "Assyrians," and which is bringing such "peace," as we behold today, in the "One Infallible Bible Church."] and the land of Nemrod [What Nemrod "signifies" we do not know, unless it is the town in which they "do not let a 'nigger' stay in over night] with the spears thereof: and he shall deliver us from the Assyrian, when he shall come into our land, and when he shall tread in our borders." Mich. 5:5-6.

That some of the Apostles even took literally the prophecies

concerning Jesus may be inferred from this: "But we hoped that it was he that should have redeemed Israel." Luke 24:21. And here we have been execrating the Jews for taking the Scriptures literally, as the "Latter Day Saints" do, and crucifying Jesus according to their law in Lev. 24:16.

Is it not about time, then, that we let up on our execrations of the Jews and extend to them the forgiving hand and take them into our fellowship, if they desire to do so? And more especially should we do so, if the following is true: "In the Old Law, the High Priest appointed by Almighty God, filled an office analogous to that of Pope in the New Law. [Who encourages the devotion to the Rosary, making it a matter of only about 46,000 prayers for the Blessed Virgin to hear at one and the same time, every second of time.] In the Jewish Church, there were priests and levites ordained to minister at the altar; and there was, also, a supreme ecclesiastical tribunal, with the High Priest at its head. All matters of religious controversy were referred to this tribunal; and in the last resort, to the High Priest, whose decision was enforced under pain of death" (31:118). [As, for instance, in the case of Jesus, according to Deut. 17:8-12, which the writer quotes].

In a foot note to Deut. 17:8 the Church says: "Here we see what authority God was pleased to give to the church guides of the Old Testament in deciding, without appeal, all controversies relating to the law; promising that they should not err therein: [How, then, was it that the High Priest was not preserved from erring in the matter of interpreting prophecy concerning Jesus, so that he would have discerned that He was the promised Messiah?] and surely he has not done less for the church guides of the New Testament." [Well it looks like it, when "church guides of the New Testament" say that "Christ is not put on except by the frequentation of the Eucharistic table;" or who write "Encyclicals on the Rosary encouraging devotion to the Blessed Virgin, who, to hear all the prayers addressed to Her, would have to hear over 46,000 every second of time, which, of course, is an impossibility for any being, except God almighty.]

If, then, "church-guides" of the New Testament can err, why should not the "church-guides" of the Old Testament have erred? And if they erred, and carried out the provisions of their law for crucifying Jesus as a blasphemer, why should they be held in execration for doing that any more so than Calvin should be held in execration

for baptizing, with the "Holy Ghost and with fire," Servetus; or the Catholic Church be held in execration for not interfering when the "civil arm" led John Huss to the stake?

That the Catholic Church would hardly go in spasms over it, if the Bible were destroyed as being the "only infallible rule of religious faith and practice" may be inferred from the following: "The question is not whether the Sacred Scriptures contain God's Word. The question is not whether souls can learn divine truths and draw light, strength and consolation from Holy Writ. What true Christian could doubt of it? The question is, whether man can learn from Holy Writ easily and safely all the Truth that he needs to know to save his soul. [I say he can, even though nine-tenths of its contents were purged from it.] The question is, whether the Written Word of God is primarily and exclusively the means God chose to reveal and transmit His saving Truth to the generations of men destined to inhabit our terrestrial globe. To answer the question we might reason from the cause to the effect, and conclude that God, in His wisdom and condescending love for man, [Which He so plainly manifested by having the devil chained down in the "bottomless pit" so he could not get to Adam and Eve to seduce them, and not making it necessary for Him in His "condescending love" to "curse the earth" (Gen. 3:17), nor require the "ignominious" death on the Cross of His "beloved" Son, in order to give us the eternal life which we might have had had Adam been permitted to "put forth his hand, and take also of the tree of life, and eat, and live forever. Gen. 4:22-24. What "condescending love" this God of the Israelites and Catholics has, who I am glad to say is not the God who is!] could not have chosen the Written Word as the primary and exclusive means to easily and infallibly transmit His life-giving Truth to all men to the end of time. But it is simpler and more easily to follow history, to start from facts, and to ascertain what part God has, as a matter of fact, assigned to His Written Word. Now the fact is that, for generations and generations, for ages and ages, there was no Written Word of God. * * * In later ages, it is true, Moses, the most ancient and most venerable of all historians, received explicit order from God to commit the Law to writing. But the Written Law to God's chosen people [Just like the Catholics and Christian Scientists are "chosen people of God (12:267 and 124:152)], to better regulate its civil and religious life, did not contain all the Truth which God had designed at divers times to address to the founers

and leaders of His people, and which, religiously preserved and handed down to their descendants by word of mouth, constituted the Sacred Tradition of the people of Israel. The Written Word, therefore could not replace the Spoken Word, the Oral Tradition. It presupposed Tradition. It needed to be explained and completed by Tradition." 135:232, Oct. 1902. [Of which there is too much already as it is.]

It may be seen, then, that the Church would just as soon rely on "Tradition" as on the written word of God," on which to base some of her teachings, as for instance, the Rosary, and the "Hail! Holy Oil, Hail! Holy Chrism!" and her "warrant of Scripture" in James 5:14, for feeling one's pulse and saying: "I will not give John Extreme Unction now for I don't think he is going to die, yet."

I will give another quotation to show the Church's attitude toward the Bible: "God who wishes that all men should come to the knowledge of truth and be saved, has appointed, in matters belonging to faith and morals, another foundation besides the Scriptures on which all who aim after true knowledge, can securely build. What is this foundation? It is the infallible ministry of the Catholic Church, consisting of the pope," etc, 6:341. "The Bible, so far from being such a book ("set forth by the founder of the religion as its authoritative exposition") is simply, as far as the New Testament, its important part for us, is concerned, a collection of Christian writings, on its face not essentially more conclusive than the works of other early Christian writers would be, especially if we consider the Gospel of St. Mark, and the Gospel and Acts of St. Luke; for no especial reason is evident why their words should be infallible. They were not apostles; and we do not read of their having any peculiar Divine commission to teach Christianity to the world. Now this consideration opens another chasm [For the disciples of Mr. Ingersoll] under the feet of Bible Protestants, which would be of itself fatal to them. It is this: what certainty have they, after all, that the books of the Bible were written by inspired men, and that no others were? Why do they admit just these, and reject others? How do they know for sure even that these were written by the authors to whom they are commonly ascribed? [Questions like those Ingersoll asked. 42:400]. For one thing, do they know for sure who wrote the Epistle to the Hebrews, or even the Gospel themselves? May it not have been some quite irresponsible or merely private author? [Nearly as hard on the Bible as I am, eh?]

What critical or scholarly ability or learning can ever give us the certainty we need on matters like these, where Divine faith is so much needed, and error so dangerous? The fact is, that this blind faith in the Bible, as the Protestants have the book, got together for us English-speaking people under King James, but trusted in as if it had been brought to earth visibly and publicly by an angel from heaven [Just like the Blessed Virgin "brought to earth visibly" the Rosary of St Dominic (43:470), or the Scapular of Simon Stock (5:799)], is an act far more unreasonable and groundless than any which they even charge us Catholics with making" (45:26, 27).

Do you Protestants hear that, that your "blind faith in the Bible * * * is an act for more unreasonable and groundless than any which" you even charge "Catholics with making," as for instance the charge of heresy in "Mariolatry," because you do not believe—and rightfully, too—that the Blessed Virgin cannot hear over 46,000 prayers every second of time? [See-saw is a good game it is said, ahem.]

"Eusebius, Bishop of Coesarea, the celebrated ecclesiastical historian, writing in the early part of the fourth century, tells us that several of the books now accepted were then in doubt" (45:51). How can this be possible if God preserves from error—doubt—the Pope? Why did he not get into St. Peter's chair, which seems to be so supernaturally endowed that any one sitting in it cannot err, and decide for a certainty which books to accept?

"Cotelerius affirms that Origen and Jerome esteemed it [The General Epistle of Barnabas, a companion and fellow-preacher with Paul]. genuine and canonical." 311:145, If that is a fact, then, why have we not the general Epistle of Barnabas in the Bible?

Is it not plainly evident that the Bible is a man-made collection of writings, the authors of many books of which are in doubt, and that it is not, therefore, a "plenary inspired" Book of which "every word and syllable is true?" And so long as that is the case why, then, should we hesitate to purge it of all God-dishonoring and woman-degrading passages? Surely, if we are guided with the "arms of the intellect," faculties which God gave us to use, and which are a safer guide than mere faith without understanding, then we cannot do anything but right in purging the Bible of all of its dross and chaff, which has been so "misunderstood and misinterpreted even by honest and enlightened minds, even by theologians themselves." 40:21.

The cause for so much misunderstanding and misinterpretation,

"even by theologians themselves," lies in the fact that we have taken the letter of the Bible for the spirit of it. When it says: "Eat this book," we have, as it were, literally eaten its leaves and binding, overlooking the fact that it was meant we should imbibe—eat—its contents—word, thought, spirit,—and as soon as we see this error then religion will be a matter of the operation of the mind by an act of the will, instead of a "supernatural" operation of material rites and ceremonies performed on or over the body. Then we will see that to be "born again" is not an ablution of the body, but a conversion, regenerating, changing the spirit of our mind by an act of the will. Then we will see that to put on Christ, it is not the "frequentation of the Eucharistic table," and washing down into the stomach, with a table spoon full of water, Christ—God—in the wafer, but that to put on Christ is done through the operation of the mind—the assimilating organ of the soul—by an act of the will. We will then see that no sin is forgiven unless it is forsaken and restitution and confession to the wronged one is made. We will then see that the best service and worship we can render God is to treat all His creatures, be they black or white, rich or poor, male or female, with the Golden Rule of doing "right unto others regardless of what others do unto you," as a woman—the being for whom "it is a shame to speak in the Church"—so ably expressed it.

But why should it be "a *shame* for a woman to speak in the Church," if the Church is God's house, woman is His creature, and He is "not a respecter of persons?" It may not be proper for her to speak in the Church, but that is no reason that it is a "shame" should she do so, is it? a. f. y. The passage plainly shows that the Bible is not a "plenary inspired" Book, but that some parts of it was written by crusty old bachelors who, probably, some time during their youth were disappointed in love, or who were "hen-pecked" husbands, and saw an opportunity of getting even with the women for it. Will it be a "shame" for woman to speak in heaven? If not, why should it be a "shame" for her to speak in the Church in which the same God is supposed to dwell as is the one who is in Heaven?

If God is no respecter of persons, and it will not be a "shame" for woman to speak in heaven, then, why should it be a "shame" for her to speak in the Church? Is that not a woman-degrading passage that should be purged from the Bible? And the sooner that it is done the better will it be for Christianity.

It may be seen, then, that the Bible, as a whole, is *not* a "plenary

inspired," infallible authority. Not being such, I see no reason, then, why we should fear to tamper with it, or hesitate to purge it of all its contradictions, errors, woman-degrading passages and God-dishonoring blasphemies, and to revise it by using the words which convey, in unmistakable terms, the meaning commonly attributed to them. When that is once done then there will not be that great diversity of religious opinions and Churches, but we will then have "One Church" which will appeal to every normal human being, who will be guided by reason, understanding and common sense, rather than by blind, unreasonable, unthinking, faith.

Much more could be said on the subject, but as a chain is no stronger than its weakest link, I do not deem it necessary to say it, for I have, unquestionably, broken more than one link in the claim of "plenary inspiration;" or that "every word and every syllable" is true; or that it contains no contradictions, or human-made laws which Dr. Dowie has pointed out (123:21), etc. And with the chain broken what is it worth in supporting an authority that is claimed to be infallible?

In proving mathematically—and mathematics is from God—that it is utterly impossible for the Blessed Virgin to hear so many prayers addressed to Her—which is over 46,000 every second of time—does that not break a link in the claim of the Infallibility of the Pope, because he has written encyclicals on the Rosary, which is a prayer addressed principally to the Blessed Virgin? And if the Pope is not preserved from error in the one case mentioned, he certainly is no more infallible in all matters of doctrine and religion than you or I or any one else is. Is that not so? And if the Pope is not infallible, then, why should Moses, Peter, John and Paul be regarded as infallible? And if they were no more infallible than the Pope is, then why should their writings be any more infallible than are the writings of the Popes, given *ex cathedra*?

If, then, the writers of the Bible were not infallible how, then, can the Bible be infallible? And if the Bible is not infallible—a fact which I have irrefutably established in this chapter—then why should we not purge from it all God-dishonoring and woman-degrading passages; all errors and contradictions, and revise it, using plain, unmistakable, unambiguous words, which convey the meaning attributed to them?

Is there any sense in having the many church denominations,

entailing a useless burden on the followers of each Church? Is there more than the one God and Jesus Christ in whom the believers believe? Is there a different standard of morals for different people? Do they want to go to a different heaven—the husband to one and the wife to another? If not, then, why should there be the different Churches which are different routes to heaven?

One writer believes that these “various organizations in the Christ’s name” better serves the “intellectual, social, moral and spiritual nature” of humanity, because his “taste does not suit another’s, nor does the other’s” his; that “the many men of many minds will be best served in Christ by the many Churches of many kinds,” and “it is therefore that in Divine Providence these many denominations have come to be and to be each one so richly owned and blest of God;” that “they have been established and built up with prayers and serious convictions and under divine guidance” (48:135).

That is why the Catholic Church, “under Divine guidance,” baptizes a ten day old infant, because it is necessary for the Catholic child’s salvation; the Dowieite, also “under Divine guidance,” baptizes not babies but only “those who repent and believe” (97:19), and, then, that must be triune immersion; and the Mormon, “under Divine guidance,” says that “it is solemn mockery before God that ye should baptize little children (104:480, Moroni).

If then the unbaptized Catholic infant dies it will go to hell, but if it is an infant of a Dowieite or Mormon, if it dies without baptism, it will not go to hell, all this “under Divine guidance,” and in the face of “warrant of Scripture” that God is no respecter of persons.

How is that for “taste” that doesn’t suit another’s? Is God a different God to a Catholic than He is to a Dowieite, or Mormon, or Baptist, or a Christian Scientist? Yet according to the writer quoted “they have been established and built up with prayers and serious convictions and under Divine guidance.” Is that not a blasphemous lie? Has God a different standard of morals for any according to their individual “tastes,” and “intellectual, social, moral and spiritual” natures? Is drunkenness not a sin for every one, no matter what their “taste” may be? Is adultery not a sin for every one, no matter what their “taste” may be? Is stealing not a sin for every one, no matter what their “taste” may be? Is extortion not a sin for every one, no matter what their “taste” may be? Is dishonesty not a sin for every one, no matter what their “taste may be? Is God going to consult

our "taste" before He formulates His standard of morals for his creatures? Does he require the baptism of Catholic children, before He will admit them to heaven, but not of Dowieites, Mormons, and Christian Scientists, because of "taste"?

It is a false belief, based on an "infallible authority" that is like wax, and which can be twisted to suit—made "warrant of Scripture"—any doctrine that one wants to invent. And all because the letter, instead of the spirit of a self-contradictory, erroneous, God-hishonoring, and woman-degrading "Infallible" Book has been taken!

Do you not think, then, that it is about time to purge and revise the Bible so that it shall be a one standard of morals for all, regardless of what one's "taste" may be, and that it can no longer be distorted and twisted—be made "warrant of Scripture"—so as to support any doctrine any blind person—who throws away reason, intellect, and common sense—may invent?

Let us have a Bible that will teach the religion of humanity, which Jesus taught, that we may know that God is more pleased with us if we treat his children according to the Golden Rule, than He is in our observance of rites, ceremonies, dogmas, doctrines, and creeds which puts the gold on the church steeple instead of feeding the hungry on the ground.

It is this false, erroneous belief, that we labor under, that will set altars costing \$8,000 in a church, the "parish which numbered about 300 families, mostly of the laboring class" (19:—). That comes pretty near putting the gold on the church steeple, instead of putting the bread into the mouths of those on the ground. does it not. a. f. y.

And yet that is an expenditure for the requirements of a belief that has taken the letter for the spirit of the Bible, and which believes that to put on the spirit and life of Christ one must contribute toward building costly meet dwelling places of marble and gold for God, and where He is made of the "slime of the earth" and where people may "feed upon" His "blessed body" (49:217), instead of making their hearts meet dwelling places, and putting on His spirit and life through the operation of the mind by an act of the will.

Should not, then, an authority be so revised that there would be no more question about what was meant by the teachings of Jesus? If that were done, we would have a different view from that which we now have, as to what constitutes the highest worship and the most pleasing service we can give to God, and the world would, as a consequence

of a general practice of this new view, he changed from a "vale of tears" into the kingdom of God on earth. And should we not all strive to hasten such a millennium? And how can it be the quicker brought about than by purging and revising the Bible so that it will appeal, in its purity and simplicity and reasonableness, to all reasonable, thinking and fair-minded persons, so, that they may, then, stand on a common platform of brotherly love and Christian unity. And does any one doubt that the world would not be better off with One Church, such as Jesus prayed for that we may be one day (John 17:), than with the many Churches such as we have them to-day? And, as I knew that the Catholic Church would never yield one iota, and be willing to make any concessions in favor of meeting a part of the way, the demands of the "separated brethren," I saw no other way to bring about a union than by using the same weapons—the "arms of the intellect," with which she challenges the infidel world to a mortal combat—in attacking her teachings, so likewise I believed that a union of Protestantism and Catholicism is not possible unless their infallible authority—the Bible—was attacked with the "arms of the intellect," and which I have accordingly done.

Therefore, I trust all will use the "arms of the intellect," hereafter, instead of mere faith or an infallible authority, when trying to arrive at a religious conviction. And if they will do so, Christian unity will result as an inevitable consequence of such a process of inquiry.

Let us all strive, then, to bring about the consummation for which Jesus prayed.

The next subject we will consider will be Christian Science, a thing which is a protest against the materialism of the age, but which has likewise gone to an extreme that is about as harmful as materialism is.

CHAPTER XIV.

CHRISTIAN SCIENCE.

The subject now to be considered is one which I believe can hardly be made patent to a consistent Christian Scientist that it is anything else but the truth, if the following is true: "This [C. S.] (Abbreviation for Christian Science), is a psychology of the heart and not of the intellect. Intellect is a dethroned king. Its reign is past. Its successor is intuition—soul-perception instead of sense-perception" (58:188, Nov. 22, 1900).

As it is with the "arms of the intellect" that I intend to demolish the fundamental principles of C. S., therefore, I do not expect to convince a Christian Scientist, with whom the "intellect is a dethroned king," that the teachings of C. S. are full of errors, inconsistencies, absurdities, contradictions and blasphemies. But I hope at least to make that so patent to non-Christian Scientists that none of them will ever be "bumfoozled" by C. S., after they once read this book.

If the "intellect is a dethroned king" with Christian Scientists—which seems to be the key that furnishes the reason for their believing in it—why, of course, that places them beyond my reach, but that does not put their teachings beyond the reach of my weapons,—the "arms of the intellect."

I believe that next to the teachings of the Catholic Church I am best schooled in C. S. And it is because of a more than a "superficial" knowledge that I have of the subject that I believe I have a right to speak of it. It was my experience with C. S. that led me to the discovery of what C. S. is in reality. It is in the healing in C. S., principally, that misleads one into believing in it. But I will attempt to prove, from its own writings, what is the real cause of the healings that take place in C. S. and that is, that they are based on two causes, the free scope given to the recuperative laws of nature by stopping the drugging of the system with poisonous foreign substances, and on the law of suggestion. The fact that they deny the latter proposition is nothing more extraordinary than is the claim of the Catholic Church that she is the Church instituted by Christ and the Apostles; or that the Bible is infallible, as claimed by the "One Infallible Bible

Church;" or that the devil is the cause of all our diseases and sicknesses, as Dr. Dowie claims; or that God is no more everywhere than you or I am, as a Mormon elder claims.

The way I came to try C. S. was the appeal of its physical healing which it offered me. I had been afflicted for about six years and could get no relief from materia medica—doctors and drugs. In fact more than once I had to give up materia medica or it would have buried its mistake, and then it would have been said that it was "God's will." For a time I had completely dispensed with materia medica and seemed to improve in every way excepting in my back—on account of the spine having been injured in that street car mishap, already mentioned, but not knowing it at the time—which got, what a C. S. sympathizer called, a "kink" in it. This "kink in the back" did not hurt me unless I would stand too long at one time, or would want to run to catch a street car, or would attempt to lift anything quite heavy. Well, I went about with this "kink in the back" for a year or so, and as it did not seem to heal of itself I was finally persuaded to give C. S. a trial, it having been recommended to me by intimate acquaintances and others.

I was given tracts to read a short time before I was finally persuaded to try C. S. and among them was one that appealed to me so strongly that I certainly could have been looked upon as very bigoted, prejudiced and narrow-minded had I refused to follow its suggestion, that is, of investigating C. S. I had for years earnestly prayed—and I have already given you what was the incentive for praying thus—to be restored to health, with no answer received, that the following certainly ought to have appealed to me if I, at all, believed in God and His promises made to us through His Son, Jesus Christ.

"If there should be one Christian to read these lines who has prayed long and earnestly for some great blessing, let me ask you, at the outset, if you will not seriously consider these words from the lips of the Son of God. *'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.'* Do you *know* this to be true? Perchance you are not a Christian Scientist. Some friend may have loaned you this tract with the hope that it might aid you in finding the mind in which you 'live and move and have your being.' If so, let me ask again, Do you *know* that the God whom you worship will hear your cry, heed your desire and satisfy the longing of your heart?

There is a vast difference between knowing and believing. You

may believe that your prayer will receive attention because your God is good and you are His child; but have you proved it?

You may be bound by the fetters of some physical ailment [Like the "kink in the back"] and may have prayed for years to be restored to health. If you have, has it not seemed strange [Yes it has], very strange to you sometimes (when Jesus has said—"Ye shall know the truth and the truth shall make you free"), that your Heavenly Father has been silent when you called upon him? Would you, possess a human love, withhold an answer from a child in sorrow, for one, two, three, five, ten years and give no reason why? If not then why has God withheld from you the blessing of perfect health—wholeness? If by a word He could call into being 'all things that were made,' why has he withheld from you His word of restorative power and allowed you to wait and suffer and pray, day after day, and year on year, until your hope is well nigh gone, and the days are dark and dreary * * * because God cometh not in answer to your call? Oh, tell me if you know these words are true? 'Ask what ye will and it shall be done unto you.' You hardly dare to doubt them entirely because they are the words of Jesus and you have promised to love Him and believe Him. * * * Do you know them to be absolutely true? They came from the Son of the Living God and how can they be false? Now, if you will walk in the way He pointed out for you, if you will believe—understand Him, you may *prove*. His words to be both truth and life. Christian Scientists have the positive proof every day they live that this promise of the Son of God is absolutely true. Will you also learn how to reach the same position of peaceful, trustful certainty? Those who are able to comprehend these words can call down relief for their afflicted friends in less time than it takes to read this article [and yet C. S. Ds. and other C. S. healers could not "call down relief" for me after trying it for weeks to do so]. Do you want the same understanding? * * * Do you want to know and prove to your own waiting heart that Jesus meant just what He said in the words—"ask what ye will, and it shall be done unto you"? If you do then investigate C. S. Make up your mind to persist in your investigations until you catch the spirit of the truth which it teaches; and you will not be disappointed. You *will* receive an answer to your prayer. And if you are sick you *will* be healed, for God is Good and He is your Father." Tract, "Is Your Prayer Answered?"

Should not such a tract induce one to investigate the teachings of

C. S. as much so as would a tract of the Catholic Church, which showed by her credentials—but not by her teachings—that she is the Church established by Christ and the Apostles, induce one to investigate her teachings for spiritual food if one hungered for it as I yearned for physical healing? Well that was what I did, and so on June 1st, 1897, I placed myself unreservedly in the hands of C. S. At the time that I did so I could walk seventeen blocks from my home to the store, and could do so without cane or crutch. After over eight months trial in C. S. it succeeded so well to “call down relief” for me, that I got the “belief” that I could not, with two canes, walk three blocks to a street car that would take me home, so that I had to be taken home in a hack. That was on February 15, 1898, and I have since that day not had one day in which I was not more or less helpless. The “belief” of the “kink in the back” was as nothing in comparison with the “belief” that I had after giving twelve different healers a chance to “call down relief for their afflicted friends,” of which I was one at that time.

They were no more successful in their attempt to “change the belief, and that disappears which before seemed to it real (109:193), in me, than they were in changing the belief in themselves that I did not owe them any money before I had paid them for calling “down relief” for me, for every one of them, with one exception, accepted money, and some even sent duns when they did not get the money as soon as they thought they should have received it.

My experience with them convinced me that C. S. is, indeed, a “psychology of the heart,” for how otherwise could they demand and accept money when they saw that I was getting worse under their treatments?

Certainly the fault did not lie with me, for when I began to take treatments I had the faith of a credulous child, believing that I would be healed so quickly so as to surprise my people. But instead I was surprised that “those who are able to comprehend these words can call down relief for their afflicted friends in less time than it takes to read this article,” could not do so after all, and that that Tract was only so much “verbiage” with which to “bumfoozle” me.

I do not deny that persons, who had been given up by *materia medica*, have been healed after coming into C. S., but it was not through the application of the principles of C. S., but because the stopping of the medicines gave the recuperative healing laws of nature

an opportunity to assert themselves. I know that from my own experience. When a few years ago I discharged *materia medica*, I was really in such a condition that had I not done so at the time I feel satisfied that it would have buried its mistake. I had, in one sense of the word, a complication of diseases, and was getting worse right along until I gave up *materia medica*. I had then an affected stomach so that I could not take any nourishment but what it would cause me griping pains. My kidneys were badly affected. My liver pained me when I would turn on my side. My lungs were in such a condition that I would spit blood. About the only nourishment I could take then was egg-nogg, and that food purged me so that it in reality weakened me instead of strengthening me. I was also told that I had the dropsy. My eyes were also affected so that I could not read but about an hour at a time, and that only for a time or two a day, for they would then become so blurred that I could not see to read anything no matter how large the print was.

Now, that was my condition when I gave up *materia medica*. Besides that I had the intense pains in my hip-joints that had required daily injections for two months to somewhat ease the pains. Was that not a complication of diseases such that has caused many a one to pass on? Yet within two months after giving up *materia medica* I had improved so much in my appearances, that those who saw me just before I gave up *materia medica*, and saw me again two months afterwards, commented on it, saying, "Oh, how much improved you look since the last time I saw you." And this improvement took place during the months of July and August, which are months not highly favorable for putting on flesh. Besides that, my kidneys had become normal again; my appetite and digestive organs had also become about normal again in that time, and they are now normal again and have been so for some time, because I can digest any kind of food that is placed before me to eat. I do not diet myself, and can assimilate any food that I eat, no matter what it is, be it pork, sauer-kraut, beans, bacon, steak, chicken, potatoes, "devil's food" cake, mince pie, ice cream, bananas, buttermilk, sweet milk, etc., all in one meal or not makes no difference.

But there is a system in connection with eating such a conglomerate meal, and that is this: thoroughly masticate, or "chew," the food so that it is like a pulp, and have every bit of it thoroughly saturated with gastric juice, or saliva, before it enters the stomach. When food

enters the stomach in that condition it is bound to be assimilated, provided one takes no more than the system requires. To overload the stomach, even with the food thoroughly saturated with saliva—the digesting fluid—is just as injurious to it as too much rain is to growing crops. Of course, to eat so that the food is in the condition just described, takes a little more time than it does to give it a few bites and, then wash it down into the stomach with tea, coffee or milk, the way so many eat, who lead a so-called “strenuous life,” which makes them dyspeptics when yet in the prime of life, and even before that time. But then one can do more work when one’s digestive organs are in good condition than one can with dyspepsia, headache, constipation, etc., irritating one.

Which is the true life, the one that goes at a slow pace and reaches maturity, or the one that has the “electric” pace and ends in an unnatural—that is, diseased—death before half the meridian of life has been reached? a. f. y.

My eyes are also normal again, for I can now, and have for some time, been able to read from ten to fourteen hours daily, whether lying down or not makes no difference, and they do not pain me either, nor do I use glasses. If then I underwent so miraculous—as one might call it—a change in my vital organs and eye sight in a few month’s time, with no other prescription or application of any remedy but the stopping of materia medica, does that not prove that one may have died on the hands of materia medica where afterwards one’s life was spared by giving up materia medica, whether one had C. S. or not?

All diseases that would heal of their own accord, were they not kept from healing by poisonous substances, such as drugs are composed of more or less, are the ones that can be healed in C. S., but those that never would heal of their own accord, as for instance a “kink in the back” of an injured spine, or other diseases that are regarded as incurable when left to the recuperative healing laws of nature, cannot be healed in C. S. Take for instance consumption. C. S. has never healed a real case of consumption. It has healed cases where it was believed the patient had consumption, in fact doctors have diagnosed it as such. I know of cases where doctors diagnosed diseases as consumption, and said the patients could not, at the most, live two years longer, yet are alive to-day, and these diagnoses took place over twenty years ago.

In 1892, just after giving up at another time materia medica, I had

such a siege of coughing that people, living on the street along which I had to go on my way home to and from the store, noticed it, and also noticed that I had recovered from it. For in 1893 a lady customer came to the store and asked me what remedy I had used that cured my consumption. She said she had a friend who had consumption, and thought probably the remedy that cured me might help her friend. I told her that I had no consumption that I knew of, and had, therefore, not taken anything for it. She then said that she thought surely that I had had consumption the year before, because I looked so poorly then and had coughed so much.

It may be seen then that what are believed to be certain incurable diseases do not always exist where they are believed to exist. I know of cases, however, where persons had really consumption and who died on the hands of C. S. healers. It may also be seen from the experiences which I have had, that so-called incurable diseases in the hands of materia medica may become curable when taken out of its hands, even though nothing is done but the stopping of the taking of medicines. In this way many are mislead as to what is the real cause of their healing which they experience when they come into C. S., for that is the first requisite, for anyone coming into C. S., to give up all material remedies. And in doing that it gives free scope to the recuperative and healing laws of nature so that they can assert themselves, which will result in healing, if it is not an incurable case such as, for instance, a "kink in the back," in an injured spine.

The fact that healings in C. S. are prolonged over periods of from days to years, proves conclusively that it is according to the law of growth of the healing forces of nature, unobstructed by foreign substances taken into the system in the form of drugs, that is doing the healing, and that it is not because of the application of the principles of C. S., or according to Christ. That fact is unwittingly admitted by Col. Sabin when he says, not, of course, as a Christian Scientist but as a Christologist, which is an idly disguised imitation of C. S., that "all healing is done by virtue of God's natural laws. The Unchangeable, Undeviating, Eternal Father, does everything in accordance with fixed laws (136:732, Sept. 1901. Are not "God's natural laws" healing in their nature? If one burns, cuts, or bruises one's self does not the law of nature heal those accidents in time, if they are not so serious as to be fatal? So likewise is it with the healing of disease, be the afflicted persons in the hands of materia medica, C. S. or left to themselves.

There are, no doubt, cases where persons would be healed by giving up *materia medica* and accepting C. S., and also cases where persons would be healed by giving up C. S. and using *materia medica*, and also cases where they would be healed without either of them. Take for instance diphtheria. That disease can better be handled by *materia medica* than by C. S., because it is a disease at which one can get by mopping the throat and removing the poisonous substance in the throat, while indigestion or stomach troubles can be better handled by C. S. than by *materia medica*, because what that disease requires is a cessation of the pouring into the stomach of drugs which are more or less poisonous, and that is one of the fundamental principles of C. S. to stop the use of material remedies.

In that way, then, one may be healed in C. S. of indigestion or stomach troubles where one would not be healed in *materia medica*. I know that to be a fact from my own experience, that *materia medica* has not only failed to heal stomach troubles, but has given it to one by pouring into the stomach such drugs that would make an erstwhile well person sick.

I will now quote from the writings of C. S. to prove to you that the healings that take place in C. S. are not according to Christ, but according to the healing laws of nature, and to the law of suggestion.

"The younger boy was treated four weeks, his trouble appearing three or four times within that time. After that it appeared once, I think about six months later, which was the last time" (37:202, June 1899). [Did it take Christ and the Apostles "six months" to remove the last symptoms of a disease they healed?]

Here is a case of "nervous dyspepsia to cancer of the stomach:"

"I went to a C. S. healer, and in a few weeks I was free to eat whatever I desired with impunity. I then gained in strength and weight rapidly, [Just as I did during the July and August already mentioned] and in a few months [Just as it would have been with me had I no 'kink in the back'] I was as well and strong as ever" (Ibid 208).

The word "impunity" here reminds me of a testimonial which a man gave of his wife in a C. S. experience meeting which I once attended. She was probably too timid to face an audience and tell of her healing in C. S., so her husband did it for her. He told of her indigestion and stomach troubles, and how she had been healed in C. S. That she could now "eat anything with impunity." The reason I

remember that so well is because I did not then know the definition of "impunity," so that when I got home I looked up its meaning in the dictionary. Well, within two years after that testimonial was given, of her miraculous healing, I saw a notice in the daily papers of her death, she having died of stomach troubles.

At one time, when I was "self-deceived, self-hypnotized, self-mesmerized" (138:9), as a former Christian Scientist says Christian Scientists are, I would have testified in one of those experience meetings, had I had the courage and ability to express myself as some have, of how much I had been benefited since I began the investigation of C. S. But I can tell you that I am thankful now that I did not have the ability then to get up before an audience and tell of my counting the chickens before they were hatched.

Here is a healing of rheumatism:

"My healing was slow; [According to the law of growth] but I improved daily, and in seven weeks I was able to ride four blocks, and in thirteen weeks went by rail one hundred miles" (137:728, Jan. 1899).

I have a record that beats that, before I had a "kink in the back." When I was about eighteen years old, I plowed for corn, and as a rule we used to plow rather deep for corn. One day in May, after nearly a week of cloudy weather, it cleared off and the change in the weather was quite sudden from being cool to becoming quite warm. As I had been accustomed, in former years, to walk bare-footed when plowing, if it was warm enough, I went bare-footed on this particular day, from about ten o'clock in the morning until about three in the afternoon, the subsoil being so cold that I could no longer endure it so that I pulled on my boots again, and plowed with them on the remainder of the day.

The next day I did not feel right and the second day after I awoke in the morning with an acute attack of inflammatory rheumatism that seemed to affect every joint in my body. The doctor was sent for and he prescribed medicines for me until I became so sick that I could no longer take any more medicines, they being so bitter. As we lived about seven miles from town, and the others being so much the more busy with farm work, on account of the shortage of help occasioned by my illness, they did not at once go to see the doctor about it.

In a few days I began to improve so that I began to eat a little

again, not having eaten hardly anything for some time, because the medicines had upset my digestive organs. When I began to improve gradually in my appetite, although I had spells yet of intense pains, we concluded to wait a few days to see what turn the disease would take before going to see the doctor again. Well, I continued to improve and within four weeks I was so well and strong again that I took a wagon in the field, stacking wheat, and worked alongside of the other men the same as though I had never been sick.

Now, what was it that healed me so soon of such a severe attack of inflammatory rheumatism? I did not know a thing then about it whether C. S. existed or not. Yet I was healed after giving up materia medica which had in reality made me worse. After I was healed we had about half of the medicines left that had been prescribed and which I could not take because they were so bitter. Does that not prove that my healing was in accordance with the healing laws of nature, and resulted thus whether it was or was not in connection with C. S.?

That is just the way the healings occur in C. S., and because of not understanding or knowing that that is the real cause of the healings, persons are misled into believing that it is due to the application of the principles of C. S. that effects the healing. Here is another case which proves my assertion:

"The Scientist gave me daily treatment for more than a year, and occasional help for a long time after that. While I was much benefited, satisfied, encouraged, and hopeful, my healing was very, very slow. I had a long relapse" (137:763, Feb. 1899).

Did you ever hear of a healing of Christ and the Apostles that was "very, very slow," and which had a "long relapse?"

"To those who experience slow healing I would say, Do not be discouraged. I have been in C. S. five years and am not entirely healed yet" (Ibid. 802). [I wonder if that is another case of a "kink in the back," because one is "not entirely healed yet," after having been in C. S. five years?]

That person had better waited in counting the chickens before they were hatched; five years in C. S. and "not entirely healed yet." That is certainly according to Christ where he told them but once to "Arise and walk," and they got up and walked.

"I were ungrateful not to mention my own case of healing of a very severe case of acute indigestion and gastritis. From repeated

attacks I had become very much emaciated, unable to partake of any solid food, and, to mortal sense, about to pass away, when a Christian Scientist was summoned. I immediately began to improve, and in three weeks was entirely healed" (58:837, Aug. 23, 1900).

The above is almost a parallel of an experience I had once. While I was bedridden, years ago, I had such a good appetite that one Sunday I ate so much as to overload my stomach and to cause me such an attack of acute indigestion and gastritis that my people thought I would "pass away." The priest was sent for and he did not stop to feel of my pulse to see whether or not to give me Extreme Unction, but post haste gave it to me, because those who saw me at the time thought I was a "sure goner" this time, for they told me afterwards that I had those twirlings of the eyes and twitchings of the countenance which betokened sure death. This was on the Tuesday after that Sunday on which I ate too much. Sunday night about ten o'clock I began to vomit and I kept it up, at intervals of about twenty minutes, from that time until the following Tuesday about three o'clock. During all that time I could take no food, not even drink water. And I vomited so much that my people all wondered where so much putrid matter could come from. The last six hours or so of vomitings had a green scum on them, and not having taken a particle of food during all that time, and having then already been bedridden for months my prospect for a recovery indeed seemed all to have vanished.

We had no doctor at the time, for when my people asked me if they should call in a doctor for me, I said, No, for I wanted to pass on, because I had given up all hope of ever getting off the bed again alive, and not being afraid of the other life I wanted to go to it, and wanted to pass on. Yet before the end of the week I had recovered so much so that I could eat anything again, but, of course, in more measurable quantities than I ate before the attack. I have not since that day had any more trouble with my stomach, which was a healing in less time than the three weeks required by the Christian Scientist above quoted.

A few weeks after my attack of acute indigestion and gastritis, I saw in a daily paper an item of a young man, who had the same kind of an attack as I had, and who had a doctor, the doctor's name being mentioned, who died of his attack. Now, the reason, no doubt, that I recovered and the young man did not was because I took no bitter,

strong medicines to still further irritate the already inflamed stomach and bowels, while the young man did because he had a doctor who prescribed just those medicines that, instead of assisting the healing laws of nature, retarded their operation, with the result that death ensued. Does that not prove conclusively, then, that the healings that take place in C. S. are due to the causes which I have stated, already, and that they are *not* because of the application of the principles of C. S.?

I will now attempt to prove to you that an underlying principle of C. S. is suggestion. A former Christian Scientist, who, it seems, counted the chickens before they were hatched,—for he says:

“One night, six or seven months after I had commenced this study, about one or two o’clock in the morning, while working in my library, the understanding as known by Christian Scientists came to me as bright and clear as ever did the rising sun.” [He must have been, then, “self-deceived, self-hypnotized, self-mesmerized,” for he afterwards must have discovered that the “understanding as known by Christian Scientists” did *not* come to him at that time “as bright and clear as ever did the rising sun,” because it was made so “bright and clear” to him afterwards that he had to write a book entitled “Christology—Science of Health and Happiness,” a book about which an adherent of Mrs. Eddy said, “I would not pollute my hands by touching that book. I would throw it in that stove (pointing to a stove while speaking)!!” Yet an adherent of Col. Sabin thinks “God called you to help proclaim His truths to the world” (133:729, Sept. 1901), so that were the Israelites of Old Testament days alive to-day they might find it a hard task to maintain their claim that they are the only “chosen” of God] gave his testimony of how he was healed. Here is a part of it on which I wish to comment: “I went to the person’s house and made known what I had come for. I informed the party that I had no faith in Christian Science, or any power to heal as they claimed they could do, but I had a very severe pain and was willing to have a test and see whether there was any virtue in their claim of healing, for which I would pay all charges. She took a seat across the room from me, crossed her hands in her lap, [My healers always held a handkerchief to their eyes, with one of their hands] shut her eyes, and as I supposed was praying to God. [But instead she was suggesting to him, mentally, “You are well, and you know it” (124:220)]. I immediately went to sleep. [What is the difference

between that immediate sleep, and "hypnotism—from the Greek word signifying sleep" (22:88)]? At the end of fifteen minutes I awoke with the pain entirely gone, and the little scientist still with her eyes shut and her hands crossed in the attitude of prayer" (137:704, 706, Jan. 1899).

Taking the experience of Col. Sabin's in that treatment where he "immediately went to sleep," and "that the hypnotic sleep can be induced independently of personal contact" (22:89), and that "The healer begins by mental argument. He mentally says, 'You are well, and you know it'" (124:220), can not "suggestion" be deduced from the method of healing in C. S.?

What is the difference between putting oneself into a *passive* condition to receive the suggestions of the subjective mind of another not a Christian Scientist, and the putting of oneself into a "receptive" condition to receive the mental arguments of "You are well, and you know it" of a C. S. healer? If the law of suggestion is not one of the fundamental principles in C. S. then words have no meaning.

After I had been treated by a number of healers and they had not succeeded in calling "down relief" for me, I went to another healer for "demonstrations." I asked the healer what I should do during the time that I was treated, whether I should pray or not, think of anything, or what I should do. The healer said: "Don't do anything, but just think nothing." Now what does that mean but to put oneself into a receptive condition in order to receive subjectively the mental—subjective—suggestions of "You are well, and you know it" of the C. S. healer? Is that not as plain as day that that is only plain mental suggestion? Is there anything in that that is according to the manner in which Jesus and the Apostles healed? Did they not always enjoin those who wanted to be healed to have faith instead of to "think nothing?" Did they say to those whom they healed, "You are well, and you know it?" And did it take all the way from a few days to five years to heal any one?

Well, then, is not "Christian Science" a misnomer for the system of healing that rests on the basis of the law of suggestion and goes by the name of Christian Science? If C. S. were properly named it would be called "Mental Suggestion," which is quite different from Christ-healing. In that case, of course, Christian people would have nothing to do with it, but label it *Christian* and it is a go.

It seems that nowadays that anything that is labeled Christian,

no matter how absurd, erroneous, fanatical, nonsensical, and blasphemous it may be it will have plenty believers if it is only zealously advocated.

When Mr. Hudson, who healed a case of rheumatism "a thousand miles distant" (22:194) by "Mental Therapeutics," had called it "Christian Psychic Phenomena," he no doubt could have founded a Church and had as great a following as C. S. has, if not a greater following, for according to his healing one would not first have to outrage the five senses, or tax one's credulity about the non-existence of disease, or the blasphemous assumption of the deceitfulness of the senses, and of the reality of matter, etc.

Now that I have, with the "arms of the intellect," irrefutably proven that the healings in C. S. are the result of suggestion and the operation of the healing laws of nature, which are then given a chance to exert themselves by the cessation of the dosing of the system with such poisonous matter as drugs are more or less composed of, I will now analyze some of its fundamental principles and teachings.

In her 42d edition of S. and H. (S. and H. abbreviation of Science and Health), page 415, Mrs. Eddy says she once taught healing differently from that which she taught it in the 123d edition. She says:

"When first teaching Mental Science I permitted students to manipulate the head, ignorant [Yet she says: "No human pen or tongue taught me the Science contained in this book, Science and Health" (109:4). It must have been God, then, and this certainly impeaches His wisdom if He left her "ignorant" "when first teaching Mental Science" to her, if He was the one who directed her pen in writing S. and H.] that this could harm or hinder the spiritual direction of thought."

She is, therefore, as changeable in her teachings as are the teachings of any human creation. That she taught healing once where the head was manipulated I learned from an acquaintance who knew C. S. healers who manipulated the head when giving treatments. At that time I had not yet read the S. and H. referred to, in which mention is made that she permitted such manipulations of the head, and I said to my acquaintance that they were not Mrs. Eddy Christian Scientists, for that was not taught in the S. and H. which I had. But my acquaintance asserted positively that they were real Mrs. Eddy Christian Scientists, which assertion I afterwards believed when I

subsequently got in my hand the 42d edition of S. and H. and read the quotation given above.

Now, I suppose the reason for such a change in her teachings of the mode of treating was, no doubt, due to the claims of non-Christian Scientists that C. S. was only a plagiarism of Dr. Quimby's mesmeric healing, of which she had had some treatments.

"Mr. Quimby died in 1865, and my first knowledge of Christian Science or Metaphysical Healing was gained in 1866. [How well that fits in for those who claim that C. S. is only a plagiarism of Quimbyism, eh?] * * * He was an uneducated man; but he was a distinguished mesmerist, and personally manipulated [Do you see?] his patients. This I know, having been one of them" (139:6).

No wonder she had to change her mode of treatments if she wanted to escape the charge that C. S. is only a plagiarism of Quimbyism.

And now to mislead people into believing that C. S. is not a form of mesmerism or suggestion she leads them to believe in absurdities which requires one to become self-mesmerized, and to make the "intellect a dethroned king," in order to be able to believe in them. One of these absurdities is the testimony of the senses. In order to prove that they are illusions she makes use of a number of illustrations. One of them is found on page 16 of S. and H., where she says:

"The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops apparently join hands, clouds and ocean meet and mingle."

Now why is it that "on the eye's retina, sky and tree-tops apparently join hands?" Is it not because the globe is round and eyes can see only in a straight line? If we could see in a circumference, or zigzag, or criss-cross, then sky and tree-tops would no more apparently join hands than they do when one looks straight up into the sky. Any one, who has not made the "intellect a dethroned king," knows that.

Again, if our senses were not limited in their scope, just think, then, what a confusion there would be. One would then see, hear, and smell every object, sound and odor in the world. Would you want to be endowed in such a manner? Hardly. Well, then, there is no "illusion of material sense," is there?

Here is another illustration that only a "self-mesmerized,

self-hypnotized" person, who has made the "intellect a dethroned king," could believe in that the senses are deceitful:

"The barometer, that little prophet of storm and sunshine,—denying the testimony of the senses,—points to fair weather, in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker may recall for himself" (109:16).

That explains why Christian Scientists, "in the midst of murky clouds and drenching rain," walk along the streets without umbrellas. It is "fair weather" to them, because the same deceitful eyes with which they see the "murky clouds and drenching rain" become reliable when looking at the barometer, which tells them it is "fair weather," hence no need of umbrellas. Any one, who has not made the "intellect a dethroned king," knows that the barometer does not register the weather as it takes place, but that it indicates what the weather will be in twenty-four or more hours in the future.

Again, the same eyes which say that it is *not* fair weather in the "midst of murky clouds and drenching rain," and which eye's testimony is corroborated by the senses of hearing,—for drenching rain can be heard falling—feeling,—for drenching rain can be felt by going out into it—and tasting,—for one can drink the rain—are, in C. S. believed to be deceitful in saying so, but if those eyes are used to look at a barometer they are reliable, even though unsupported by the other senses which supported the eyes when they said it was *not* fair weather in the "midst of murky clouds and drenching rain."

One may say, "Great God!" do Christian Scientists really believe what their text book here teaches, or are they hypocrites for professing to believe that which they do not believe?

But now what is the object of Mrs. Eddy in trying to teach, or lead one into believing, that the sense of sight is an illusion? It is to use it as a proof that if one's sense of feeling tells one that one has pain or feels sick from a disease that it is not a reality, but an illusion, because the sense of sight has been proven to be an illusion. But has the sense of sight been proved an illusion by the illustrations which she used above? If not, then if the sense of sight is not an illusion is the sense of feeling an illusion if it tells you that you are suffering the pains of inflammatory rheumatism, or neuralgia, etc? Yet she calls neuralgia an illusion.

"If you believe in inflamed and weak nerves, you are liable to an

attack from that source. You will call it neuralgia, but we call it illusion" (109:391).

I will show you now that she contradicts herself and that she does not believe that the sense of sight is an illusion.

"One at Niagara, with eyes [The same that say that "sky and tree-tops apparently join hands"] open only to that wonder, forgets all else, and breathes aloud his rapture" (109:241).

Are the senses deceitful if, when one beholds with the sense of sight, Niagara, that wonder causes one to breathe "aloud his rapture?"

But then it is only so much "verbiage" and that seems to be admired alike by all, be it a Christian Scientist, a Christologist, a Catholic, a Dowieite, a Theosophist, a One Infallible Bible Churchist, an Atheist, an Evolutionist, a Single Taxer, a Socialist, or any other ist, makes no difference.

That Christian Scientists are not consistent in their beliefs that the senses are deceitful, etc., may be inferred from their acts. One time a healer was called to treat a patient who was somewhat reduced in financial circumstances. After a few calls the healer, after surveying the surroundings, said, "It seems to me that you live here in the very dregs of poverty." How could the healer say that if the healer believed the testimony of the senses is not to be taken as evidence?

At another time a Christian Scientist told a person that that person did not dress well enough to attend the C. S. church, that people who want to belong to the C. S. church must dress well and have plenty of money. If the senses are deceitful, then, what difference does it make whether one dresses well or has plenty of money or not, if one wants to belong to the C. S. church? Another thing, is it not a blasphemy to say that the senses are deceitful? Whence are the deceitful senses if "God, Spirit, is the only cause" (109:182)?

Of course, C. S. will say that the deceitful senses are due to *belief*. If it is asked what is the cause of such a belief, C. S. says, *mortal mind*. And if it is asked, what is the cause of such a mortal mind C. S. says, "Oh, don't bother about the cause of things too much," as a Christian Scientist once answered me when I had the Christian Scientist cornered on those very subjects just mentioned.

But it was just because I bothered "about the cause of things too much," that led me to the discovery that the first sin ever committed was committed without a devil to tempt Lucifer, the first supposed devil, and if Lucifer could sin without a personal devil to tempt him,

then Adam and Eve could do the same, and it makes the doctrine of a personal devil a blasphemy. It was just because I bothered "about the cause of things too much," that led me to the discovery that the Eucharist is nothing more than a piece of baked dough. For had I not bothered myself about the question of what becomes of Christ when the external forms of bread and wine no longer remain, I would not have been led to the discovery that Christ never was in them in the first place, a fact which I have proved in another chapter. And it was just because I bothered "about the cause of things too much," that I was led to the discovery that one must needs make the "intellect a dethroned king" before one can believe in the teachings, as a whole, of C. S.

And as I do not yet feel that I ought to give the probate judge something to do to earn his salary, I propose to "bother about the cause of things" until I find them wherever it is possible to do so, whether or not it pleases C. S., Christology, Catholicism, Dowieism, Mormonism, Atheism, Agnosticism, or an other ism. I am for Christian Unity, and if it cannot be brought about without making anyone mad, why then it will have to be done that way, for it is said that "Whom the gods would destroy they first make mad." And that is what I want to do to *destroy* sectarian walls, denominational fences, and creedal lines. And the only way that can, probably, be accomplished is to turn on the calcium light on the absurdities, contradictions, fanaticisms, and blasphemies within each corral, even though it should make some mad.

As I have unquestionably satisfied those, with whom the intellect is not a dethroned king, that the testimonies of the senses,—within the scope in which we need to use them,—are not "illusions" or deceitful, we will, in the next chapter, consider the subject of the unreality of matter, which is one of the fundamental principles in C. S.

CHAPTER XV.

MATTER.

Were it not for our belief in matter, says Mrs. Eddy, there would be no "sin, sickness and death" (109:174), therefore, she combats these theories:

"(1) That all is matter; [No one but an atheist says "all is matter;] (2) that matter originates in Mind, [Mind means God in C. S. (109:582)] and is as real as Mind, possessing intelligence and life. [Who but an atheist says that matter possesses "intelligence and life?"] The first theory, that matter is everything, is quite as reasonable as the second, that Mind and matter co-exist and co-operate. One only of the following statements can be true: (1) that everything is matter; (2) that everything is Mind. Which one is it" (109:165)? [It is neither of them].

That she must say because she must make her statement good that "what is termed disease does not exist" (109:81), and because sin, sickness and death are "mortal inventions, one and all" (140:75).

In the platform of C. S. in S. and H., 14th edition, Vol. 2, Mrs. Eddy has this to say:

"The Scripture saith. 'God is all in all.' We understand this to be so, but if God is all, there is nothing for him to enter but Himself. [Which would be like a stocking turning itself outside in. Would that not be "to enter" itself, because there is nothing else for it to enter, supposing, of course, that the stocking "is all," just as "God is all"?] All is Mind, there is no matter; all is harmony, there is no discord; [Excepting the year 1897 when three C. S. Ds. in a certain city maintained three separate churches, then had "harmony" until the election of new readers for the year 1898, when "discord" became "is," because a C. S. D. who wanted to be a reader, was not elected so as to give the C. S. D. a chance to exercise the "deceitful" sense of sight, and draw every month one hundred or so round chimeras, with eagles on them.] * * * Matter was never made and is a chimera, a belief, and error * * * A personal God, a personal man, * * * and evil and good spirits, are theological mythoplasm" (59:142-152).

If God is a "theological mythoplasm," how then can He enter

Himself? Can nothing enter itself? If matter is a "chimera," what then causes the belief in the reality of matter, and if "God, Spirit, is the only cause" (109:182), and "all cause and effect are in God" (124:93)? If "all cause and effect are in God," then there can be no such thing as a "mortal mind" to cause the belief in the reality of matter unless God causes that "mortal mind." Is that not so? If "mortal mind is a solecism in language," and is "something which has no real existence" (109:8), then how in the name of the intellect can it produce "its own phenomena" (109:116), such as the belief in the reality of matter, sin, and sickness? Can nothing produce something? Omnipotence may produce something where there is nothing, but can nothing do that?

In nearly all the writings of Mrs. Eddy she reiterates the statement that "there is, strictly speaking, *no* mortal mind" (141:25). If, then, there is "strictly speaking, no mortal mind," then what causes the belief in the existence of matter?

Of course I do not expect any one, with whom the "intellect is a dethroned king," can answer that question, but I wish some one, with whom the intellect is *not* a dethroned king, would answer it for I want to get rid of the epithet of being a person of "presumptuous ignorance." You see I am willing to acknowledge that I am a person of "presumptuous ignorance," in order to learn something, and that is one of the things I would like to know, what causes the belief in the reality of matter, if matter is unreal, non-existent, and there is "strictly speaking, *no* mortal mind" to produce such a belief, and "God, Spirit, is the only cause," and "all cause and effect are in God?"

Is it a fact that there is no matter, because "Science reveals nothing in Spirit out of which to create matter" (109:174)?

I always supposed Spirit, God, was beyond the ken of science and could not, therefore, be dissected with the scalpel, or be analyzed in the laboratory to see what it was composed of, whether it was all Spirit and no matter, just as the atheistic scientist says man is all matter and has no soul, or whether God knows of two substances, Spirit and matter, just as man is not all matter and has a soul. But here is a "Science" which undertakes to tell us that matter is unreal, non-existent for the simple reason because it "reveals nothing in Spirit out of which to create matter," limiting God's power to that of man who cannot produce something where there is nothing to produce it from.

I know that atheistic scientists claim that matter is eternal

because it is an axiom of their science that from nothing, nothing comes, and because matter cannot be annihilated. But does that make matter uncreated and eternal because finite power—man—cannot annihilate it?

Supposing man could annihilate matter, why, then, in time he could annihilate the universe, and long before it were annihilated there would be chaos, from the fact that the annihilation of matter would cause vacuums, and these vacuums would cause objects to rush into them and cause a chaos and collapse of the structure of the universe, just as the removal of stones or bricks anywhere and everywhere in a material structure or building of man, would cause it to collapse and tear everything to pieces that was in its path. Is that not so?

If some of these atheistic scientists, who claim that matter is indestructible, therefore, uncreated by God, and eternal, had not, probably, befogged their brains with liquor and tobacco they might have perceived why man cannot annihilate matter, and would then see that there is a power greater than man that governs the universe, and Who can create or annihilate matter if He chooses to do so. •

Now it may be excusable in an atheist to deny God's power to create matter by Divine fiat only, but what is to be thought of one professing to be a Christian, limiting God's power to create matter, because her "Science reveals nothing in Spirit out of which to create matter"?

To come right down to the point of the matter, Mrs. Eddy's writings are pantheistical.

"In one sense God is identical with nature; but this nature is spiritual and not expressed in matter" (109:13).

Is that not pantheism to say "God is identical with nature?" Is the law-maker of a land identical with his law? Am I not above this book? If so, is God then "identical with nature?" If, then, God is above nature is He then "identical with nature?" a. f. y.

"The Science of Christianity is strictly monotheism;—it has ONE GOD. And this divine Infinite Principle, noumena and phenomena, [Is this not Pantheism?] is demonstrably the self-existent Life, Truth, Love, Substance, Spirit, Mind, which includes all that the term implies, and is all that is real and eternal. [Therefore nothing is real but God, He is both 'noumena'—cause—'and phenomena'—effect.] Christian Science is irrevocable * * * It is divinely true, and

every hour in time and in eternity will witness more steadfastly to its practical truth. And Science is not pantheism, but Christian Science" (142:18).

If, then, this "divine Infinite Principle, noumena and phenomena, * * * is all that is real," does that not make this true:

"God is all, there is nothing for Him to enter but Himself" (59:146-152), and if it makes that true, is that not pantheism? If God is "noumena and phenomena" is that not the same as noumena—cause—which means changing—making phenomena—effect—of entering? And if, then, God enters Himself because He is all, and there is nothing else for Him to enter, [Which would be like a sock turning—noumena—cause—itself outside in—phenomena—effect], is not then everything noumena and phenomena,—cause and effect—God? And is not that pantheism? a. f. y.

"If He is All, He can have no consciousness of anything unlike Himself; because if He is omnipotent, there can be nothing outside of Himself" (140:4).

If God is All, and "can have no consciousness of anything unlike Himself," then of course everything is God to God. Is that not so? Man is certainly unlike God, hence He can have no consciousness of us, and if He has no consciousness of us—because we are unlike Him—then it must be Himself whom He is "above * * * and through * * * and in" (Eph. 4:6), for He certainly would not care to be above, through, and in that of which He has no consciousness, would He? Is that not, then, pantheism?

If the "Soul, or Mind, of man is God" (109:198), how, then, can He be above, through, and in any one but Himself? And does not that agree with "there is nothing for Him to enter but Himself?" And if it does, is that pantheism or not? a. f. y. If "God is the sum-total of the universe" (124:106), does that not make everything God? And if everything is God, "noumena and phenomena," cause and effect, is that not pantheism?

The teachings of C. S. in regard to God being All—"the sum total of the universe"—is only a thinly disguised teaching of Theosophy, for this is the teaching of Theosophy:

"All that exists is but varied differentiation of the one all-pervading Spiritual Essence," and "each one of us is a part of the Great Whole" (143:45). [Just like the cogs in a large wheel are "a part of the Great Whole," hence we are God, and that bears out the statement of Mrs.

Eddy, that a personal man is a "theological mythoplasm" (59-146-152), and if man is not personal, an individual with a mind, intellect, and free will, why, then, I suppose, it makes little or no difference whether he is a "mythoplasm" or not.]

Here is one reason why Mrs. Eddy denies the reality of matter:

"When we endow matter with vague spiritual power,—that is, when we do so in our theories, for of course we can not really endow matter with what it does not and can not possess,—we disown the Almighty; for such theories lead to one of two things. They either [Atheists do, yes] pre-suppose the self-evolution and self-government of matter; or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma, and consider matter a power in and of itself, is to leave [As the Atheists do] the Creator out of His own universe; while to grasp the other horn of the dilemma, and regard God as the Creator of Matter, is not only to make Him responsible for all disasters, physical and moral, [which would be the case if man had no free-will, but not otherwise] but to announce Him as their source, and so make Him guilty of maintaining perpetual misrule, in the form and under the name of natural law" (109:12, 13).

Let us see whether it be true or not if we "regard God as the Creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source." Let us take, for instance, matter in the form of kerosene or coal oil. When used for heating or lighting it is good, is it not? But supposing a person, who has been warned time and again not to pour coal oil out of a can into a stove to hurry up a slow fire, or pour it on kindling underneath of which are smouldering coals of fire, hidden by ashes, pours oil on anyway and the oil becomes ignited and as quick as a flash of lightning the flame follows the pouring stream to the can, causes the can to explode, envelops the person in flames, sets the house on fire, is burnt to crisp and ashes, is God responsible for that disaster? The person had a free-will and could choose to use the oil or not, just as he chose to do; is God then responsible or the source of that disaster?

Was God responsible for the disaster caused by a man using kerosene to kindle a fire, causing an explosion that resulted in the death of six persons and the burning of the house to the ground, the item speaking of it appearing in the daily papers of Aug. 19, 1902? Did not God endow man with free-will and power to choose? If He did,

and matter is passive and man is active, and man can use matter as he chooses to, is God then responsible and the source of "all disasters," because man would not heed warnings with the result that a disaster befell him?

Let us take another illustration. Supposing man takes matter in the form of fire. When he uses it for heating or cooking it is a good thing, is it not? But supposing he uses fire to light a cigar or cigarette, and, through carelessness, drops the burning match on a pair of lace curtains, the curtains are set on fire thereby, the fire spreads, burns down a hotel, and many lives of those in the hotel are lost, is God responsible, or the source of this man's carelessness, which resulted so disastrously?

Let us take another illustration. Supposing a man takes matter in the form of fire and water and iron. He uses them and makes an engine and steam out of them, and the engine drives a lot of machinery that turns out flour, lumber, clothing, etc., which is a good thing, is it not? But supposing the man neglects to have sufficient water in the boiler all the time, or uses the burnt out boiler long after the time that it should have been thrown on the pile of scrap iron, it explodes, demolishes buildings, wounds, maims, and kills different persons in the vicinity of the explosion, is God responsible for such disasters?

God made matter passive, endowed it with certain powers that are fixed by unchangeable laws, made man active, with a free-will and power to do as he chooses to, and He is therefore no more responsible or the source of disaster than is the legislator responsible or the source of a man's punishment which he suffers as a consequence for violating the law of which the legislator is the author. Is that plain to you? If it is, then it may be seen that God is *not* "responsible for all the disasters," or is "their source," even though He created matter, made it passive—for it will not act unless man acts on it—and endowed it with certain inherent powers that act according to immutable laws.

Matter being created thus, and man being endowed with free-will and power of choice, is himself as responsible and the source of the disaster that he causes, as is the criminal responsible and the source of the punishment that befalls him for choosing to violate the law that brought on the punishment. Is that not so? If it is—and it is so—is not the teachings of C. S. on the subject of the unreality and non-existence of matter, then, only so much "verbiage" for those to admire, with whom the "intellect is a dethroned king?" a. f. y.

If matter is a "chimera," and does not exist, because "God never

created" (109:230) it,—and as God is the only cause and Creator matter cannot exist if He did not create it,—then what is it that Christian Scientists eat when they eat three times a day, as other "theological mythoplasm" do? Do they "feed upon" (49:217) God, like the Catholics do, who eat God in Communion and wash Him down into the stomach with a tablespoon full of water, should they communicate when lying in bed?

If "everything is mind" [God] (109:166),—which of course must be true if there is "nothing for Him to enter but Himself" if He gets into the notion of wanting to enter something—then when a Christian Scientist eats it is only God eating God, entering Himself, is it not? Well, there is just as much "psychology of the heart" (58:188, Nov. 22, 1900) in that as in God entering Himself because "there is nothing for him to enter but Himself," or as Christ holding "His own real, living body" (13:67) in His hands at the Last Supper.

It seems that C. S. and Catholicism would make a good team when it comes to teaching absurdities, "psychology of the heart," and "Faith," which I suppose means about the same thing, with this difference in favor of Catholicism, that one is not required by Catholicism to outrage the senses by believing it is "fair weather, in the midst of murky clouds and drenching rain," simply because "the barometer, that little prophet of storm and sunshine,—denying the testimony of the senses," (109:16) [One of which are the same eyes whose testimony is not denied when looking at the barometer] points to fair weather, a thing Christian Scientists would have to believe if they want to be consistent with the teachings of their text book. Is that not so?

But do Christian Scientists believe really that mind is all and that there is no matter? If everything was Spirit, Mind—God—just as the fish-globe filled with water would have no fish in it, how then could God manifest His power and intelligence? If there were no building material how could the architect make his idea—the plan of a building in his mind—manifest to others? Did you ever contemplate the architectural skill displayed in a fine, large, magnificent building? And did it ever occur to you that if there had been no matter to work on, to outline in material from the architect's idea he had in mind, that that building could not have been there for you to "breathe aloud your rapture" by beholding it?

If then matter was needed with which the architect could manifest his idea to others, cannot God, then, in like manner use matter

with which to manifest to us His idea, power, and intelligence? But says C. S.:

"God is omnipresent, * * * He is all and He is everywhere, what and where is matter" (109:119), then?

God is of such substance that He can be "above all, and through all, and in us all" (Eph. 4:6), without displacing Himself any more than the substance of the wire displaces the substance of the electricity that passes through it. And if God wanted to He could have existed without lesser substances—which He created to be witnesses to us of His idea, power and intelligence—just as the electricity can exist without the wire, nor does God need to displace anything by being "above all, and through all, and in us all," any more so than does electricity displace the substance of the wire through which it passes. It may be seen then that God can be omnipresent and everywhere and yet matter also exist.

When the Scripture says that "God may be all in all" (1 Cor. 15:28), does that mean that God *is* all and that there is nothing else? Yet that is the interpretation C. S. places on it and it is just as far from being the truth of its real meaning as is the statement that it is fair weather in the "midst of murky clouds and drenching rain," simply because a New England barometer points to fair weather then. The real meaning of "that God may be all in all"—which implies that it is to be a future event, hence it does not mean that *now* God is all—according to the Scripture, is that God is to be all to all, just like a fellow's girl is *all* to him—especially if he is so far gone as to be always scribbling her name on every stray piece of paper he gets a hold of; or when he takes "his world in his arms" (53: July 24, 1901) when she trembles towards him, as the Catholic News has it—and does not mean that the substance of God is to enter into the composition of all and make them God, any more so than the substance of a fellow's girl enters his structural composition and makes him girl. It is in the mind, thought, that God is to be all to all, just as the girl is all in the mind, thought, of the fellow of my illustration. And, according to the Scripture, Christ is to continue His mission of subjecting until all things have been subjected unto Him, when He is Himself to become subject also unto Him, that "God may be all in all."

That is another text that is against the doctrine of eternal damnation for any, and favors Universalism, Dowieism and a few other minor sects. Well, that or annihilation, for those so utterly depraved

as to be beyond all hope of a final redemption, is certainly a view of God that is more noble and merciful than the blasphemous doctrine of eternal torments, taught by the Catholic church and the One Infallible Bible Church.

We will now see what C. S. teaches about the unreality of matter, which means everything that is not God. "Mortal body and material man are delusions" (109:198). Hence if one wants to belong to the C. S. Church one must "dress well" a delusion. "Nothing is more monstrous than to imagine Spirit producing matter or a physical body" (137:458, Oct. 1889). If, then, Spirit [God] did not create or produce the physical body then what did produce it? It will not do to say that mortal mind did for then the question arises, Who or what produced the mortal mind? If it is said that belief or error did, then the question arises, Who or what produced the belief or error, if "God, Spirit, is the only cause" (109:182)? The statement, then, that "nothing is more monstrous than to imagine Spirit producing matter or a physical body" is only so much "verbiage" for those to admire with whom the "intellect is a dethroned king," is it not? a. f. y.

To say that "Spirit cannot beget anything but spirit; it cannot beget flesh and blood" (137:459, Oct. 1889), limits God's power just as much so as the atheists do, who say, *from nothing, nothing comes*, hence God did not create matter, and matter is therefore eternal and uncreated, does it not? C. S. and Atheism would make a good team to pull together when it comes to limiting God's power, would they not? a. f. y.

"Flesh, an error of physical belief, * * * an illusion" (109:577). "Jesus was the Virgin's son. In the flesh [illusion] he was appointed to speak God's word to human flesh, [illusion speaking to illusion, which is the same as nothing speaking to nothing] and appear to mortals ["Mortals are man's counterfeits." (109:471)] in such a form of humanity as they could understand as well as perceive" (109:228).

. Here, according to S. and H., in which "there are no contradictory statements" (109:291), God takes cognizance of counterfeits, and appoints Jesus to speak to them. Here is, indeed, a medley! Who made this counterfeit, if God is the only "cause and effect," and "man *is* not *shall be*, perfect and immortal" (109:426), and "man is as perfect now, and henceforth, and forever, as when the stars first sang together" (124:187), and "man is incapable of sin" and "cannot depart from

holiness" (109:471), and "God or Good, could never make men capable of sin" 109:476)? Who made the counterfeit, then, of which God knows nothing yet appoints Jesus to speak to it?

Verily, indeed, it seems, that the "intellect is a dethroned king" with those who can believe in C. S. as a whole. Flesh is "an illusion," yet Christ "suffered in the flesh" (140:70).

Is it not strange that Jesus of Nazareth, who "was the most scientific man that ever trod the globe" (109:209), did not know as much "Science" as Christian Scientists do, and have "demonstrated" over the belief of suffering in the flesh—illusion, as Christian Scientists "demonstrate" over it?

"This spirit of God is made manifest in the flesh, healing and saving men" (144:15). "St. John 6:63. If God ever created the flesh would not the Master here be declaring that the work of his Heavenly Father 'profiteth nothing'" (145:22)? [In the sense in which the Catholic Church interprets it, yes: but not in the way Jesus meant it.]

Here we have "spirit of God" healing that which God knows nothing about, for if flesh was not created by God, and God is the only Creator, He certainly cannot know of anything that does not exist, yet he heals this nothing.

"Does he who believes in sickness, know or declare that there is no sickness, and thus heal it? Christian Scientists do this, and by reason thereof its divine principle, demonstrated, heals the most inveterate diseases" (137:76, May 1899). That is like saying, there is nothing, yet C. S. heals the "most inveterate" nothing. Well, make your own comment on the foregoing, which Christian Scientists can answer "scientifically, understandingly, and demonstrably" (137:306 Sept. 1899), should you want information about C. S. Truths.

"He [Our Master] overcame the world, the flesh, [illusion] and all error, thus proving their nothingness" (109:344).

Because a bird flies up from the ground into the air does that prove the "nothingness" of gravitation? When a man uses a derrick and an engine in hoisting, into upper stories of a building he is building, stone and iron, does he thereby prove the "nothingness" of gravitation? The very fact that he uses the derrick and the engine is an acknowledgement on his part that gravitation is *not* nothingness but a reality, and the reason he overcame this reality was by using a higher law to overcome a lower law. Is that not so? Well then, when Jesus "overcame the world, the flesh, and all error" it was not because

of their "nothingness," but because He had the power in Him,—which we all have, if we care to exercise it,—by which he overcame a lower inclination law by a higher one. Is that not so?

To me it seems it is offering Jesus Christ a blasphemous insult to say that He overcame things simply because of their "nothingness." To me it seems that it would redound more to the honor and power of Jesus to say that He overcame things real, than to say He overcame them because they were "nothingness"—nothing. Any one can overcome nothing, but it is in overcoming *realities* that one's power and virtue are shown. Is not that so? a. f. y.

"Emerge gently from matter into Spirit" (109:481). How can one "emerge gently" from that which does not exist? There is an admission here, then, is there not, that Mrs. Eddy believes in the existence of matter, for how could she otherwise tell us to "emerge gently" from a thing which does not exist, if she did not believe it existed? But then contradictions are no uncommon things in the teachings of C. S.

"The blood, heart, lungs, brain, etc., have nothing to do with Life" (109:45). "Lungs never sustained existence, and can never destroy God, [I did not know before this that God had lungs which mortals were attempting to heal] who is our Life" (109:423). "If you have sound and capacious lungs, and want them to remain so, be always ready with the mental protest [Auto-suggestion] against the opposite belief" (109:423).

Here we are told that lungs have nothing to do with life, never sustained existence, yet we are told what to do if we want sound and capacious lungs to remain so. If lungs have nothing to do with life, never sustained existence, then what difference does it make whether or not one has "sound and capacious lungs?" Why, then, treat one for consumption and when the patient dies send in a bill to the estate for nearly a hundred dollars for "demonstrations?" Yet that is what C. S. healers have done.

Why tell one lungs have nothing to do with life, then try to heal one of consumption, and charge for it when the patient passes on? Is that Love [Yes, for money] to charge where the patient passes on while in the hands of C. S. healers? It seems to me that if the "heart and Soul of Christian Science is Love" (109:7) they would practice some of it when they fail to do any one any good. Yet C. S. healers have sent bills to estates for treating one for consumption, where the

patient passed on, despite the fact that they believed—or pretended to—that lungs have nothing to do with life.

If C. S. healers want to be consistent with the teachings of C. S. why do they not tell a patient who has consumption, and comes to them for treatment, that lungs have nothing to do with life, so just go your way and keep your money? If they did that then of course they would not acquire “comfortable fortunes.”

“In the early history of Christian Science, among my thousands of students few were wealthy. Now, Christian Scientists are not indigent; and their comfortable fortunes are acquired by healing mankind morally, physically, spiritually” (124: vii.). [Like those who die of consumption are healed].

What do Christian Scientists want with money anyway? Even if they should dress well their “deceitful senses” would tell them, because C. S. “reverses the testimony of the physical senses” (109:14), that they were either in rags or were naked like the Yogi of India, who go stark naked because they say, ‘We have no sin of the flesh to be conscious of, and therefore we are not ashamed of our nakedness’ (67:346, Vol. 2). And as “heat and cold are products of” mortal mind (109:373), anyway, why, then, Christian Scientists would not need clothing as a protection against the weather, they might easily imitate the Yogi, because there really is no mortal mind” (109:303), and where no mortal mind no heat and cold, and as flesh is “an illusion” there can be no sin of the flesh, and where no sin why be ashamed any more than the Yogi to go stark naked or go dressed as the Gold Dust Twins are?

If they then did not want to be, when in either of those conditions, amongst “theological mythoplasm”—such as non-Christian Scientists must be in the eyes of consistent Christian Scientists—why, I suppose they could find room for themselves at the North Pole, and solve the North Pole problem, for cold does not exist, being only a “human belief” (109:77), anyway, which can be demonstrated over by declaring there is no cold, just as declaring there is “no sickness or disease,” heals the “most inveterate diseases,” so likewise by declaring there is no cold would destroy the “most inveterate” cold. And as “food neither strengthens nor weakens the body” (107:118), and a “cup of coffee or tea is not the equal of Truth * * * for the support of bodily endurance” (109:245), why, then, if the regions around the North Pole will not produce food on account of the belief

—to “mortal sense”—of its being too cold for vegetation, they could feed upon Truth. And as children are “counterfeits of creation” (109:573), they would have perfect freedom there to practice their belief that “generation rests on no sexual basis” (109:274), by making ante-nuptial agreements for two to live under the same roof as brother and sister, and would then escape the belief of the “theological mythoplasm” that Christian Scientists practice abortion, or that the teachings of C. S. are so highly spiritual as to make them barren because they have no “counterfeits of creation.”

Now, this is a fact that Christian Scientists have entered into such an agreement, that marriage between them is to be one where they are to live under the same roof as brother and sister. I know of a case where a couple have entered into an agreement to live thus, and they are a handsome looking young couple, too. When the mother of the bride was asked, why then did her daughter marry, she said, “So that she would be provided for.” One would think that where Christian Scientists had become so spiritualized as to have “learned that generation rests on no sexual basis” (109:274), that they would also have the understanding sufficient enough to make it no longer to them “foolish to stop eating” (109:387), and would stop eating, and would, therefore, not need to be provided for by any one. Is that not so?

That this species of fanaticism is practiced already in other places, besides in those in which I know it is practiced, may be seen from the following:

“I personally know of more than one marriage of Christian Scientists deliberately entered upon with the written agreement and understanding that in substance it should be merely the relation of brother and sister” (143:58, 59).

We may talk about the fanaticism of the virginity of the Saints in the so-called “Dark Ages,” but did it equal this fanaticism of C. S. in this co-called enlightened and civilized age?

Supposing that, in time, such a practice became general among Christian Scientists, and the people did not know of such agreements between C. S. couples, would the public not have a right to believe that Christian Scientists practiced abortion, or that the teachings of C. S. are so spiritualizing in their effects as to cause barrenness, because Christian Scientists would be having no children then?

In the tenets of C. S. it says:

“1. As adherents of Truth, we take the Scriptures for our guide to eternal life” (109:493).

Is that taking the Scriptures as a guide by entering marriage by

merely making it a relation as brother and sister, under the same roof, when it says in Gen. 1:28, "Increase and multiply, and fill the earth"? Of course, C. S. claims to interpret the Scriptures spiritually, and that therefore the Scriptural injunction is not to be taken literally to mean the increase and multiplication of "theological mythoplasm," but that it means "ideas."

Well and good then, if the Scriptures are not to be interpreted literally in the one instance then by what rule of logic can it be interpreted literally in another? Does not C. S. take literally Matt. 10:8. "Heal the sick, raise the dead, cleanse the lepers, cast out devils," and Mark 16:17, 18, "And these signs shall follow them that believe," etc., and "they shall lay their hands [Which they do no longer practice since they discovered that, according to the law of suggestion, one can be mesmerized mentally into believing that "You are well and you know it" (124:220.) without bodily contact, as well as with such contact] upon the sick, and they shall recover," when they attempt to heal bodily ailments?

But says C. S., we begin by making the inside of the platter clean first—that is, heal one of such thoughts that manifest themselves on the body in the form of disease, which thoughts are supposed to be carnal, sinful. But is it true that that is the way C. S. heals the body, by first healing the soul of the sickness of sin? My experience with C. S. has just been the opposite from that.

Of the twelve different C. S. healers that I have had not one asked me if I had or knew of any unrepented sin, but I was asked, just before they began treatment, how my bowels and kidneys worked, and that, too, by female healers, whom one would have thought that they would be too prudish to ask a man such questions. Is that the way to heal the sick, raise the dead, and cleanse the lepers in sin, by beginning with wanting to know how the bowels and kidneys work? I know of cases where unbelievers—in fact Mrs. Eddy says: "I have healed infidels, [Not of moral disease, but of bodily disease], whose only objection to this method was, that I as a Christian Scientist, believed in the Holy Spirit, while the patients did not" (109:304, 305)—[Which is proof positive that C. S. healing is not according to Christ, but according to mental suggestion] claimed they were healed in C. S. When asked if they would, now that they were healed in C. S., investigate C. S. to learn to understand what it is, so that in case they should become sick again they could heal

themselves, said, "Haven't the time to do that, besides it is cheaper to have the healing hired done." Does that read like interpreting Matt. 10:8, and Mark 16:17, 18, and that it means the healing of the moral disease, when C. S. heals bodily diseases and leaves unbelievers in such a state of mind?

If then C. S. takes Matt. 10:8, and Mark 16:17, 18 to mean literally what it says, that is, to heal the bodily sick and diseased, why then should it not take Gen. 1:28, to mean literally what it says, that is, male and female, together in marriage, multiply yourselves by having offspring, and then do so, instead of marrying and living under the same roof as brother and sister?

If Gen. 1:28 means literally what it says—and no one questions that it does—then when C. S. says, "From human belief comes the reproduction of species" (109:83), [Which, no doubt, also means animal species, which, as Science proves, existed ages on this earth before there were any "theological mythoplasm" on earth to create the "human belief" of reproduction in the animal species] it is a libel on the design of God, and has no more truth in it than there is in the statement that it is fair weather in the midst of "murky clouds and drenching rain" simply because a barometer points to fair weather. Is that not so? a. f. y.

• That Christian Scientists do not believe in the teachings, as a whole, of their text book is patent to the least observer. One time a lot of Christian Scientists made a pilgrimage to see the "Mother," as they called her. On their return, I attended an experience meeting in which those, who had been on the excursion to see the "Mother," were quite effusive in relating their observances and experiences they noted when in the presence of the "Mother." Well, there was among them a married man, between the ages of 35 and 45, and he testified in the meeting that the "Mother" appeared to him so "lovely and beautiful" that he felt like putting his arm around her. Whether he reversed "the evidence before the material senses" (109:457) I do not know, for I have never seen the "Mother" so as to pronounce my judgment on her beauty, to know whether or not it is so tempting as to make a married man feel like putting his arm around her, an act which he, probably, would have attempted had he been alone with her, but I was left to infer that he did *not* reverse the evidence before the material senses.

Does that not prove that Christian Scientists do not believe in

their text book altogether? Who would want to hug [There is this difference between a "hug" and an "embrace": in the former it is where one puts just one arm around a person, while in the latter, one puts both arms around a person, like when she trembles toward him, and he takes "his world in his arms," or like when the arms are used as in dancing the "highly indecent, obscene, impure" round dances, for which the bishop has been so good as to give a dispensation, because the money derived from them goes into the treasury of the Church. You know now the difference between a "hug" and an "embrace," do you not?] an "illusion" or a "theological mythoplasm," and afterwards tell in public about it?

Of course it might have been that the Christian Scientists, present at that meeting, reversed the testimony before the material sense of hearing, and that to them it meant the same as though he had said that the "Mother" had appeared so ugly and homely to him that he could not have been hired, at any price, to put his arm around her.

That is what one gets for having "deceitful senses;" one cannot tell what a Christian Scientist means when saying or telling something.

I do not see where the following comes in:

"Christian Science enhances their [Business men] physical and mental powers" (109:21), when after over eight months in C. S. my physical powers were so enhanced that I could not walk three blocks to a car, while before I was treated by C. S. I could walk seventeen blocks, without cane or crutch. I know now, and have for some time known it, why, instead of having my physical powers *enhanced*, they were lessened. It was because, before I had anything to do with C. S., I took a rest of an hour or so every day after dinner. I had an old sofa, on the second floor of the store, on which I took those rests after dinner, doing so for nearly two years before trying C. S. After I had C. S. I had to give up that practice, because the healers said that that was showing lack of faith in God, for it was as much as believing that God was not our only strength, but that matter would thereby be regarded as giving strength also. As I did not want to do anything that might interfere with the success of the healers, I was so mesmerized under their influence that I actually threw away my common sense, and followed to the letter that which the healers told me to do. Even after I began to get worse and, began to use a cane in walking to the healer's office, I would be told that I was leaning on matter, and

that I should overcome the belief that matter can in any way help me and that I must look to God only for strength.

In not taking my accustomed rest after dinner my system thereby became weakened so that the strain on it was too great for it to endure and it gave way,—broke down. It was like to a casting that has had a blow, which gave it a flaw that weakened it, but which could do service to a certain extent, beyond which it would give way when the strain became too great. That was the case with me. My spine had been injured in that street car mishap, already mentioned, and I could endure just so much strain. Anything beyond that would cause me to break down, which I did, after C. S. so mesmerized me that I disregarded the ordinary precautions against overstraining my system, and overstrained myself by weakening my system through the discontinuance of my after dinner rests. That, then, is the reason for my getting worse in C. S. instead of having my physical powers "enhanced."

But now it may be asked, why I did not give up C. S. when I first noticed that I got worse under C. S. treatment? It was because I was "bumfoozled" by this:

"If the reader of this book observes a great stir [Increased pain, for instance] throughout the whole system, and certain moral [Like cursing and swearing the worst "blue streak" I ever did in my life, after I had been in C. S. a number of months and got physically so much worse as to exhaust my patience] and physical symptoms seem aggravated, these indications are favorable" (109:419), or as Christology now has it: "At times the patients will come to the healer and complain that the treatments are not doing them any good, but are making them worse. I have had them say, 'Stop, or I believe it will kill me.' They would tell me that I must stop it. Then advise your patient the cause of this evil. Assure him that it is the last wiggle of the snake's tail, the last dying consciousness of evil" (147:68, 69). So when I would get worse, and better, and worse, I was assured that, if I kept at it long enough, I would eventually come out all right, because the "aggravated symptoms" were "indications" that are favorable, and was the "last wiggle of the snake's tail." Well, that snake's tail has been wiggling over five years now, and as to its power of endurance it bids fair to equal that of the orthodox devil who has had his head crushed by the Blessed Virgin, and by "her seed," and who still goes about like a "roaring lion" seeking whom he may devour.

May the Lord deliver others from the "last wiggle of the snake's tail," if it means to them what it has meant to me.

"Electricity is not a vital fluid, but the least material form of illusive consciousness, * * * Electricity is some of the nonsense of error, [Yet they are willing to use it to light their churches with it] which ever counterfeits the true essence of eternal Truth" (109:189). "Knowing the claim of animal magnetism, that there is life, substance, and intelligence in matter, [Atheists only claim that] electricity, animal nature, and organic life, who will deny that these are the errors [Of which electricity is one] which Truth must and will annihilate" (109:447)?

They must be something then, realities, for it would be a blasphemous mockery to say that Truth—God—"will annihilate" nothing, would it not? If electricity, which propels our street cars, lights our buildings, and heats some of them, is a "nonsense of error" which "Truth [God] must and will annihilate" whence is it then, if God is the only Creator, the only "cause and effect?"

It does seem, does it not, that when a former Christian Scientist said that Christian Scientists "are a self-deceived, self-hypnotized, self-mesmerized people, and are to be pitied from one's heart" (138:9), that he was about right in his opinion of them, if they believe what their text book teaches about electricity?

"Our dietetic theories first admit that food sustains the life of man, and then discuss the certainty that food can kill him" (109:388).

Which is true because food is passive and man is active, and if man overloads his stomach, like a glutton, it will destroy him just like too great a weight on a bridge destroys it. Water is necessary for man, and does him good in quenching his thirst, but if he falls into a pond and gets too much water in him he will drown, be killed. Is that not so? Well, then, our dietetic theories about food sustaining life, and also destroying one, is true, is it not? It depends on how we use a thing which shows us when it is good or when evil.

"The condition of the stomach, bowels, food, clothing, etc., is of no serious import to your child" (59:111). Is that true according to this? "The value of an aggressive health department to a city is brought out in Dr. Winslow's article on 'The War Against Disease' in the January Atlantic Monthly. His most interesting illustration is drawn from Buffalo, whose health commissioner undertook to reduce the rate of infant mortality by two specific measures—by a careful

supervision of the milk supply and by the distribution of printed instructions on the care of infants to every family in which a birth was reported. Within eight years the death rate among children under five years of age in Buffalo had diminished one-half" (57:Jan. 24, 1903).

Will any one of sane mind dare say after reading that, that the "condition of the food, etc., is of no serious import to your child," when in eight years of food and other regulations, the death rate among children, under five years of age, in a large city, diminished one-half?

I believe I have said enough, so far, no doubt, about what is termed matter, in C. S., to convince anyone, whose intellect is not a dethroned king, that the position of C. S. on it is untenable, contradictory, fanatical, blasphemous, and absurd, and will therefore next consider the subjects of evil and disease.

CHAPTER XVI.

EVIL AND DISEASE.

In this chapter we will see whether or not evil,—which also means sin,—and disease,—meaning also sickness,—are realities. In order to prove whether they are real or not we must first assume that the following two propositions are true. The first is, that God governs the universe by law, with penalties attached for its violations. The second is, that man is endowed, by the Creator, with a reason, free will, and power to choose to obey or to violate law. If those propositions are true, and no person of sane mind will question that they are true, then sin and sickness are just as real as is the incarceration in prison real to a person there, who has violated a law of the commonwealth which makes imprisonment a punishment for the violation of its law, and no more makes God the author of sin and sickness than is the commonwealth the author of a crime committed by a person for which that person is punished by the commonwealth.

Supposing a state makes horse stealing a penitentiary offense and imprisons for, we will say, five years the horse thief, is that, then, not a real evil, although the state did not cause the thief to steal the horse? And when the thief is imprisoned is the punishment not a reality? Or supposing a state makes homicide a capital offense and one commits murder and is punished on the gallows is that not a reality? Is the state the cause of that person committing the murder which brought punishment on the gallows, as a consequence to that person? If not, then, cannot evil, sin, exist without God being the Creator of it? And because God did not create it is it therefore the less a reality because one with a free will chooses to violate God's law?

What is sin but the violation of God's law,—commandments? When God commands one not to steal and one steals is that no sin, and only a mortal invention" (140:75)? And is God the cause of that sin when one has a free will and power to choose to steal or not to steal? And when one is punished for stealing did God send, will, or decree arbitrarily that that person should steal so that he may be punished? If, then, God did not cause one to steal, because one had a

free will and could choose to steal or not, and one steals, is that violation of God's law, commandment, not a sin that is real?

We will now look at some of the arguments and teachings of C. S. on the subject of sin.

"We should hesitate [And we do] to say Jehovah sins or suffers; but if sin and suffering are realities of Being, [We are not talking about God sinning, but about man's sinning,] whence did they emanate? God made all that was made, and Mind signifies God,—infinity, not finity" (109:125).

They "emanate" in man's free will and power to choose to do right or wrong if he wants to. Is that not so? a. f. y.

"There is no sin, for God's Kingdom is everywhere and supreme, and it follows that the human kingdom is nowhere, and must be *unreal*" (141:45).

C. S. does not seem to know that man can be in God's Kingdom and have a free will and choose to do right or wrong, just as a man may be in a king's kingdom and choose to do right or wrong towards the king. But, then, what else can be expected where the "intellect is a dethroned king" (109:387)?

"Sin and sickness are not qualities of Soul, or Life" (109:387).

Certainly not, if "Soul, or Life" here means God, but if it means man, then they are, for free will is a quality of man that can choose to do right or wrong. If Mrs. Eddy here means by "Soul or Life," God, then why does she not say so and not leave one in doubt as to what she means by those words? If she means God then it would, indeed, be blasphemy to say that "sin and sickness" are qualities of God.

"Sin is a lie from the beginning,—an illusion, nothing, and only an assumption that nothing is something" (144:20).

No doubt the unbeliever, whose conscience has become seared, regards bank robbing, murdering, licentiousness, cursing and swearing no sin, an "illusion, nothing." All he makes a reality of is the fear that he may be captured. The other things do not bother him for he has made of sin "nothing," "an illusion, a lie," and he would just as soon rob a bank, murder his pursuers, and curse and swear as to eat a good, square meal. That part of C. S. would no doubt suit him first rate.

The above is an extract from an Annual Message of Mrs. Eddy, which a Christian Scientist said was the "best that ever came from

her pen, and was so comprehensible and plain." Well, to judge from the price of it it ought to be the "best that ever came from her pen." It is a pamphlet with fifty pages of reading matter, of about two hundred words to a page, and costs fifty cents.

If that Message was from God then it must not be true that S. and H. "contains the complete Science of Mind-healing" (109:40) and is the "Key to the Scriptures to unlock this 'mystery of Godliness'" (134:45). And if it was not from God then is it not making Mrs. Eddy a wiser being than God is,—who is supposed to have dictated S. and H., for it says that "no human pen or tongue taught me the Science contained in this book" (109:4), which then must mean that God taught her,—if it is said that it is the "best that ever came from her pen?"

"Those who believe in one God should rely upon Him as the only cause and motive power of all that really exists. [Then man has no free will, and if no free will then he is a machine, and like a machine, acts only as another power acts on it]. Can it, for a moment, be assumed that God is the cause of sin? [No more so than the legislator is the cause of a crime for which the criminal is being punished for violating a law of which the legislator is the author]. Would it not be quite as unreasonable to maintain that sin has any substance or reality? From what first cause has sin derived its substance and reality" (58:179, Nov. 22, 1900)?

Just listen to that, "from what first cause has sin derived its substance and reality?" Was it not when God made a commandment, that a man with a free will and power to choose to obey or to violate, was commanded to observe it refused to do so? Was that not the first cause from which sin derived its "substance and reality?"

When a state passes a law that quails are not to be killed during a certain period and a man goes hunting quails in defiance of the law, is not his violation of the law a reality, and did it not derive its first cause of being such, when the law was enacted, and he violated it the first time? Evil is no more a substance that can be bottled up and be labeled "evil," than good is a substance that can be bottled up and be labeled "good."

If a man takes a charge of giant powder and blasts loose with it a lot of coal, and gives it to the needy poor, gratuitously, can the substance of that good deed be bottled up and be labeled "good," any more so than could the substance of an evil deed be bottled up and be

labeled "evil," sin, which the same man with the same powder, could have committed by blowing to smithereens the house and to atoms the man in the house against whom he had a grudge, had he choosed to do so?

One time I had an argument with some Christian Scientists on the reality of evil, and used an illustration pretty much like the one above, when one of them said that the former deed of charity was real because it was good, but that the latter deed of evil was unreal, because good is the only reality. Well, I argued no more with Christian Scientists after that, although I had not as yet read that the "intellect is a dethroned king" in C. S., even though I had had the C. S. Sentinel, that contained that key which is required to believe in the teachings of C. S., for some time in my desk, under lock and key, so that my people would not get hold of it.

In the early spring of 1901 I had made for me a standing desk with a place to it in which I could keep things under lock and key. After I had ordered the desk I told a Christian Scientist about it, and my object in getting it, which was principally to keep C. S. literature in, expecting that after a two years' discontinuance of reading it,—having given it up at one time, while bedridden, to please my people,—that I could understand it, not having been able to understand it before. [Well, you know now how I understand it]. The Christian Scientist then said to me:

"See how Love [meaning God] finds a way for those to get the Truth who earnestly seek it."

If she ever reads this she will probably change that now and say that it was "error" that found the way for me.

At that time I was in earnest about it, and meant just what I told her, but lo! what a revelation there opened up to me when I read again the C. S. literature which I had smuggled into the desk, by carrying the books first into the house inside my open shirt front. They say that "where there is a will there is a way," but I could not find it to the understanding of C. S., even though I found a way to get its literature into the house from which it had been barred by the orders of a priest.

If, then, good or evil are not concrete substances, but are abstract things, can they not then exist, be realities, substances, without God being the cause from which sin has "derived its substance and reality?"

"Was it God's man, created in the Divine likeness, [Yes, if man

has a free will and power to do what he chooses to], who sinned, or was it a man of dust, a mortal" (58:179, Nov. 22, 1900)?

If it was not the former who sinned, but the latter, the man of "dust, a mortal," then who made this mortal if God is the only cause and Creator? If C. S. says it was belief, then who or what caused the belief? If it is then answered that it is "mortal mind," then I ask, who or what caused and created the "mortal mind?" If it is then said that "error" did, then who or what caused or created the error, if God is the only Cause and effect, "noumena and phenomena?"

Does not logic then lead us to deduce from this that man has a free will and power to do right or wrong just as he chooses to do? And if so, then cannot "God's man, created in the Divine likeness," sin?

Are we small wheels in a machine and cannot act unless acted upon by a large wheel? Yet that seems to be the position of C. S.

"The water which turns the large wheel is a sufficient motive power for the smaller wheel connected therewith. God controls His universe now even as He did 'when the morning stars sang together'" (Ibid).

Do you see now that, according to C. S., man is only as a machine? And if he is, why, of course, then he cannot sin, and if he cannot sin then sin is, as C. S. teaches, "an illusion, nothing," for we certainly cannot condemn a man for doing that which he cannot help doing if he is a "smaller wheel" whose only "motive power" is a large wheel,—God, any more so than one would condemn a machine that turns out nails instead of Excelsior Farm Sausage, made of Swine's flesh, if the machine was made to turn out nails. Is that not so?

"If we believe sin and disease to be stern realities—facts—why pray and labor to destroy them? Will you destroy facts" (137:9, April, 1900)?

If a house is set on fire, the fire department arrives and puts out the fire, before very much damage is done, was there a "fact" destroyed or not? And if a fact—the fire which was burning the house—was destroyed by labor, then may not sin and disease—"facts"—likewise be destroyed by prayer and labor? a. f. y.

"All that Mind is, or hath made, is good, [As, for instance, reason, free will, and power to do what man chooses to,] and He made all; hence there is no evil" (109:206).

Therefore, my way of treating the subject of C. S. "is good."

"Evil has no reality. It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (109:237).

When a man purposely opens a switch for a passenger train to run into and be wrecked, and many are wounded and some killed, that is only an "illusion of material sense" to the families to which the wounded and dead belong and "has no reality." Great, indeed, is C. S.

"Evil and all its forms are inverted Good" (140:66). Therefore, when bank robbers rob a bank, and the robbers kill their pursuers, it is good for the owners of the bank and for the families whose providers, who did not live under the same roof as brother and sister and who produced "counterfeits of creation" (109:573)—children—were killed, (made to "pass on"), because what seemed evil to the material sense of "theological mythoplasm," is "inverted good" to those who look upon such deeds with the "psychology of the heart."

"Since evil is not self-made, who or what hath made it" (42:8)?

Man, with a reason, free will, and power to do right or wrong as he chooses to, made it. Is that not so? a. f. y.

"Man possesses nothing which he has not derived from God. How, then, has man a basis for wrong-doing? [Just the same as he has for right-doing in his faculty of free-will, and in his power to choose]. Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe" (109:531)?

"No, but He has left it to man if by universe here is meant the moral and physical realms over which man has been placed to reign. If man had no inherent power of his own, to do as he pleases, in certain things, then would it not have been an idle injunction for him to be told to "increase and multiply, and fill the earth, and *subdue* it" (Gen. 128)? By the very fact that God enjoined man to "subdue" the earth the inference is deduced that a man is a being of free will and has power to do what he chooses to, and if he is such a being why then if he does a good deed it is a virtue that is real, and if he does an evil deed it is a sin that is *also* real. Is that sound logic and reasoning or not? a. f. y.

If man had no free will and power to do as he chooses to would it not be an idle mockery to tell him to "subdue" the earth? One surely would not say to a machine of small wheels, whose "motive power" is a large wheel, to do this or that, would one when the machine could already only do this or that? Well, then, when a being is enjoined,

commanded, to do a certain thing, it implies that that being has a free will and power to do as one chooses to, and if so then one can do either good or evil and either will be real whichever is done. It may be seen then "whence does" man "obtain the power to do evil." As to his "propensity to do evil," is a question I answered already in another chapter, where I stated that the emotions, appetites, and passions were the impelling forces within us that are necessary to our preservation and perpetuation, and over which was placed a reason, free will, and power, to use, control, and govern them, and if we did not use them within the limits of their legitimate domain they became evil.

As I want to kill two birds with one stone, I will interweave with the original C. S. teachings, some of the teachings of the "Reformed Christian Science Association," which is a,—I do not know what you might call it,—of the Mrs. Eddy C. S. church. In its text book "Christology," that "Heavenly principle" (147:11), in which may be found the "last wiggle of the snake's tail," it says:

"But when you come to realize the basic fact that God Almighty is All, and God is good and God is Love, [This sounds a little like the Mrs. Eddy C. S.] where, I ask you, is the hook to hang the thought upon that there is evil in existence" (147:229)? [An abstract thing does not need a "hook" to hang upon].

The answers given to the questions asked in the Mrs. Eddy C. S. pertaining to evil are applicable to that question, and I will, therefore, not make it a separate answer. I just brought that in so the reader may judge or a. f. y. whether or not there is much "reformed" C. S. in it after all.

"Sickness, sin, and death—are false; they had no creator; they are but the vaporings of material thought, or material mind, and are false, as all other statements of materiality are. They do not and can not exist" (147:32).

Yet for a thing that does not and cannot exist, "heroic treatment" was given by putting "nine healers on the case" (126:731, Sept. 1901). Think of it, nine healers working heroically on that which does not and can not exist! I wonder how many healers they would have put "on the case" if the thing *had* existed?

Well, as I have not had the time to read all the literature belonging to every church that springs up every time that God makes a new revelation to those whom He calls—for a lady believes or thinks that

"God called" the author of "Christology" to "help proclaim his truths to the world" (Ibid 729),—I do not know what the key is to the understanding of the "Reformed Christian Science Associations" teachings, whether it is the same as for the original C. S. in which the "intellect is a dethroned king," or whether it is that the "intellect is a dethroned queen," I do not know.

I will now give a quotation which is a flat contradiction of the statement that sin does not and can not exist:

"There never has been a sin committed, and never will be in all eternity, but what that sin [which does not and can not exist] was punished until the person who committed it repented" (147:228).

How can a thing be punished which does not and can not exist? But then it would not be "Reformed" if it did not contradict itself like the original C. S. does.

I have said quite a little about man having a free will and power to do as he chooses, and that that was the key to the solution of the question, whence is evil if God did not create it? But this seems to be questioned in C. S., that man has a free will, a soul, or mind of his own. Where a man has no free will, or soul, or mind of his own, then, of course, he can not sin or do evil.

"There is no finite soul or spirit" (109:462). "Soul is sinless not to be found in the body" (109:184). "The suicidal belief that Soul is in the body regards death as a friend" (109:344).

It is strange that Jesus should have been deluded by the "suicidal belief" that soul is in the body by saying: "For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul" (Mark 8:36), and "fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell" (Matt. 10:28). And if "there is no finite soul," and "Soul signifies Deity, and nothing else" (109:462), then according to what Jesus said there is a power that can destroy God in hell.

When Jesus told His hearers the above, does any one suppose they were not before Him with bodies that contained invisible incorporeal structures? What is it that animates the physical body? Cannot the soul animate the body and be in it in the same sense that the electric current is in the live wire?

"Even according to the teachings of natural science, man has never beheld Spirit, or Soul, leaving a body or entering it. [And for the same reason natural science says there is no God because it "has

never beheld" Him.] What evidence is there in support of such a theory of indwelling spirit, except the evidence of mortal belief? What would be thought of the declaration that a house was inhabited, and by a certain kind of persons, when no such people were ever seen to go in or come out, or were even visible through the windows? Who can see a soul in the body" (109:474)?

Did you ever see a thought "go in or come out" of any one? Did you ever see a thought in a person? If not, do you, therefore, believe a person has no thought? If not, can you not believe, then, that there is a soul in the body, even though you never saw one "go in or come out?" Could an atheist, who denies that man has a soul, ask a more soul-belief destroying question than C. S. has asked here?

If it were not for its contradictions C. S. would have nothing in it that could be called Christian.

"Man has an immortal soul" (141:19).

Where is man's soul, then, if not in the body by which he is known as a distinct individual? Is there not a contradiction, then, in the teachings of C. S.?

"It is a sense of sin, and not a sinful soul, that is lost. Soul is immortal, but sin is mortal" (146:21).

When Jesus said: "What shall it profit a man, if he gain the whole world, and suffer the loss of his soul" (Mark 8:36), He must have been in error if C. S. is right when it says that it is "not a sinful soul that is lost." Which of the two do you believe is right, Jesus or C. S.? a. f. y.

"During this chemicalization my thought was changed, and I no longer believed that my life was in or of matter, or that I had a soul in my body, but came into the understanding that there was but one God, Good, one Life, one Soul, and that was God, and God is All-in-all" (137:729).

I wonder what she thought she had in her body if she had no soul in it? When she said "my body" then it must have existence, for one can not speak of anything as *mine* unless it exists. Now, the question is, What was in her body? Was it a finite soul, or was it the reflection of God as the reflection in a mirror of one's self is not one's real self, but only one's image? If it was the reflection of God, then God must know of the physical, for it certainly would be a mockery to say that God reflects Himself in that which He knows not of.

C. S. is now confronted with two propositions: one is, that there

is a finite soul indwelling in the body, and the other, that God reflects Himself in a physical body, which, according to C. S. does not exist, because "God is all." Which of the two horns of the dilemma will it take?

Can God reflect Himself in Himself, because He is all, just as He enters Himself because He is all, "there is nothing for Him to enter but Himself" (59:146-152), which would be like a sock turning itself outside in? That would be entering itself, would it not?

"Your mirrored reflection is your own image, or likeness. If you lift a weight, your reflection does this also. If you speak, the lips of this likeness move in accord with yours. Now compare man, before the mirror, to his divine Principle, God. Call the mirror Divine Science, and call man its reflection. Then note how true, according to Christian Science, is the reflection to its original. As the mirror reflects yourself, so you, being spiritual, reflect God" (109:509).

If that is an apt illustration then man is as devoid of free will as the mirrored reflection of one is. Can your reflection, in the mirror, move unless you move? If it cannot, then it has no free will, and if that is a true illustration of the relation between God and man, then man is nothing, just as one's reflection in the mirror is nothing, and one has no free will, just as the reflection in the mirror has no free will, because it cannot and does not move unless one moves, and if one has no free will, why, then of course one cannot sin, and sin and evil must be unrealities. But is it a fact that man is only, as it were, a mirrored reflection of God? Can man not act independently, but only as God moves him to act? If he can then man has a free will.

"Mortals are egotists. They believe themselves independent workers" (109:652).

Is man a machine that he is not an independent worker? It is true that without God giving him something to work with and the power to work he could not work, but cannot man rob a bank independently of God? Cannot man blow to atoms a man's building, or murder one, or write an immoral book independently of God? If he cannot, then God is just as responsible for such evil deeds as the man is who commits them. Do you see now that men *are* "independent workers?" God made matter passive and man active, with a free will and a power to choose, and he is therefore a responsible being, an independent worker, and can make or create things with the material and the power which God has put at his disposal.

"To claim that every man is an independent separate personality"

possessing freedom of will and conscience, does not help the problem [Of sin and sickness,] but only increases our difficulties" (137:8, April, 1900) "This contradictory position [God creating sickness and then also making medicine to cure sickness] leads us on the one hand to believe in Fate, and on the other in free will" (137:9, April, 1900).

It may be seen, then, that C. S. does not believe in free will, and if such is the case then the following cannot help but be true:

"Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God" (109:471).

"The great truth that man was, is, and ever shall be perfect is incontrovertible, for if man is the image, reflection, of God, he is not inverted" (109:426).

Of course not, if man is only, as it were, a mirrored reflection of God, he could not be "inverted," unless it was at such times when God entered Himself, because "there is nothing for Him to enter but Himself." No doubt man would then be "inverted," when God had turned Himself outside in—entering Himself—and this act of God was reflected in man.

"The great spiritual fact must be brought out that man *is* not *shall* be, perfect and immortal" (109:426).

Yet Jesus told us to be perfect, which implies that we could be imperfect.

"God is as incapable of producing sin, sickness, and death, as He is of experiencing these errors. How, then, is it possible for Him to create man subject to this trial of errors, [What is the cause of these "errors" if God is the only cause?] when man is made in the divine likeness" (109:302)?

Because God is incapable of experiencing sin, sickness and death, and man is made in his likeness, does that mean that man can only experience what God can? If so, then man is a God or sub-God and ought to do those things which God can do. But can man do what God can do? Can man create even a blade of grass, let alone an intricate organism, as man is?

What does "in the image and likeness" of God mean? Does it not mean free will and understanding? Did God not have a free will so He could create man, or not create him, if He wanted to? That is wrongly interpreted in C. S., that image and likeness and reflection proposition.

"Perhaps no doctrine of Christian Science rouses so much natural

doubt and questioning as this, that God knows no such thing as sin" (140:1).

That doctrine rests on Habakkuk 1:13, where it says that "God is too pure to behold iniquity." Because God is too pure to behold iniquity does that preclude His capability of knowing that there is such a thing as iniquity—sin? When the Scriptures say that "I have acknowledged my sin to thee" (Ps. 31:5), and I am he that blot out thy iniquities for my own sake, and I will not remember thy sins" (Isa. 43:25), and, "I have blotted out thy iniquities as a cloud, and thy sins as a mist" (Isa. 44:22), does any one for a moment believe that God did not know of such a thing as sin? Can you not, if you are sober, upright, and moral, know of drunkenness, dishonesty, robbery, immorality, etc., when you can see and hear of them? If you can, then, cannot God know of them also? How could God "not remember sins," and blot them out "as a mist" unless He once knew of them?

C. S. claims to take the Scriptures for its guide to eternal Life, but it seems that it should be "we take of the Scriptures what suits us for our guide to eternal Life." And that which they do take they interpret spiritually if it does not fit their doctrines if interpreted materially, and materially if it fits their doctrines. C. S. may accuse others of playing fast and loose with the Scriptures, but it seems it is quite apt at it itself.

If "God knows no such thing as sin," how did He come to send Jesus, then, to "save His people from their sins" (Matt. 121)? Was it because there was a time then when only eight out of ninety thousand were saved—and six of those had to go to purgatory first—"and all the rest were condemned to eternal torments" (7:337), that God said to His Son:

"Beloved Son,"—who, "according to the eternal decrees of God, was to give himself up voluntarily to death" (5:226), that we might have the eternal life which we might have had without the death of Jesus on the Cross, if God had let Adam "put forth his hand, and take also of the tree of life, and eat, and live forever" (Gen. 3:22)—"as I am the same yesterday, to-day, and forever, and can, therefore, not contradict myself, for I will in the future reveal to my servant the year after the death of a certain doctor, that I know of no such a thing as sin, therefore go down and clothe yourself

in illusion—flesh—and see what is wrong down there, because we are getting only eight out of ninety thousand who die?”

Was that the reason, as just given, why God sent Jesus “to save His people from their sins,” because He “knows no such thing as sin?” Hardly. Well, then, God *does* know of such a thing as sin, notwithstanding what C. S. teaches to the contrary. Is that not so? a. f. y.

“In science we learn it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul. When reading the Scriptures, the substitution of the word *sense* for *soul*, gives the exact meaning in a majority of cases” (109:477).

If it is only the “sense of sin which is lost, and not a sinful soul,” then was Jesus *non compos mentis*—not of sound mind—when He said: “For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul” (Mark 8:36)? Would it not be a good thing to suffer the loss of the sense of sin? Of course, as there is no “finite soul or spirit” (109:462), I suppose this is where the substitution of the word *sense* for *soul*, gives the exact meaning of what Jesus meant, which is no doubt good advice not to gain the whole world and suffer the loss of one’s sense as I did, when I had my “physical powers enhanced,” in 1898, so I could not walk three blocks to a street car.

“The misnamed human soul is material sense, which sinneth and shall die; for it is an error or false sense of mentality in matter, and matter has no sense. You will admit that Soul is the Life of man. Now if Soul sinned, it would die; for ‘the wages of sin is death’” (124:76).

Does the “material sense, which sinneth and shall die,” die when it commits its first sin? If it does not, then why should the soul of a “theological mythoplasm” die when it commits its first sin? Soul then may sin, as the Scriptures say, and man still live may he not, if soul does not die when it commits its first sin any more so than “material sense” dies when it commits its first sin? C. S. then is mistaken when it says that it is the “material sense” which sinneth and shall die, is it not? a. f. y.

Sin and sickness are “mortal inventions” (140:74). How can mortals invent anything when they are mistaken—egotists—for believing “themselves independent workers, personal authors, and

even privileged originators of something" (109:159)? Whence, then, did mortals derive their power to "invent" if God is the only cause?

Man "has no separate mind from God" (109:471). According to that, then, all this that I have said about C. S. or any other subject in this book is not of my mind but of God. I hope all of you will remember that, so that when you read anything in this book that does not just suit you, you will say, "John Hunkey is not to blame for this, he has no mind of his own or separate mind from God."

Good, I shall take refuge behind that statement if any one should, after reading this book, accuse me of discourtesy, flippancy, disrespect, scoffing, jesting, etc.

It is because man "has no separate mind from God," which is the cause of the following:

"The Christian Scientists of this city [not Atchison, although the same state of affairs has existed here also] are rejoicing that harmony has again been restored, and all are dwelling together in brotherly love, have dropped all personal differences, [Yet they had no separate mind from God, Who must then have been the cause of 'all personal differences.'] and are now working for the good of the cause" (137:668, Jan. 1899).

Which "personal differences" were no doubt due to the fact that the "Soul, or Mind of man is God, the divine principle of all being, and the real man is governed by this Soul, instead of sense by the law of Spirit, not of matter" (109:198).

"The world of sense is believing in many minds; is believing that each individual person has a mind of his own, which is being influenced by, and is influencing every other mind; [As the C. S. D. did who withdrew from the congregation of the church because not elected reader, and starting another number of the church "influenced" that C. S. D.'s students to come to the church of a new number]; hence the world of sense is a seething sea of mesmerism, hypnotism, and animal magnetism. Each one mesmerizing the other, [By manipulating "the head, ignorant that this could harm or hinder the spiritual direction of thought" (139:415), before others made the accusation that C. S. was Quimby mesmerism] until no one knows himself, where he stands, [Until the church committee has elected the readers for a year], what he believes, or whither he is tending" (137:397, 398 Sept. 1899).

It may be seen then that in C. S. there is no finite soul, no

individual mind, therefore, no free will, hence no evil—sin. That is one side of the question. But as Christian Science is contradictory I will present the other side after giving again a little sprinkling of Christology on the non-existence of evil.

“Truth dispels evil as light dispels darkness. Take a candle into a dark room, darkness is dispelled. The fact is there never was any darkness, it was simply the absence of light. So with evil: all evil is in appearance, it only belongs to this claim of materiality. You touch this appearance of evil with the reality of Truth and evil is dispelled and Truth is triumphant” (148:7). [The higher overcoming the lower, nevertheless a reality].

According to that, evil is an unreality, simply being the absence of Truth, as darkness is nothing but the absence of light, therefore not real.

Does any one believe that the drouth of 1901 was not real, simply being the absence of rain? The fact that a thing is absent cannot its opposite therefore be real? If virtue is absent and one is immoral, is the latter, therefore, not real? If sobriety is absent and one is drunk is drunkenness not real? If rain is absent and a drought prevails, is the drought not real? If light is absent and darkness exists is not darkness real? If health is absent and one is sick, is sickness, therefore, not real? If Yes must be said to all that then may not evil—sin—be real because Truth is absent?

The fact that Truth dispels evil and is then triumphant shows that evil may be a reality but that it can be overcome by a higher law or power, just as man can overcome gravitation with an engine and a derrick. That is surely no way to overcome a reality by denying its existence. What would be thought of a man who denied the existence of gravitation yet secured an engine and a derrick to hoist anything with it? That is the position of C. S. and its offspring on evil—sin, and likewise their position on disease.

To me it seems it is making a mockery of God to ask Him to destroy and heal illusions, unrealities. It would redound more to His honor and power to ask Him to destroy evil and heal diseases that *are* real, rather than being nothingness, things which do not exist. Is that not so? a. f. y.

Now for the contradictions. “We cannot escape the penalty due for sin” (109:311). Who inflicts the penalty if “God knows no such thing as sin” (140:1), and sin is not a quality “of Soul” (109:387?)

"Taking the livery of heaven wherewith to cover iniquity, is the most fearful sin that mortals can commit" (124:19). Sin must, then, be a reality after all, if a superlative comparison can be made of it, notwithstanding the fact that C. S. teaches that there is no place for it, because God is all. Is that not so?

"Through proving to him that sin is responsible for sickness the sinner is reformed" (58:149, Nov. 6, 1902). Sin, then, must be a reality if it is "responsible for sickness," is that not so?

But is sin always responsible for sickness? What sin was there in me for going barefooted, when plowing for corn, which gave me an attack of rheumatism, to which reference has already been made? Or what did Dr. Dowie's devil have to do with it? Dr. Dowie says "that every kind [Notice, *"every kind"*] of sickness, and every kind of disease from which you suffer, or from which any one on this earth suffers is the work of the devil" (106:15).

Is it a sin, or the work of the devil, to go barefooted, making labor lighter and saving wear and tear on one's boots? If it is a sin, or a work of the devil, to lighten labor and to save, then all our inventions that lighten labor are sins and works of the devil. But do you believe it? If not, then C. S. and Dowieism are false teachers, are they not, for saying that "sin is responsible for sickness," and that "every kind of sickness, and * * * disease * * * is the work of the devil? a. f. y.

"In proportion to a man's spiritual progress, he will indeed drink of our Master's cup, and be baptized with his baptism! be purified as by fire, the fires of suffering." "Man is as perfect now, and henceforth, and forever, as when the stars first sang together" (124:125, 187).

How, in the name of the intellect, a God-given faculty, can that which is perfect be purified by the "fires of suffering?" Can a thing that is perfect be made more perfect than perfect? Only another contradiction in which C. S. so plentifully abounds, is it not? a. f. y.

"Mortals are free moral agents, to choose whom they would serve" (140:75).

Man must then have a free will and a mind of his own, after all, if he can choose whom he would serve? Is that not so? a. f. y.

"Will-power is not science. It belongs to the senses, and its use is to be condemned." "Will-power is but an illusion of belief,

and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul. Hence it cannot govern man aright" (109:38, 486).

Are those two quotations of C. S. true?

When I was nineteen years old my Good Intent schoolmates got up a surprise party on me to celebrate my birthday. As they were all Protestants they, the girls especially, tabooed the use of liquor of any kind. Well, the night of the party some uninvited ones, who believed that no celebration was complete without wine, and who believed that because we were Germans we would have an old country kind of a feast, came to the party, being on intimate terms with my parents, and brought with them a jug of wine. Now, two parties of such opposite sentiments certainly could not meet at the same place and all enjoy themselves to the fullest extent. I noticed that that was the state of the ones who got up the party, and I explained to them how it must have come about that those not invited should have been at the party, and brought the wine with them, telling them at the same time that to prove to them that I did not myself believe in anyone intruding with a jug of wine, that I would never again drink another drop of liquor of any kind. And I have not to this day, excepting where it was prescribed by physicians who attended me in my illness, drank a drop of liquor of any kind.

Of course I was no drinker up to my nineteenth birthday, drinking at the most a few drinks of whiskey only during harvest time, which was a practice, in those days, without self-binders and probably a half of a dozen, or less, glasses of wine in a year. I never did buy any liquor in a saloon. Now as I did not call on God to help me to keep my resolve, and I did not know such a thing as C. S. existed, what was it but *will-power* that enabled me to keep my resolve to this day, a period of over twenty-one years? And was that resolve not a good one, especially so as in a few years I left the farm and went to a large city, where any one, with the least observation, may know and see that the temptation held out for dinkers is great?

Again, had I not been a total abstainer when I was so greatly disappointed in 1891, of which mention has already been made, and had, like so many do in such cases, [For I read an account once, in a daily paper years ago, where a promising young man, at whose

disposal his father placed fifty thousand dollars on the eve of his wedding, but whose intended eloped with another on the day set for the wedding (such was not the state in my case, however, for there was not even a rival), who vowed when he heard of it that he would not draw another sober breath as long as he lived. He kept his word and died in the gutter at the end of twenty-five years of drunkenness] resorted to drink to try to drown to forgetfulness my disappointment, is it not probable that I would be a drunken wreck today or probably have gone to a drunkard's grave ere this? And if I had gone to a drunkard's grave, in a good physical condition, otherwise, is not my present sober condition, with stiff hips, due to the fall that gave me the "kink in the back," as the C. S. sympathizer called it, better than be dead in a drunkard's grave?

Well, then, if that resolve was made and kept by will-power, is will-power then a thing whose "use is to be condemned," because it is "an animal propensity * * * hence it cannot govern man aright?" Has not my will-power governed me aright, in the resolve not to drink liquor, when I have come out sober out of a great city and a great disappointment? For I never asked God to preserve me from the pitfalls of intemperance, nor did I use C. S. for I did not investigate it until 1897. What was it then but human will, will-power? And if it was that is "its use to be condemned?" a. f. y.

Who gave us will-power but God? And have we not as much right to use it aright as we have to use aright our eyes, ears, hands and feet? God governs the universe by law; has made matter passive; made man active, endowing him with reason, intellect, free will, will-power, and power to do what he chooses to do, and says to him to exercise them, within the limits of their legitimate domain, otherwise he will suffer the consequences, not as an arbitrarily inflicted punishment as a vengeance of God, but in the natural order as a sequence to a cause, just as an operator's error or negligence will result in the collision of two passenger trains, running at full speed, and causing the death and the wounding of scores of persons, accounts of which appear in the daily papers from time to time.

It may be said that I was not, in one sense of the term, addicted to the taste of liquor enough to make it a case where it required the exercise of any or much will-power. If so, then I will cite another experience of mine, which, had it occurred after my investigation of C. S., it might be attributed to the influence of its

teachings, as I have heard some testify in C. S. experience meetings that C. S. produced that result in them, and that is in regard to playing cards.

My parents were no card players, not knowing one card from another, excepting by the spots and colors, therefore there was no card playing at home before I left it for the city. In my residence of nearly four years in Chicago I never played a game of cards, but when I arrived at Kansas City I played cards the first evening there, because I spent that evening at the house of acquaintances whom I had known when I lived on the farm, and who had moved to Kansas City later. I kept up the practice of playing cards every time I had an invitation to do so, so that in time I became so fond of cards that one Saturday night, in making visits to relatives and friends in the country, I sat down at nine o'clock to play cards. We played until four o'clock Sunday morning, and would probably have played, and not gone to bed at all, had it not been winter and we let the fire go out on us, making it too cold to play any longer.

When I was at two different health resorts at different times, seeking health, I played a great deal of cards to pass away the time, and noticed certain men, who lived at those places, from early morning until late at night playing cards in the offices, with any who would play with them. On noticing them there so regularly I asked some, connected with the hotels, who these men are that hang around so much playing cards, and what they did for a living. The answers invariably were that they were citizens of the place and that their wives were running boarding houses. I thought to myself, oh! wives supporting husbands instead of husbands supporting wives.

Well when I got home again I played cards, until I saw that it might one day, should I ever get married, a thought I then still entertained, result in my wife supporting me, just as I saw those men at the health resorts were supported by their wives. And as I saw my desire to play cards kept on growing,—for a thing grows by what it feeds on—so that I would play nearly every Sunday afternoon and evening up to just in time enough to catch the last car, as was often the case, that I began to reflect a little, and made up my mind that if I wanted to be a man different from such as were called *men* who let their wives support them instead of them supporting their wives, I must do as Jesus said, if anything in thee

cause thee to offend cut it off and cast it from thee, and must stop playing cards, which I did, at the same time sticking into the stove two decks of cards. I have not played since nor have I a desire to play. This resolve I made before I investigated C. S. Now, what was that but human will, will-power? And if it was—for it could not have been anything else, for I did not pray first to God to give me the strength to make the resolve and to keep it, nor did I have C. S.—then, should its use be “condemned,” because it is, according to C. S., “an animal propensity * * * hence it cannot govern man aright?”

Of course those who think there is nothing wrong in playing cards occasionally may think that I, by my act, showed that I feared I had not the strong will-power necessary to quit when it bordered on danger, as for instance, gambling, should I want to quit then. The same may be said, also, about moderate drinking. But does it not show just as strong, if not stronger, will-power to say No, to the first game of cards and the first glass of liquor as not to be able to say No, when one has been brought to the precipice of danger?

What gambler or what drunkard did not feel at one time, when they were yet but moderate indulgers in those things, that they could say No, when they thought they ought to, but who could *not* do so when that time came?

Is there not as much will-power shown in refusing the first glass of liquor, because it does you in reality no good, as to drink moderately for friendship's sake only? Moderate drinking and card playing are all right when everything is just so—running smoothly—but when the times of troubles, disappointments, and despondencies come then it is where the danger lies in not being a total abstainer from liquor and cards. It is when rough sailing comes that moderate drinking is likely to become drunkenness, and moderate card playing becomes gambling,

Do you suppose that one who never played cards is likely to sit in a poker game to try to win, but who in the end is usually the loser? How many a good business has there not been ruined by the proprietors of them gambling? Money that should have gone to pay bills for merchandise went for gambling, and then they failed and settled with their creditors for from twenty-five to fifty cents on the dollar, and if they were bills for goods that a state prohibits the sale of, therefore not collectable by law, refuse to pay

for them altogether. Yes, and they are quite often church members, too.

I have had experience and know what a feeling it is to desire to play cards. It almost amounts to nervousness, although I never played cards where anything was at stake, simply playing for pass time and pleasure, but I feel a greater pleasure now that is continuous by not playing cards at all. I suppose the reason I could break off so abruptly the use of liquor and the desire for card playing was probably due to the fact that my parents were virtually total abstainers from those habits, which, therefore, did not implant in me a hereditary inclination and desire for cards and liquor such as many have whose parents were card players and drinkers.

I have noticed that where a desire, or inclination, or characteristic was pronounced in parents, it was, as a rule, to be found in their children, also, and having read works on heredity in connection with my observations, I came to the conviction that inherent tendencies in parents are transmitted to their children, so that I was once impelled to suggest "The Gamblers' Ancestors' Club" as a fit name for a card club, which asked, through the papers, for an appropriate name for a club of young card players.

I do not say that moderate drinking and card playing are sinful things, but they are practices which tread on dangerous ground, and it is always best to be on the safe side. As to card playing being a thing necessary to pass away time, I have found, since I quit playing cards, that one can pass the time just as quickly, more pleasantly, and within seasonable hours,—giving more time for needful rest at night,—in ordinary conversation, as one can in playing cards, and one did not have to become excited, boisterous and quarrelsome as is often the case in playing cards.

From time to time one may read in the daily papers items like these: "Killed at Cards," "Killed in a Saloon Brawl," etc. Now if those men had never played cards, or drank liquor, they would not have had occasion to sit in a game of cards, or to go into a saloon,—that most abominable, detestable, demoralizing, impoverishing and nauseating human institution that exists, which causes more poverty, hunger, raggedness, misery, suffering and heart-breaks to women and helpless children, than any other agency under the sun,—and have been killed thus.

Even Samuel Johnson, in his day, thought that visits to card tables was time lost.

"At card tables, however brilliant, I have always thought my

visit lost, for I could know nothing of the company but their clothes and their faces. I saw their looks clouded at the beginning of every game with a uniform solicitude, now and then in its progress varied with a short triumph, at one time wrinkled with cunning, at another deadened with despondency, or by accident flushed with rage at the unskillful or unlucky play of a partner" (149:27, Vol. 1).

Can there be any pleasure in a game of cards such as is here described? But then there is no use to preach against card playing, people will play anyway. I just brought in that subject to prove that will-power is *not* an "illusion," as C. S. teaches, and that one can pass the time without playing cards.

Now, according to my resolves, which I made in regard to liquor and cards, are they not the result of the exercise of will-power, because I did not pray to God for strength—which is a poor conception of God's character to think that He would only supply us with strength when we ask for it—to make and keep my resolutions, nor had I yet investigated C. S.? And you who do not believe in the use of liquor and in playing cards, do you think that the use of will-power, the way I used it, should be condemned? a. f. y,

If people would cultivate more their will-power, instead of depending on the "supernatural" protections of the Blessed Virgin, for whom it is utterly impossible to attend to over 46,000 persons every second of time, the Saints, medals, scapulars, holy water, and Spirit, Soul, etc., and know that God had already endowed them with the necessary strength to keep from falling into pits, and that they are the ones who are responsible if they do fall, they would be much better off physically, mentally, and morally. It is just as a writer says about will-power:

"What can be more beautiful to the average man than the acquisition of a proper amount of will-power, if he is not already in possession of it; and, if it is by nature or acquisition, its retention and cultivation as one of the strongest mental [Or as C. S. calls it, mind] forces for attack and defense. * * * Mental poise, self-reserve force are the offspring of will-power" (150:181, Vol. No. 7).

Is will-power then a thing to be condemned, if mental poise, self-reliance and reserve force are the offspring of it?

What is this but auto-suggestion due to the exercise of will-power: "Meet the incipient stages of disease with such powerful

eloquence as a legislator would employ to defeat the passage of an inhuman law" (109:389)?

Is that asking God to stay the progress of a disease in its incipency by meeting it with "powerful eloquence"? What is "powerful eloquence" but the exercise of will-power? It may be seen then that the position of C. S. on will-power is wrong, and adds another error to its long list of them.

We will now see what the position of C. S. is on sickness and disease.

"One disease is no more real than another. All disease is the result of education [I wonder what education a hog had that died of cholera, or cattle that died of Texas fever], and can carry its ill-effect no further than mortal mind maps out the way" (108:69). "There is really no mortal mind" (109:303).

If there is then no mortal mind how can it map "out the way" for anything? Only a little more "verbiage," eh?

"What is termed disease does not exist" (109:81). I suppose in the case where a patient died of consumption, and the healers sent a bill to the deceased's estate for nearly a hundred dollars, they were then attempting to obtain money under false pretenses for pretending to heal a disease that does "not exist."

"Does a law of God produce sickness, and man put that law under his feet by healing sickness" (109:126)?

Does a law of God produce gravitation and man put it under his feet by using an engine and a derrick? It is no more putting a law of God under foot to use things that will overcome disease as it is to use things that will overcome gravitation.

C. S. will probably ask, Whether I believe God created medicines, and if so, He must have designed disease and sickness.

When a man, through carelessness on his part, or on the part of some one else, meets with a mishap that causes him to break a bone, did God design that? And if God, who is omniscient, foresaw that His creature of reason, free will, and power to do as he chooses to, would, through neglect, thoughtlessness, and wrong use of reason and free will, take a step that would cause pain, disease, and sickness could He not therefore have put remedies at man's disposal without designing, accident, disease, and sickness?

But it will probably be said that if God created medicines why did He not reveal to man the formulas for their use? Why did

not God reveal the formula for the use of electricity; or for the making of breakfast foods and the eating of them; or for the weaving and making of clothes from wool or cotton or silk; or for the making of angel food and devil's food cakes; or for making and the playing of the piano or any other musical instrument, etc.? The only answer that I can think of why God did not reveal those things, and make them instinctive knowledge, is because, if man knew all those things instinctively his life would be as monotonous as that of the animals, and he would have nothing in which to exercise his mind.

Supposing that every person knew instinctively everything that is to be known, then there would be nothing to look forward to, and if there is nothing to hope for then man would be without endeavor and what would such a hum-drum, monotonous life be? Is there not pleasure in the pursuit of knowledge?

It is said that animals know instinctively what remedy to go after when they are ill, just like they know everything else which is necessary for their preservation and perpetuation,—which proves that the theory of the transmutation of species,—that man descended from an animal—taught by Evolutionists and Atheists, is false, and that special creation is true. Just wait until I get to their theories and you may see how much “intellectual progress” Evolutionists and Atheists possess.

It may be seen, then, that a law of God produces sickness, disease, or accident as, for instance, God's law of gravitation may cause a man, who has been careless in one way or another, to fall from a building in such a manner as to break a bone or bruise the flesh, without God designing it even though He has put remedies at man's disposal to overcome pain, sickness, and disease.

When two passenger trains, through the carelessness of some one, collide, have a smash-up, and some are wounded and their pains are alleviated by hypodermic injections of certain drugs, can it be said then that God designed that “smash-up” because He has given man a remedy to relieve the pains that that smash-up was the cause of? And so is it with disease and sickness.

“Man is never sick; for mind is not sick, and matter cannot be” (199:392).

Then why the need of C. S. for healing the sick if “man is never sick”? What is sick then if man is never sick and matter

cannot be sick and there is no mortal mind? Will C. S. please give an intelligible answer to that? You know that I am a person of "presumptuous ignorance," and I want to be "learned" something so as to get rid of that epithet.

"If sickness is true, or the idea of Truth, you cannot destroy it, and it would be absurd to attempt it" (199:491).

If a building is on fire, the fire department could not destroy the fire, and it would be absurd to attempt it if the fire is truly fire, if C. S. is true. But do you believe that the fire department cannot destroy a fire that is true, and that it would be absurd to attempt to destroy the fire, to attempt to put it out? If then a fire that is true can be destroyed cannot God's healing laws of nature destroy sickness that is true? a. f. y.

Now for a little pinch of Christology.

"Pour upon him [The patient] fact upon fact, reason upon reason, logic upon logic; convince him thoroughly that it is impossible for such conditions to exist, and when you have thus convinced his mind, in a logical manner, that he cannot be sick, he is not sick" (147:62). "This belief of which mortal belief says you have [How can anything that does not exist say, 'you have'?], is untrue, unreal, and false, is not, never was, and never can be; for the spiritual man can have no illness, he is perfect, living in God" (148:12).

Yet for that which "is not, never was, and never can be" they put on *nine healers* to give this nothing "heroic treatment" (136:631). Do you see any "Reformed" C. S. in that?

Now back to the original C. S. again.

"In Science, the cure of the sick demonstrates this grand verity of Christian Science, that you cannot eradicate disease [Probably God can] if you admit that God sends it [Have I not proven that God does not send it?] or sees it" (141:49).

So Science then must work indepently of God if it cures the sick without God seeing it or knowing anything about it. Well, that only proves my assertion, already made, that C. S. is merely mental suggestion, and is not Christ-healing.

"If you wish to heal by argument, [The Apostles healed "in the name of Jesus Christ of Nazareth" (Acts 3:6).] find the type of the ailment, get its name, [Where? In medical books or parlance? How can they be consulted for the "type of the ailment," and its name,

if "knowledge"—(which medical knowledge is)—"gained from matter, and through the material senses, is only an illusion of mortal mind" (109:170)? Does C. S. consult "illusion" for the "type of the ailment," and its name?] and array your mental plea [Suggestion] against the physical. Argue with the patient ("mentally not audibly") [As plain as day that that is suggestion, is it not? a. f. y.] that he has no disease, [Mesmerize or hypnotize him, like an operator on the stage hypnotizes his subject into believing he is fishing; or going to go swimming, and who then makes preparations for that by beginning to disrobe himself before the audience.] and conform the argument to the evidence" (109:410).

Does not that quotation prove irrefutably that C. S. is merely mental suggestion, and is not Apostolical healing? a. f. y.

"The sick unconsciously argue for suffering, instead of against it. They admit its reality, [Which C. S. is beginning to do too, when it "advises that 'until the public thought becomes better acquainted with Christian Science, the Christian Scientists shall decline to doctor infectious or contagious diseases' ". (58:152, 153, Nov. 6, 1902).] whereas they should deny it. They should plead in opposition to the testimony of the deceitful senses, and maintain man's immortality and eternal harmony" (109:393).

Yet C. S. *is* admitting the "testimony of the deceitful senses"—which can see fair weather in the "midst of murky clouds and drenching rain" by looking at a barometer—in advising Christian Scientists to "decline to doctor infectious or contagious diseases."

How do they know which are "infectious or contagious diseases," and which are not, if the senses are deceitful? They cannot know by seeing it with their own eyes, because they are deceitful, making "sky and tree-tops apparently join hands" (109:16), and they cannot know by being told it, for the sense of hearing is not to be depended on (109:485).

"Sickness is always hallucination" (109:406). What "hallucination" is there in going barefooted when plowing for corn, which caused rheumatism? If anything is "hallucination" it ought to be for wearing foot-gear, for it is only "human belief" that creates cold, therefore man ought to go without foot-gear as animals do, who have no "human beliefs" to create heat or cold. Then why did the going barefooted cause an "hallucination" of rheumatism?

"No breakage [of bones] or dislocation can really occur. You

say that accidents, injuries, and diseases kill man; but this is not true. The life of the man is Mind. [Yet it has to be fed with food, Mind telling Mind,—if man has no separate mind of his own,—“Behold I have given you (that is, Mind, Myself, which I enter because there is nothing for Me to enter but Myself, because I am ‘All’) every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat” Gen. 1:29.] The material body manifests only what mortal mind [Which does not exist] admits, whether it be a broken bone, disease or sin” (109:401). “Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment of broken bones and dislocations [“No breakage or dislocation can really occur.”] to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction” (109:400).

That is like the Catholic Mass, that can relieve those in Purgatory, because we have no way of proving it to the contrary by direct evidence, while the Mass does not help the sick priests and others here where we can see it.

“Mental reconstruction” is not so evident a performance as would be the adjustment of broken bones and dislocations by merely mental suggestion, therefore, it is “better to leave the adjustment of broken bones and dislocations to the fingers of a surgeon.”

C. S. is indeed a pretty smoothly constructed Science with which to “bumfozzle” those with whom the “intellect is a dethroned king.”

But if Mind—God—does the healing in C. S. of the ills of the flesh, why should He not also be able to adjust “broken bones and dislocations” and heal them? Has God more power over the flesh and blood—which is “not the product of God” (145:36)—than He has over bones? What has the “advancing age” to do with the mind—or rather the God of the Christian Scientists, when now “Science is more than usually effected in the treatment of moral ailments” of the “profane or atheistic invalid” (109:33), therefore, “it does not follow that” they “cannot be healed in Christian Science,” and because C. S. has “healed infidels, when the only objection to this method was, that I as a Christian Scientist believed in the Holy Spirit, while the patients did not” 109:304, 305)?

If infidels and atheists can now be healed of diseases, and who are unbelievers,—which shows that it does not make any difference to the healers whether patients believe or not,—then why must we

wait until the "advancing age admits the efficacy and supremacy of Mind" before broken bones and dislocations can be adjusted and healed in C. S.? Does the present age admit the efficacy and supremacy of Mind? Yet C. S. believes it heals diseases and sicknesses *now*, despite the fact that the present age does *not* admit the "efficacy and supremacy of Mind."

And what is the tendency of the "advancing age" but towards atheism and away from the belief in a Supreme Being, supremacy of Mind? If C. S. can now heal ills of the flesh, where there is "no faith" (124:33) in the patient, then why should not C. S. adjust broken bones and dislocations and heal them now as well as when the "advancing age" has admitted the efficacy and supremacy of Mind? Some more "verbiage," is it not? a. f. y.

"Lust, hatred, and dishonesty make a man sick" (109:403) Sickness, then, must be a reality, must it not, if three things make it so? a. f. y.

"It is unchristian to believe that pain and sickness are anything *but* illusions" (124:68). "The pains of sense are salutary, if they wrench away false pleasurable beliefs, [As, for instance, in seeing the decorations and crowds of a Corn Carnival, or be in a box night after night at a horse show (19: Oct. 23, 1902)] and transplant the affections from sense to Soul" (109:161). "The very word *illusion*, points to nothingness" (109:23).

According to C. S., then, to believe pain is an "illusion" is Christian, and this Christian belief in an "illusion," which is "nothingness,"—nothing—is "salutary," making it salutary in C. S. to believe in nothing. Well, that may be just as good a thing to do for those, with whom the "intellect is a dethroned king," as to believe in "deceitful senses" which tell us that it is fair weather in the "midst of murky clouds and drenching rain" simply because a barometer points to fair weather at the time.

"God will heal the sick through man, whenever man is governed by God" (109:491). "If God has any real knowledge of sin, sickness, and death, they must be eternal" (140:16).

Here, then, if God heals a sick person He does not know that the person is sick, doing a thing about which He knows nothing, for if He knew of sickness it would be eternal, and if eternal He could not heal it, for if He healed it it would not be eternal. I

suppose all that appears to you "scientifically, understandingly, and demonstrably" (437:396, Sept. 1899.).

"It is the transgression of a law of mortal mind, not of matter or of divine law, which causes the belief of sickness" (109:125). "All disease, says Christian Science, is the product of sin, or some form of false thinking" (137:467, Oct. 1899.).

Are those last two quotations true?

There is a disease in existence which I will use in proving that the teaching of C. S. is wrong in its theory as to the origin or cause of sickness or disease, that I will speak of it, although I would rather use some other illustration, yet this is so strongly to the point that it is so plainly to be seen in the case in which I will use it, that C. S. is wrong when it says that sickness is the "transgression of a law of mortal mind," or that it is the "product of sin, or some form of false thinking." That disease is venereal disease which C. S. says, "tears the black mask from the shameless brow of licentiousness," and "torments its victim" (124:210).

I am informed of a case where a married woman had been away from her husband for some time, following up race courses because she was interested in them. When she returned home to her husband, who was a Christian man, they, according to the advice of St. Paul,—although he did not speak of, "after a season of horse racing return together again, lest Satan tempt you for your inconsistency"—complied with I. Cor. 7:5, with the result that the husband became infected with venereal disease. He went to a doctor and the doctor told him what his ailment was. The husband felt offended at that because he was a virtuous and true husband, and he had no suspicion that his wife was but the same. He went to a second doctor who told him the same thing that the first one told him. He then told the doctor that he must be mistaken, as he had had no sexual intercourse with any woman except his wife. The doctor told him that that may be true, nevertheless he had the disease he said he had.

For the first time, now, the husband's suspicions were aroused, that his wife might not have been true to him in her absence, and he confronted her with that accusation, when she acknowledged her guilt. What the result was of such a confession of guilt, matters not, therefore, I will not say what it was. Now does any one for a moment believe that disease in the woman was caused only by a

"transgression of a law of mortal mind," and not by a transgression of the "divine law," of which St. Paul speaks in Rom. 1:26? Would licentious persons "invent" (140:75) venereal disease with which to torment themselves? Hardly.

Well, then, is venereal disease not caused by a transgression of a divine law, despite the fact that C. S. teaches to the contrary? a. f. y.

But now, where did the husband sin, in doing just as St. Paul advised married people to do, after being "departed" from each other for a time" (I. Cor. 7:5)? If it was not because of sin in the husband, was it then because of "some form of false thinking" on his part, that he became infected with the disease? If so, then this is a warning to you husbands, whose wives go away to summer, and other resorts for the season, or who take in fairs, race courses, etc., and who are, therefore, separated from you "for a time," and who believe—think—that your wives are virtuous and true to you in their absence from you, that you do no "false thinking" of that kind, otherwise you may be rewarded with an infection of venereal disease, on their return home, for your "false thinking" that your wives were virtuous and true to you while away from home.

That case also shatters the teachings of C. S. that contagious diseases arise from "mental conditions," and that it is a "law of mortal mind that certain diseases should be regarded as contagious" (109:47). How did mortal mind come to regard certain diseases contagious unless it was the result of the multitudinous experiences of our ancestors? If mortal mind says that venereal disease is contagious do you not suppose that that belief arose from the fact that it was the experience of mortal minds in the past, just as it was the experience of the virtuous and unsuspecting husband in the case just mentioned?

It is certain that it did *not* "arise from mental conditions," because the mind of the husband was free even from the suspicion that his wife was not virtuous, and surely if she thought she would infect him with the disease she would not have let him had sexual intercourse with her, for she was quite a leader in society, and certainly would not want to be publicly disgraced, as she finally was when the facts became publicly known.

Must we not conclude, then, that diseases, which are contagious, were so from the first experience of the first ones who had contagious diseases, and that those diseases are the result of the

violation of a physical law of God, and of contact, and are not, therefore, due to mental conditions?"

Do you not think C. S. will soon have to admit that my theory, of sin and disease, is right, which is that God governs the universe by law with penalties attached for their violations, and that man is a being of reason, free will and power to choose to do right or wrong and be rewarded or punished according to his observation or violation of law? Such a theory exonerates and vindicates God from all blame or charge of willing, decreeing, or sending any one evil, disease, sickness, poverty, suffering, or misfortune. Man simply goes into or after them himself, and God has nothing to do with them, only seeing to it that His immutable laws are ever operative, and that a man shall reap what he, and his, sow. Is that not so? a. f. y.

"Disease originates in mind, unconsciously to ourselves. It may be asked, how can this be possible? I was sick, and never thought about it until I was suddenly prostrated. The answer is: the mortal mind [Which does not exist] of each individual extends beyond its range of consciousness; we are not aware of what may be going on outside the range of immediate consciousness; but we know this, that a process of 'latent thinking' is there going on" (137:467, Oct. 1899).

With that theory demolished, C. S. has no more props left and it will have to totter to its fall. We will now proceed to demolish this theory of "latent thinking" as being the origin of disease or sickness.

What is "latent thinking" but the result of experience? Supposing Adam was the first man, and he ate a lot of green apples, which gave him the cholera morbus, just the same as eating a lot of green apples will give a boy cholera morbus, now, what "latent thinking," I ask, was there "beyond" his "range of consciousness" that caused Adam to have a "belief" of cholera morbus when his was the only "mortal mind" in existence? Or supposing Adam walked over rocks, stumbled, and fell on his knees and skinned them so they pained him, just the same as a boy or any one else now falling and skinning his knees, pain him, what "latent thinking" caused in Adam the "belief" of skinned knees and pain, if his was the only "mortal mind" in existence?

What "latent thinking" existed that believed that one person

could talk with another hundreds of miles apart through the telephone, before the time of the discovery of the telephone? What "latent thinking" existed that caused the "belief" that messages could be flashed over a wire, before the telegraph was invented? What "latent thinking" existed that believed that messages could be transmitted without wire before wireless telegraphy was invented?

In fact the "latent thinking" was skeptical on the belief of the possibility of transmitting messages without wire, for some daily papers even offered to forfeit money to public institutions,—a few years before wireless telegraphy became a fact,—if any one could transmit messages between certain points by wireless telegraph.

How often have you not picked up a stove lifter, believing it to be cool, but which was so hot that you dropped it as quick as you could? Was that not directly contrary to the "latent thinking" in those about you and of yourself? Was not the "latent thinking" in you a belief that the stove lifter was cold or you would not have picked it up?

What "latent thinking" was "going on outside the range of immediate consciousness" of Noe (Gen. 9:21),—when he was made drunk the first time by drinking too much wine of whose strength he knew nothing,—that created in him the "belief" of being drunk? How did "latent thinking" come to exist unless it was the result of the experiences of the first ones who noticed this and that effect of different things?

When Adam, or the first one who ever built a fire, what "latent thinking" of "mortal minds" existed then to create the "belief" in fire, a "vapid fury of mortal mind" (109:189), and made fire appear real to him? Does any one, who has not made the "intellect a dethroned king," believe that fire is but a creation of mortal mind and not a creation of God? If it is not a creation of God—but it is—then is not this "mortal mind" in C. S. as omnipotent a being as the orthodox devil, in whom the Christian Scientists do not believe?

What has "latent thinking" to do with a fire that breaks out during the night and oftentimes burns to the ground churches, factories, stores, etc.? Has fire a "mortal mind" that it can feel that the consciousness outside of its immediate range has the belief that fire can originate from unknown causes and burn down this or that building? When a fire breaks out and burns down a

certain building, was the "latent thinking" "beyond its [fire] range of consciousness" all agreed that a church should burn instead of a factory, or a store should burn instead of a church, or a factory instead of a store?

When I had that attack of inflammatory rheumatism, already mentioned, how was it that the "latent thinking," beyond my range of consciousness, should all have been agreed on it that I should have inflammatory rheumatism instead of small-pox or some other disease?

Outside of my people, no one knew that I was going barefooted while plowing, and they did not know then that rheumatism would be caused by walking barefooted on ground that was too cold, therefore, there was no "latent thinking" in them that could cause the "belief" in my mind, mental consciousness, of rheumatism. Is not then the teaching of C. S., that disease is mental, and is due to a "process of latent thinking" that "may be going on outside the range of immediate consciousness," one that is not tenable?

It was by asking the question, What causes "latent thinking" but the experiences of the ones who suffered for the first time from that kind of disease and sickness which any one ever suffered in the world, that led me to the discovery that the teaching of C. S. on that subject were as false and groundless as is the belief in a personal devil being the cause of all our diseases and sicknesses, as Dr. Dowie teaches.

No belief can gain credence unless it is as a result of the experiences of ourselves and our ancestors as far back as to the first person who ever came to hold a belief about anything as a result of experience. Is not, then, the last prop, on which C. S. rests her teachings as to the origin of disease and sickness, undermined, and that disease and sickness are due to a transgression of a physical or a moral law of God?

I will now give you some illustrations that it may be seen that transgressions of the physical laws of God causes many of the ills of woman. Look at figure 1 and see how the woman's waist is made out of proportion in size to the rest of her body, by the tight lacing of a corset. Is that not a transgression of a physical law of God? The physical law of God—which may also be called the laws of nature—is here hindered by external forces from developing a

natural body such as God designed it should be. Now, what is often the result of such a distortion of the body? Here it is:

"Corsets which give woman such an unnatural and stiff form have been the death of thousands. They crowd and cramp the vital organs above and below until they shut off the breath and the circulation of the blood. * * * Anteversions, retroversions, uteri lapsus and other weak and depressed conditions are very often caused by corsets which press the abdominal organs downward, and impede the free circulation of the blood to the different organs" (151:138,



FIG. 1.

174). "The race is ruined for the sake of fashion. 'I cannot believe that women were intended to suffer as much as they do, and be as helpless as they are in child-bearing; but rather that both are the consequences of our many and various abuses of our constitutions and infractions of God's natural laws. Tight stays, tight garters, tight shoes, and similar concessions to the vagaries of feminine fashion, are accountable for many of the ills that afflict both mother and child.' " Frances—(152:148).

From that it may be seen that "latent thinking," and a trans

gression of a law of mortal mind has nothing to do with the ills of woman that result from such tight lacing so as to make the shape of the body unnatural, not as God intended it should be.

I will now give you illustrations of what fashionable dressing means in society and the moral and physical results which often accompany it. I want it understood that I do not make use of these illustrations in order to have good grounds for condemning such practices, and for preaching against them, but simply to prove my position as to the origin and cause of some diseases, and of a vindication of God of the charge that He sends, decrees, or wills any one disease and sickness.

Figure 2 of the two ladies in, what is called, "evening dress," is taken from a Catholic paper, and is no doubt a pattern intended for those who have taken vows at Baptism, Confirmation, and Communion, of renouncing the world, [Fashion.] the flesh, and the devil.



FIG. 2—EVENING DRESS.

Figure 3 of the two ladies in, what is called, "lovely evening gowns,"

is taken from a magazine. In both cuts there is considerable display of "illusion,"—flesh,—which of course is not intended to charm the men with, but to—well I do not know what, of their less favored sisters who must hide under dry goods their less shapely forms.

Now what is the effect of being dressed in decollete style of dress? Here it is:

"The social tyranny which enslaves us all, but terrorizes women



FIG. 3—TWO LOVELY EVENING GOWNS.

especially, is too pointed to need sharpening by any words of mine.
* * * But there is something rotten in— * * * when to be well-dressed is to be half-undressed, putting religion quite out of mind, and putting science to its trumps in trying to cure pneumonia. Dress-reform, for one thing cannot begin too soon for morals or for health" (153:30).

Those are the words of a physician.

"Dress that fashion decrees often violates common sense and sometimes common decency. Many seem to believe in the old saying, 'Out of the fashion, out of the world,' [A thing a good Christian young woman once told me.] and as a result of obeying this rule they are choked by high collars, or have their breath squeezed out of them by clothing that Fashion says should be skin tight * * * Women are injured more by the desire to be in fashion than men. Lora—" (38:506, June 5, 1901). "Our mother was dying of consumption; she was only thirty-five years old. * * * It was at a ball that she caught the cold that produced the inflammation of the lungs which brought her to the grave" (154:6, 12).

Between pages 12 and 13 of the book from which the last quotation is made, is a separate leaf on which is a picture of the mother, who died so young, showing her in decollete dress.

"Mrs. ——— is dead at her home * * * as a result of cold which she contracted at the inaugural ball two weeks ago" (57:March 18, 1901).

It does not say that she was in decollete attire, but we must infer that she was when she attended such an important function as a President's inaugural ball.

There is no question but that the baring of the chest has a deleterious effect on the health of a woman, especially so when dancing. Dancing will warm up a person and when the chest is bare, it is exposed more or less to currents or drafts of cool air which will chill the blood and cause its congestion, resulting often, in time, in tuberculosis, consumption, or some other severe illness. Now, can it be said that the ills which result from tight lacing, and the baring of the arms and shoulders are the result of a transgression of a law of mortal mind, or are the result of "latent thinking," or are the result of sin?

There is no question about it that many women attire themselves in decollette dress who think of no wrong in it—therefore it cannot be regarded as a sin—but simply do so for want of thinking, just as a woman says:

"And the same ['a good way beyond the simply decorous'] may be said of the height of the corsage, * * * for some women will unfortunately always be found, who are sufficiently lost to modesty as to be willing to attract by the displaying of themselves; and there are others who thoughtlessly imitate them,

because they will not be outdone; and thus a public fashion is formed. * * * Once for all, exposure is always wrong; whatever be the fashion, it is a Christian woman's duty to perceive when indecency comes in, and to protest against it by her own example and influence, though not by censoriousness" (156:110, 111).

What effect on morals décolleté dressing, and dancing in such attire, has, I do not know, for I was never, what is called, in society, nor did I ever learn to dance the "highly indecent, impure, obscene" round dances,—for which the bishop "was so good as to give permission" to dance them, because the money derived from them went into the treasury of the Church,—because in the country, in my young days, it was almost altogether square dancing, or quadrilles, and the only round dancing which I did then was around a ten or twenty acre field, behind a plow, instead of around in a ball room on a waxed floor.

However, I will state what others say about dancing in décolleté dress, and about that style of a dress.

This is what an ex-dancing master, in a large city, has to say about round dancing in décolleté dress: "To be sure, one not accustomed to such scenes would consider them [Ladies at the ball] anything but respectably dressed, with their nude arms, neck and partially exposed breast, and tightly clinging skirts which more than suggest the contour of body and limb.

But society and fashion demand such dress; vile men demand it; for them the waltz would be spoiled of half its pleasure if the woman was not as nearly nude as she dare be" (178:18).

I have heard society men say that, unless a man has no passion, to come in close range of a woman in décolleté attire it is more or less apt, at first, to arouse in them the physical passion. That probably is true, if the couples are in the position of those in figure 4, styled "In Society," where the man seems to be looking at the "foot hills," as an editor east of the Rocky Mountains calls them, where a woman cuts her dress so low as to show them. That cut is taken, as it is, from a Sunday morning's paper.

Here is some more. "Their enjoyment [at the ball] consists in this,—that the women and young girls, having bared their necks and arms * * * place themselves in a situation in which no uncorrupted woman or maiden would care to display herself to a

man, on any consideration in the world; and in this half-naked condition, with their uncovered bosoms exposed to view, with arms bare to the shoulders, * * * under the most brilliant light, women and maidens, whose chief virtue always has been modesty, exhibit themselves in the midst of strange men, who are also clad



FIG. 4.

in improperly tight-fitting garments; and to the sound of maddening music, they embrace and whirl" (156:153). [And that, too, in Russia, I suppose.]

"Chrysostom telleth them downright, 'though they say nothing with their mouths, they speak in their gait, they speak with their eyes, they speak in the carriage of their bodies.' And what shall we say otherwise of that baring of their necks, shoulders, naked breasts, arms and wrists, to what end are they but only to tempt men to lust" (157:70, Vol. 3). "The reckless display of personal charms by the woman of fashion—her double-entendre decollete—is not calculated to promote elevation of thought or purity of action" (14:270, Vol. 1). "—— seeming as unconcerned as a society belle at opera or ball with half her back exposed, her bust ready to spill out of her corsage if she chance to stoop" (Ibid 149). "That Miss Gotrocks over there is just coming out." "Yes," answered Travers, eyeing her evening gown, "don't you think she's out far enough, already?"

"Daughter—Papa, what do you think of my coming-out gown? Papa—Well, my dear, I don't see how you could very well come out of it any farther."

Now, all that may be true or not, but to me it seems that there are only three reasons why a woman would wear decollete gowns. One is, on account of thoughtlessness, not thinking how far-reaching the influence is on morals and health to expose so much illusion"—flesh. Another reason is, that a well-formed woman likes to arouse the envy of her less favored sisters,—who must wear covering so as to hide their poorly developed neck, arms, and shoulders,—by making a display of her fully developed neck, arms and shoulders. Whether that is right or not, I will let the Christian woman answer for herself. The third reason is, that a woman has discovered that she cannot attract the men with her mind qualities and amiable disposition, and must, therefore, try to charm them with the physical, just like Darwin's male apes acquired "beards as an ornament to charm or excite the opposite sex" (88:605).

Whether that is a right or a wrong way to charm the men I will, also, let the Christian woman answer for herself. I am not a preacher and will, therefore not say anything for or against the fashion of decollete dress. But it seems to me that a thinking, good, and kind woman would not do anything that would elicit the sentiments expressed by the different writers whom I have quoted on the subject, be it serious, condemnatory, or humorous. Aside from its moral effects and influence, that of health alone ought to

be weighty enough of a consideration to cause a woman to think seriously about it before donning décolleté attire.

We have now seen what is the cause or origin of many of the ills women are heir to. Have women not a reason, free-will and power to do as they choose to do? If they have,—and they have,—then is it not because they will practice those things, such as tight lacing, and the baring of that part of the body which contains the organs that are most easily affected by exposure, causing them ills, and that God has nothing to do with willing, decreeing, or sending them the ills which they bring on themselves by transgressing the physical law of God? And is it not plain that “mental conditions,” or “false thinking,” or “latent thinking” has nothing to do with it?

If you put a dent in a lead pipe does that not interfere with a full flow of water through it? If then a body is laced so tight so as to interfere with a free circulation of the blood—the veins being, as it were, dented—and disease results, is it not plain that no “law of mortal mind,” no “mental conditions,” no “false thinking,” no “latent thinking,” and no sin, had anything to do with this or that woman’s illness, but that it was due to the transgression of a physical law of God, which requires free, unimpeded, unhindered, action?

If diseases, desires, and appetites are due to a law of mortal mind, or to false thinking, or to latent thinking, or to sin, why was it that I was made deathly sick, so that I vomited up my dinner I had just eaten, when I took my first and only chew of tobacco in my life, while some it made only slightly sick when they took their first chew of tobacco, and some it did not make sick at all? I have heard men say that they never felt the least indisposed when they took their first chew of tobacco. How will C. S. account for such diametrically opposite results by its law of mortal mind, or latent thinking, or mental conditions, if man has no individual “mind of his own” (137:397, Sept. 1899)?

C. S. claims that it destroys the desire for tobacco, and gives “strength to the weakness of mortal mind” (109:405) [Which does not exist.] to destroy the appetite for tobacco. I know of cases where men claimed that they had destroyed, or rather, overcome, the appetite for tobacco at a “holiness meeting,” and at the time that I was told it, they had had no more desire for tobacco after that, although it was five years after they had been freed from the desire, when I was told of it. I also know of cases where Christian Scien-

tists,—or at least they are strong sympathizers of C. S., as it is called,—who claimed they were healed in C. S. of physical ailments, for which they had drugged themselves for many years, but from which they received no relief until they came into C. S. [Which stopped the drugging, and which was all that was needed to start them towards becoming healed in from a few weeks to over “five years” (137:802, Feby. 1899).] but who are seldom seen without smoking a cigar. Now, if there is anything in C. S., why were they healed of that only which needed only the stopping of drugs in order to be healed, and not of the appetite for tobacco?

One time one of those who claimed he was healed of physical ills, in C. S., but who was not healed of the tobacco habit, said to me that the principles of C. S. may be true or not, but it gave him results, and it was results that he was after, therefore, he believed in it. Now, if the application of the principles of C. S. [The principal one being the stopping the drugging the system with poisonous matter such as medicines are more or less] healed him of physical ills then why did he not apply them to destroying the appetite for tobacco?

To be freed from the appetite for tobacco, is that not a “result” that one should desire, when one beholds its disgusting, nauseating, and filthy nature? Did you never notice what a filth there is in spittoons with tobacco spit and quids and cigar stumps in places where one would think there was too much culture and refinement for the existence of such filth?

When I see a married man who chews and smokes, I often wonder if, when he proposed to his wife, he did not say to her:

“Darling do you think you love me enough to be willing to clean my spittoon daily, until death do us part?”

Then think of a man, who defiles himself with the filthy, stinking and sickening odor of tobacco, permeating his clothes, bed and the house with its odor, giving his wife a “Shrewsbury clock” kiss. No wonder then if the wife, of a delicately refined nature, turns from such proffered caresses and appears “cool” to her husband, and he sues for divorce on the ground that she repulsed his caresses.

Well, then, if such are some of the effects of the use and appetite for tobacco, not taking into consideration the useless expense, and the many fires that can be attributed to the use of

tobacco, would it not be a "result" to be desired, to be freed from the use of tobacco? If so; then why did not C. S. effect that "result," as it did the others, for which it is given credit? Does it not prove that will-power has more to do with it than has the application of the principles of C. S.?

It is will-power that makes a convert to a different belief a more exemplary and practical member than one brought up in the belief, and for this reason: when one makes a change in beliefs one makes the effort—exercise of will-power—to be better than formerly, in order to make it appear that the new belief has an influence for better, and that one did not err in judgement and discernment in making the change, thereby escaping the taunts that might otherwise be thrown at one. For were one not better in the new belief than when in the old one, one might be taunted with something like this:

"What did you gain by making a change in beliefs, if the new belief is the true one and the old one was false, erroneous and you are no better now than you were before?"

It is that characteristic,—pride, in one sense of the word, to show that one's judgment and discernment was right,—that influences those in C. S., as well as others who make changes in beliefs, and, makes them, as a rule, better in every way than they were in their old beliefs. And that is why, where such things are required, —as the non-use of liquor and tobacco,—in a new belief, that one gives them up through the exercise of will-power, even though it is claimed that it was through the application of the principles in the new belief. I know that to be facts from my own experience and from observation.

I know of cases where Christian Scientists, when among themselves, could get along no better than persons of different beliefs could, yet when out amongst others, made it appear that there was no such thing as discord, and that all was harmony.

After I had taken treatment about two weeks, from a certain healer, I met one who had been urging me, for some time, to try C. S., who said to me: "I still see that you do not care to get rid of that kink in the back." I said, "don't I? Just ask — — [The healer's name] if I do not care to get rid of that 'kink in the back?'" After I had said that, that person said to me: "You can go to — — till doom's day and it will do you no good, for — — is in

error." That was the first bomb that was thrown into the camp of my belief that all was harmony in C. S., for I was afterwards told of a lot of things that existed in the inner circles of C. S. that no outsider could possibly have known who was not supposed to be in sympathy with C. S.

The reason that certain healer could do me no good was,—according to this person who told me of it,—that that healer belonged to a faction of Christian Scientists who had a certain C. S. D. [Which means, I believe, a Christian Scientist who was a personal student of Mrs. Eddy, at the Massachusetts Metaphysical College, when it was first opened] for their leader, while this person, of whom I am speaking, was a sympathizer of another C. S. D., and therefore belonged to another faction of Christian Scientists. Well, there was trouble—that is, discord, which seems to be the history of C. S. in nearly every place of which I have heard of their history—between the different factions, of which it is not necessary to give the details thereof, and that was why, if one went to a healer of one faction those of another would speak disparagingly of their power to heal, and *vice versa*.

And there were some Christian Scientists who did not affiliate with any of the three factions,—for there were three C. S. D.s and each one's students formed a separate faction—that those outside of the factions, who knew of the "condition of the field," as they called it, said that the mental atmosphere of the Christian Scientists was such at that time, in that city, that they could do me no good, and that I had better get a healer from outside the city. This I did, and had a healer come over fifty miles, specially, to treat me, even telegraphing for the healer to come, when my physical powers, after over eight months in C. S., were so "enhanced," by the healers of that city, that I could not walk three blocks to a street car to take me home.

Do you see how determined I was to uphold my pride,—that I had not made a fool of myself in letting C. S. "enhance" my physical powers, (Oh, I forgot, I should have reversed the testimony of the "deceitful senses," when it would have read "lessen," which it did,) going even to the expense of having a healer come miles to treat me, hoping that C. S. would yet triumph and vindicate my "wisdom" in consenting to investigate it after reading that Tract, "Is Your Prayer Answered?" from which I have already quoted.

But my "kink in the back," which finally affected the sciatic nerves and caused my final breakdown, and the stiffening of the hip joints, was a thing that would not heal of itself, therefore, C. S. could not heal it.

And that there was something in that "kink in the back," which was not caused by "mental conditions," nor a "form of false thinking," nor by "latent thinking," nor by sin I was fully convinced of later. It was by a missing the footing of a street car whose high rate of speed—the gripman having paid no attention to my signal to come to a stop, not even slacking the speed of his train—threw me down on all fours with such force that I received such a shock of pain in my spine that I felt the experience of "seeing stars" with my eyes closed, that gave me the kink in the back.

After I had been at home here for some time and had tried *materia medica* until I saw that if I did not give it up it would have buried its mistake within thirty days, and had, therefore, given it up, I saw an advertisement of a doctor who was the representative of a new school of healing who advertised himself as a "Physiological Practitioner," giving a brief exposition of his method of healing, and stating that consultation was free. As I had not sufficiently recovered myself yet from *materia medica's* effort to bury its mistake, I was not able to go to the doctor's office, although I was no longer, what might be called, bedfast, and, therefore, wrote him a letter to come to see me if he could, stating that the primary cause of my ailment was rheumatism, but what it was now I did not know.

In due time he called to see me, making an examination, and when he got to the region of the spine in which was that "kink," he asked me whether I had ever had a fall. I said to him, Why, what makes you think so? "Well," he said, "There are indications here"—that is, where he had his hand on the spine—"that you have had a fall of some kind or other." I said to him, Might not that condition, or whatever it is, have been caused by ossification, such as is often the result of rheumatism? He said, no; and that the indications were quite pronounced that I had had a fall. I said to him, Are you positive that you might not be mistaken in the indications, and that the condition is not due to ossification? He then made another thorough examination and said that he was positive I had had a fall once of some kind. I then told him of that street car mishap, already mentioned.

As he was a stranger to me, and I not having mentioned that street car mishap to any one yet, for I did not know up to that time that it was the primary cause of my present affliction—stiff hip joints—he certainly could not have come to his conclusion by guesswork that I had had a fall, and he must, therefore, have found a dislocation, or whatever it was, that would require more than suggestion or Mind to adjust and heal it, if he could know of it without being told about it. And as the age was not advanced enough yet to admit “the efficacy and supremacy of Mind,” C. S. failed to “demonstrate” over it, just like it fails to “demonstrate” over the “belief” that one has not yet paid a bill for treating consumption, and, therefore, sends the bill to the deceased’s estate for collection, because the bill is a reality, even though “lungs never sustained our Life,” which makes consumption an unreality, while it makes the bill for treating an unreality, *a reality*. That is pretty good logic is it not—for C. S. so it can acquire “comfortable fortunes” (124:VII.)? a. f. y.

It may be seen then that the position of C. S. on the origin of diseases is not a tenable one, according to the illustrations and the experiences of myself, as cited in this chapter, and that my theory is the true one.

I do not want you women to think that you are the only ones who have ailments, and that the men have none, because I used the subject of corsets and decollete gowns to prove that my theory, namely, the transgression of a physical law of God, is the cause or origin of many diseases which C. S. claims are caused by “mental conditions,” “false thinking,” “latent thinking,” or by sin, etc.

The reason that I used the illustrations which I did, is, because those are subjects about which there can be no speculation, for they are to be verified by observations about which there can be no guesswork. They are things which may be seen by any observant person, and are attested to by doctors and women themselves, as may be seen from the writings which I quoted in this chapter on the subjects. Therefore, I do not claim that all women are imitators of the extremes of fashion and become ill only through that way. But there are enough of them, however, to use only as subjects with which to demolish the teachings of C. S., on the origin of disease, and if C. S. can not stand the test of the “arms of the intellect” on the origin of some diseases on those subjects, then it certainly can not on other subjects which might be brought in, but

which I will not bring in, because I feel satisfied that to those with whom the intellect is not a dethroned king, it has been made plainly apparent that the position of C. S. on the cause or origin of disease and sickness is wrong, erroneous, and absurd. Therefore I will not devote any more time and space to it.

In the next chapter we will review a few of the attempts that have been made by others to undermine C. S., but which, it seems, had no more effect on it than have been the attempts of those who sought to destroy the Catholic Church. Both seem to thrive as though no one had attempted to destroy them, but if either can withstand successfully the onslaughts of the "arms of the intellect," as I have used them in this book against them, then we have, indeed, two institutions, almost diametrically opposed to each other, which can claim, as they do, that they are built on the Rock—Christ.

If I have not succeeded in undermining some of the teachings of the Catholic Church, then I can hardly expect to undermine some of the teachings of the C. S. Church. But if I have succeeded in the former, then I should also succeed in the latter, for I used the same method of warfare, that is, the "arms of the intellect," against both. I trust, however, that I have and will succeed, and that the result will be a union of the Churches, so that there will be but One Church, as there is but One God, with *no* three co-eternal, co-equal, and co-substantial Divine Persons.

CHAPTER XVII.

CHRISTIAN SCIENCE—Continued.

In the preceeding chapters we saw how God—Spirit,—and matter may both be real; that our five senses are not deceitful when used within the scope which is of use to us, and that their testimony, within that scope, is to be relied upon, and that disease and sickness are also real and are the result or effect of a violation of a physical or a moral law of God. And that He does not send, will or decree that anyone should be thus afflicted.

We saw that man has a mind of his own, and that he has been endowed with the faculty of reason, free-will, will-power, and power to do as he chooses to do; that if he suffers from a disease or a sickness that it is the result of his own,—or of his, bound by the ties of the flesh—deed, and that he will reap what he, or his sow. That position exonerates or vindicates God from all blame, and shows the nobility and responsibility of man.

We saw that matter is passive and that man is active, and that it depends on how he uses it that matter can cause good or evil and that one is just as real as the other. We have seen where real diseases have been healed in C. S. for which *materia medica* could do nothing,—except to make worse,—and that the healing was not due to the application of the principles of C. S., except it be that of stopping the drugging of the system with drugs that are more or less poisonous, and which hinder the free operation of the healing power and recuperative energy within each individual. We saw that one of the basic principles of C. S. is suggestion, despite its claims to the contrary.

We saw that its healings are not according to Christ and the Apostles, who enjoined faith on the part of their patients, while C. S. does not require it, claiming that it can heal without it (124:33).

The "Reformed" C. S. likewise claims it can heal where one does not believe.

"Something may depend upon the condition of the mind of

the patient. I do not mean to say by this that it is at all necessary for one to believe before he is healed, because such a religion as that would be absurd" (148:31).

We saw that there are laws of different degree, the one able to overcome the other. And we also saw where C. S. is contradictory.

That C. S. is contradictory I can prove from fresh material that came into my hands lately. It is where a Christian Scientist—unless he has become a backslider, for I heard him more than once testify in experience meetings, how he was healed in C. S., and he was a member of the Church at the time,—has been made "Chairman of the Box Committee" of an entertainment that is to be repeated in order to allow the ladies to attend it, they having been barred from the first one, because there would not have been room enough for them, and the visiting men who attended a certain convention in that city where this entertainment took place.

Here is what the Christian Scientist said:

"To mothers, wives and sweethearts of ——. A performance was given by the world-renowned—minstrels last month. As—thousand males wanted to attend this entertainment, the ladies were excluded on account of lack of space. As I happened to be one of the —thousand that attended, and as *the greatness of this entertainment dawned upon me*, [all italics are mine], I thought that a crime had been perpetrated in our beloved city by the exclusion of our mothers, [of which there will be no more when the "advancing age" becomes so "spiritual" that husbands and wives can live under the same roof in the relation of brother and sister] wives and sweethearts from this *meritorious entertainment*, probably one of the most perfect minstrel performances ever given on earth. ("This may be a broad statement, but come and *see* [with your "deceitful senses"] whether I am correct — —th.") After witnessing [with "deceitful senses"] this entertainment I was convinced [yet man has no "individual mind of his own"] that it was absolutely necessary to have it repeated and allow the ladies to attend."

Is it not surprising how much contradiction of C. S. there is in that little quotation? If our physical senses of seeing and hearing are "deceitful," as C. S. teaches, then how can they judge an entertainment and speak of it as "the greatness" of it which "dawned upon me," and as a "meritorious entertainment," and especially so,

if man "has no individual mind of his own," and the "so-called pleasures and pains of sense" are "nothingness" (109:381) nothing? Would you speak of *nothing* as "greatness" that "dawned" upon you, and as "meritorious"? If not, then is C. S. not contradictory, and, if its followers believe in it, are they not inconsistent? a. f. y.

What overrides common-sense, experience, and intellect, and misleads people into believing in the fundamental principles and teachings of C. S. is this:

"If mathematics presents a thousand different examples of one principle, the proving of one example authenticates all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of it. If one of the statements in this book is true, every one must be true, for not one departs from its system and rule" (109:539).

Let us see whether "a simple statement of C. S., if demonstrated by healing," proves that the statements of C. S. are true.

Because Dr. Dowie heals people, is that a demonstration that proves that his statement is true that "every kind of sickness, and every kind of disease * * * is the work of the devil" (106:15)?

What did the devil have to do with that street car mishap of mine? If the devil was really the cause of it, then I would have good grounds for denouncing and impeaching God, for letting such a being as a devil loose among His children who causes us so much woe and suffering, if He, by removing the devil, could save His children from all such evils. What human father would let a lion loose among his children, even if they *were* supplied with knives, guns and bayonets to defend themselves with against the lion? The lion would in that case play about as great a havoc among the children as the orthodox devil does among God's children, if it is true that only eight out of ninety thousand are saved, and all the rest are "condemned to eternal torments" (7:337), despite the fact that "God gives to every man sufficient grace to resist" (7:337) the devil, as a missionary said in answer to the question, in the question box at a mission to non-Catholics, "Why does not a God destroy the devil if He is omnipotent" (19:Feb. 3, 1903)?

Because some Catholics were healed through the intercession of the Blessed Virgin, as they believed they were—although I know of no one personally who ever was healed through the intercession

of the Blessed Virgin or of the Saints—is that a demonstration which proves that the statement or the teaching of the Church is true that the Blessed Virgin intercedes for us and has us in her arms from our birth, when, as I have shown elsewhere by mathematics, —and mathematics is from God—that if she were to do for us what the Church claims she does she would have to attend to over 46,000 petitions at once—simultaneously—every second of time from one end of the year to another?— Now we know such a thing is utterly impossible to any being, excepting God almighty.

If, then, the healings which it is claimed take place—which, if they do, are on the same principle as that of C. S., that is, stopping the medicines, so as to give the power within each individual, that makes for healing, a chance to exert itself, or else are merely coincidences—in Dowieism and Catholicism do *not* prove that their teachings are all true, then, may not the same rule apply to C. S.? And because persons were healed of real diseases in C. S., in from a few days to over five years, and which was due to the stopping of drugging the system, and to suggestion, as I have proved is the case from its own writings, and from my own experience, do those “demonstrations” prove that every statement in S. and H. is true such as God is all and there is nothing for Him to enter but Himself [Which would be like a stocking turning itself outside in, which would be entering itself, would it not? And I suppose the longer the stocking the more “entering” itself it could do]; that our senses are deceitful, etc.?

How can I trust the testimony of my eyes in reading S. and H., and other C. S. literature when I have but one pair of eyes and they are deceitful, as C. S. attempts to prove they are, because when I look at the horizon, “sky and tree-tops apparently join hands,” which we know they do not?

The fact is our senses are *not* deceitful, and their testimony is true, when the senses are used within the scope of usefulness to us. Man has nothing to do with the phenomena of the universe, such as seeing to it that sky and tree-tops do not join hands, or that clouds and ocean do not “meet and mingle,” therefore they do not come within his scope of usefulness and regulation, and his sense of sight in that case makes no difference to him whether they are trustworthy or not, but when it comes to matters of usefulness and regulation within his scope the senses *are*, and *must* be, not

deceitful, and to say that they are is a blasphemy, is it not? a. f. y.

What would you think of a man who gave his son a lot of tools to work with, to build a house, for instance, and the tools were deceitful? The level instead of being level when it showed it was level, was one-sided; the rule instead of being a foot, measured eleven inches; the saw that should be straight would be twisted enough so that he could not possibly saw straight with it, etc., and would put certain materials before him, just the proper amount, no more and no less, that would build the house of which he also gave a plan and specifications? Would you not say such a man was mean, contemptible, especially so if he should punish his son for having made a failure of building the house the way he wanted it built?

The same could be said of God if He gave us deceitful senses—tools, with which to build our characters. Are not our senses, in one sense of the word, the door to our souls? How could the soul, [Of course, C. S. denies that there is such a thing as a “finite soul or spirit” (109:462), but then that does not make it so, because C. S. is like a train that has been switched onto the wrong track, and the further it goes the further away does it get from its objective point—the truth.] be touched with the spirit of the Gospel if it had no senses with which to read it or hear it? How could the troubled soul be soothed with the sweet strains of music if it had no sense of hearing? How could one breathe “aloud his rapture” on beholding Niagara, if one had no sense of sight? or if when the testimony of the senses is only an “illusion” (109:16)?

If then the senses of seeing and hearing are true, and not deceitful, then the sense of feeling must likewise be true, and when it tells us then that we suffer from the pains of neuralgia, rheumatism, indigestion, or any other disease or sickness, its testimony is true, and if disease and sickness are true then they are real, and if real then another statement of C. S. is not true, notwithstanding the fact that it has made a “demonstration” by healing. Is that not so? a. f. y.

As, no doubt, all the cardinal principles of C. S. have been undermined now, the subject might be dropped without any further investigation and consideration, but as a number of others have attacked it without success, I believe it best to give the subject some more attention. Nothing like doing a thing thoroughly, is the axiom

of success, and that is why I will devote more time and space to the subject.

In some of the C. S. literature the following may be found:

"The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects" (58:). "NOTE—The author takes no patients, and declines medical consultation" (109:XII). "This volume [Science and Health] contains the complete Science of Mind-healing" (109:40). "No human pen or tongue taught me the Science contained in this book, Science and Health" (109:4). "Even the Scriptures gave no direct interpretation of the Scientific basis for demonstrating the Spiritual Principle of healing, until our Heavenly Father saw fit, through the Key to the Scriptures, in Science and Health, to unlock this 'mystery of Godliness'" (134:45). "While revising 'Science and Health [Must be revising God.] with key to the Scriptures,' she adds, the light and might of the Divine concurrence of the Spirit and the Word appeared" (137:741, Feby. 1899).

If the author of C. S. "takes no patients and declines medical consultation," and does not "read letters referring to those subjects," is she thereby obeying the Master when it distinctly says in Luke 9:2, "And he sent them forth to preach the kingdom of God, and to heal the sick"? What more is she doing than the orthodox ministers who preach only, and do not heal the sick? If S. and H. contains the complete Science of mind healing," and no "human pen or tongue taught * * * the Science contained in" it, then what more has God to reveal to us? Have we not already the word of God that pertains to the spiritual? And if our Heavenly Father saw fit, through the Key to the Scriptures in S. and H. to unlock this "mystery of godliness," that is, the "interpretation of the Scientific basis for demonstrating the spiritual principle of healing," then, what more is there for Him to communicate to us? Did Jesus and the Apostles refuse to heal at any time while they were giving their hearers the "Bread of Life," the Gospel?

If "no human pen or tongue taught" the Science contained in S. and H. then it must have been God, must it not? And if so, does God have to revise Himself because S. and H. is revised?

I have read different editions of S. and H. and the signification of the Lord's Prayer was different in each of them. I will give two of them. One from the fourteenth edition, and the other from

the 123d edition, and will then let you a. f. y. whether or not God had anything to do with teaching it.

In the 14th edition the Lord's Prayer is first given in full, and then follows this:

"The following is the spiritual signification of the Lord's Prayer:—

1. Principle, eternal and harmonious,
2. Nameless and adorable Intelligence,
3. Thou art ever present and supreme.
4. And when this supremacy of Spirit shall appear,
The dream of matter will disappear.
5. Give us the understanding of Truth and Love,
6. And loving we shall learn God,
And Truth will destroy all error.

7. And lead us unto the Life that is Soul, and deliver us from the errors of sense, sin, sickness, and death,

8. For God is Life, Truth and Love for ever" (59:130).

The following is from the 123d edition, and is twelve years later than the other edition, and in this she does not seem to be so positive about its meaning as in the other where she says: "The following is the spiritual signification of the Lord's Prayer," while in this she says: "Here let me give what *I understand to be* [Italics are mine] the spiritual interpretation of the Lord's Prayer:

Our Father which art in Heaven,

Our Father and Mother God, all-harmonious,

[In the other it was, "Principle, eternal and harmonious."]

Hallowed be Thy name.

Adorable One.

Thy Kingdom come.

Thy kingdom is come.

God is ever present and omnipotent.

Thy will be done in earth, as it is in Heaven.

*Enable us to know,—as in Heaven so on earth,—God is All in all.**

[In the other, "And when this supremacy of Spirit shall appear, the dream of matter will disappear."]

Give us this day our daily bread;

Give us grace for to-day; feed thou the famished affections;

[In the other, "Give us the understanding of Truth and Love."]

And forgive us our debts, as we forgive our debtors.

And divine Love is reflected in love;

[In the other, "And loving we shall learn God, and Truth will destroy all error."]

And lead us not into temptation, but deliver us from evil;

And leaveth us not in temptation, but delivereth us from evil,—sin, disease and death. [Of which "God knows no such thing" (140:1), yet ask Him to deliver us from it.]

For Thine is the Kingdom and the power and the glory forever.

For God is omnipresent Good, Substance, Life Truth, Love" (109:322.)

[In the other, "For God is Life, Truth, and love for ever," leaving us in doubt now whether He is "forever" or not.]

Does the foregoing appear to you that the same intelligence dictated both interpretations of the Lord's Prayer? Yet "in defending Science and Health, Mrs. Eddy, in the January, 1901, Journal, page 597, says: 'It was not myself, but the divine power of Truth and Love, infinitely above me, which dictated Science and Health, with Key to the Scriptures'" (138:11). It seems the C. S. God is as changeable, if He "dictated Science and Health," as is the orthodox God who, at one time, commanded that both the adulterer and adulteress, be put to death" (20:10); at another time they were "punished by a penance of twenty years" (5:553), and now, "on account of the weakness of the faithful, the Church [God's oracle] is lenient" (5:553) and grant's a full remission of punishment by granting one a plenary indulgence, which may be gained in various ways, as already stated in another chapter.

In the 14th edition of S. and H. what is called the "Key to the Scriptures," is called the "Glossary" in the 123d edition, and the contents of the "Key to the Scriptures" in the 123d edition, and which is next to the "Glossary" in the back of that book, is in Volume 2, 14th edition, in the chapter of "Creation" and is spread from pages 61 to 105. In the 36th edition of S. and H. is a chapter entitled "Wayside Hints," which is left out of the 123d edition and which was then given to the world with the rest in the 36th edition, "as of God's authorship" (146:13). So, God has been revising Himself from time to time.

In 1899 the "Message to the Mother Church," in June of that

year, was published in the C. S. Journal, so that those who were subscribers to the Journal got the "Message" without extra charge. But the "Message" for June, 1901, was printed in pamphlet form and sold for fifty cents each. Probably God saw that Christian Scientists were getting too much spiritual food for the money, so He, no doubt, "impelled" His "scribe under orders * * * transcribing what God indites" (124:311),—as He "impelled" her to set a price of "three hundred dollars as the price for each pupil in one course of lessons at my college—a startling sum for tuition lasting barely three weeks" (134:61),—not to publish it in the C. S. Journal, but have it printed in pamphlet form and sell it at fifty cents each.

Probably that is the reason "The author takes no patients, and declines medical consultation," because in having God to "impel" her to charge fifty cents for "transcribing what God indites," she can acquire a more "comfortable fortune" (124:VII.) than by healing. The pamphlet containing the "Message," which retails at fifty cents each, is sold to the trade at \$4.50 per dozen (58:160, Nov. 6, 1902). As I have bought pamphlets with more than twice as much reading matter in them—the substance of which was fully the equal to that of the "Message"—as in the Message, for ten and fifteen cents, we will say, then, that the pamphlets cost twelve and one-half cents (12½c) each, mailed, which would make them cost one dollar and fifty cents per dozen, and by selling them to the trade at \$4.50 it would leave the author a net profit of three dollars a dozen, or twenty-five cents on each copy.

I got my copy quite early and that out of the second supply, the first having been exhausted when I called to get one at the C. S. reading rooms where C. S. literature was kept for sale; and my copy is of the "Tenth Thousand." If no more editions were printed, but it is reasonable to infer from the following "New By-Laws" that there were: "It shall be the privilege and duty of every member of this Church who can afford it, to subscribe for the periodicals that are the organs of this Church" (137:356, Aug. 1899.) then she would make twenty-five hundred dollars net, alone on ten thousand copies, at twenty-five cents net on each copy. Now if she heeded in obedience to the command of the Master, whom she claims to follow more closely than the orthodox ministry does, whom she characterizes as follows: "If the soft palm, upturned to a lordly salary, and

architectural skill, making dome and spire tremulous with beauty, turn the poor and stranger from the gate, they also shut the door on progress" (109:36), she could not possibly earn over two thousand dollars a year. To do that she would have to average over seven patients a day, at five dollars for six treatments, or thirty-five dollars a week for seven patients a day, making for fifty-two weeks, at thirty-five dollars a week, eighteen hundred and twenty dollars a year. That is considerably less than twenty-five hundred dollars, is it not? Do you see now why "the author takes no patients, and declines medical consultation," even though she admits that S. and H. "contains the complete Science of Mind-healing," which would, therefore, no longer require her as a "scribe * * * transcribing what God indites?" It simply pays, that is why?

I do not accuse God's "scribe" with any mercenary motives on her part, for I believe she is [like a professor of a University said the representatives of the octopi do, when they put on a fractional increase of cost on their products to the consumers, that they do so in order to invest the profits in some new productive industry, because as he said: "In America we do not levy taxes to secure money for big improvements. Private capital does it" (57:Feby. 1, 1903).] gathering profits to invest in, who knows, new printing presses for the publication of the new literature that will be required by the One Church, or the "One Infallible Bible Church," which will result from the publication and reading of this book.

Of course, if enough Christologists could be converted to the One Church, or the "One Infallible Bible Church," and they brought their powers with them, we would not need new printing presses. They could treat the old presses and make them "perfect."

"The healer must thoroughly realize that God is omnipotent; that He hears and answers the prayers of all those who ask Him in perfect faith. I give illustrations: In our printing office the old printing machine which we had would not print our paper without muddying and mashing down the type of one entire side of eight pages, and the mechanism could not remedy it. We found it impossible to buy a new machine, because the factories were all behind with their orders, consequently our paper had to go out thus mutilated, so far as all human agencies were concerned. The editor of the News Letter, under these conditions, saw at once that God was the remedy. We therefore treated the situation, declaring that God's

Truth could not be mutilated by an old iron press, and that error could not work to destroy the spreading of the Truth in that way. The result was that God answered our prayer, and the old press has worked as well ever since as if it were new, right out of the factory, perfect' (148:37, 38).

That comes pretty near equalling some of the fables in the Bible, and in the "Legends of the Saints," does it not?

If that is what "Reformed" C. S. is, then may the Lord save us from a Reformed "Reformed" C. S. What say you? What a world of good these Christologists could do, who can treat old, worn-out printing presses so that they become "perfect," if they would go through the country and the cities and treat with Truth, for the poor people, their old burnt out cook stoves that will no longer "draw," and which have cracks in them letting the ashes fall through them onto the bread and "Johnny-cakes" in the oven, so that the stoves would work "as well * * * as if new, right out of the factory, perfect." Is that not so?

I trust the reader will pardon these side excursions of mine, for we have no individual minds of our own. Besides, I was born under the star "Virgo," and those born under that star, astrologers say, are "analytical, * * * material and, to some extent, intuitive * * * love freedom, * * * are extremely critical, sarcastic at times. * * * Their affections are strong, likewise * * * their will power, * * * sometimes fussy and inquisitive" (158:116, Feb., 1903). ("That's me," isn't it?)

There are some, of course, who say that "on the part of the chief manipulator of the scheme [C. S.] there is a strong suspicion of commercialism," and that with a "wonderful exhibition of the result of worldly shrewdness in spiritual enterprise, she owns a handsome estate and is richly apparelled; somewhat unlike the Lord, of course, who was clad in poor raiment and had not whereon to rest his head; or the Apostles, who of silver and gold had none" (53: Dec. 25, 1901), and that she barter *her* 'Paraclete' or 'Comforter for \$3.18 (cloth) or \$5.00 (morocco binding)," and that her "*only real science is apparently that of getting dollars and cents*" (159: 56, 97).

But who are these writers who accuse the "scribe" of God of "commercialism," and of owning a handsome estate, "somewhat unlike the Lord * * * who * * * had not whereon to rest His

head," and say she "barters her Paraclete" or "Comforter?" They are both representatives of an institution that had better see whether its trails are clear or not before attempting to step on those of others. Can it be said of her that of silver and gold she has none, according to this?

"It is told of Thomas Aquinas that, on visiting Rome on one occasion, he was shown by the Pope through the Vatican; its treasures being duly pointed out to the learned doctor, and dilated upon with unctuous satisfaction by the Holy Father. After leading him through this unrivalled treasure house, the Pope, rubbing his hands together, said: 'Ah, Brother Thomas, the Church can no longer say, with St. Peter, 'Silver and gold have I none.' True, Holy Father,' answered the wise doctor, 'but can she say with St. Peter,' 'In the name of Jesus Christ of Nazareth, rise up and walk' " (74:14)?

I have never been in the Vatican, but from what I have heard of it the "chief manipulator" has certainly that "whereon to rest his head." What say you?

"Wise St. Ignatius said, that if men in religious houses were not fed well, they could never pray well; and in the work 'Good Superior,' we may see how he was always teasing the Father Ministers to get better food, and of a more expensive quality. He drove one nearly wild by insisting that all the community should have lampreys one Friday when they were very dear, so that only cardinals [A title something like that of C. S. Ds. in C. S.] and ambassadors were buying them" (11:194).

I suppose if in those day cardinals only could eat lampreys, because they were so dear, they, "unlike the Lord, of course," had whereon to rest their heads. Don't you think so?

"Dr. —, the Prince Bishop of —, Austria, offers his golden chariot and eight horses for sale, to use the money for the benefit of the poor. The carriage has been in possession of the Bishopric for several hundred years" (53:May 28, 1902).

I suppose where one has a "golden chariot and eight horses," one had,— "unlike the Lord who had not whereon to rest His head; or the Apostles, who of silver and gold had none,"—whereon to rest his head. Don't you think so?

"Rev. Fathers —, — and — left for Ireland on Sunday evening.
* * * Each received purses from their parishioners to pay their

expenses and as loving tokens, and now their safe return is earnestly prayed for" (16:—). "Just before his departure for Ireland, last Sunday evening, Rev. Father — — was surprised by a few of his parishioners and friends, who presented him with a purse containing about \$500, with which to defray the expenses of his trip" (16:—). "Rev. — was agreeably surprised, last Sunday, when a few friends called to wish him a very pleasant trip to Europe and presented him with a purse of \$940. The action shows how much the labors of the Rev. — are appreciated" (16:—). "The Very Rev. — * * * arrived * * * from a three months' trip abroad. An informal reception was given in his honor * * * by the parishioners * * * A purse containing about \$1,000 was presented to the reverend pastor" (53:—). "The Rev. — * * * was given a reception by the members of his parish in the church * * * in honor of the twenty-fifth anniversary of his ordination to the priesthood. The church was filled to the doors * * * There were addresses by members of the parish [But, of course, not by any women, for it is a "shame" for a woman to speak in church, unless, probably not, when she makes a presentation speech by handing a poverty-vowed ambassador of Christ a purse of more than \$1,000.] and a presentation speech of a purse of more than a \$1,000" (53:—). "The members of — church * * * presented their worthy pastor * * * before his departure on the pilgrimage to Rome, with a purse of \$1,200 as a token of appreciation of his indefatigable labors among his congregation. Many personal gifts were also given him" (53:—).

I suppose the "indefatigable labors" means this:

"The Rev. — * * * and — — [Two laymen], the committee in charge of the arrangements for the parish picnic * * * are *working indefatigably* (Italics are mine) to make the event one of the most [Must have had others already of the season.] successful and enjoyable of the season" (53:—); or this: "A grand euchre and reception in aid of the Church * * * will be held * * * Admission, 50 cents. * * * The committee in charge and the pastor, the Rev. —, have left nothing undone to make this entertainment one of the most successful in the history of the parish."

Such "indefatigable labors," in the Lord's vineyard, ought to be worthy of "a purse of \$1,200 as a token of appreciation" by poverty-vowed ambassadors of Christ. Do you not think so?

"The parishioners of — Church * * * celebrated the twenty-fifth

anniversary of the ordination of their pastor * * * in the church, and presented him with a check for \$2,250. * * * The school children gave Father — a silver bottle cigar-holder, [In order to smoke, making him an example for the growing-up boys to imitate] in one compartment of which was \$100 in gold." [Like the Apostles had (53:—)]. "The jubilee exercises of the twenty-fifth anniversary of the ordination of the Rev. — * * * were held. * * * The Rev. —, on behalf of the parishoners, presented Dr. — with a handsomely bound autograph album, and an illuminated check for \$2,500 was given in the name of the parishoners by Mr. —" (53:—). "The celebration * * * in honor of the fortieth anniversary of the ordination of the Rev. — was a notable one. * * * Later in the day a purse of \$4,000 in gold [Such as the Apostles had] was presented to Dr. — by his friends. The presentation took place at the parish house" (53:—).

Now, I suppose that in all those cases, mentioned here, they had wherewith to apparel themselves, "somewhat unlike the Lord, of course, who was clad in poor raiment," don't you think so?

Let us now see if anything may be found "whereon to rest" the heads of those who criticise others for having a place whereon to rest their heads. The "parish house" mentioned in the last quotation above means a pastoral residence or rectory for which no rent is paid by the pastors, and is furnished by the parish.

"The people of — parish, — [A town with less than two thousand inhabitants] are justly proud of the results from the fair held recently. The proceeds are to be applied to a fund for the erection of a \$3,500 pastoral residence" (53:—).

How would you like to make vows of poverty and be given a \$3,500 residence, free of rent, in a town of less than two thousand inhabitants??

"The annual harvest festival to be held, will be the means of securing funds to pay off the debt on the new rectory recently purchased and altered. This cost about \$10,000" (53:—). "In course of time the pastor purchased the site on which the new church and rectory stands, built the handsome church at a cost of \$200,000, [Putting, as it were, the gold on the church-steeple, instead of feeding the hungry on the ground, and this, too, in a city of less than 50,000 inhabitants] and three years ago completed the equally *ornate* and *substantial* (Italics are mine) rectory which adjoins at a cost

of \$30,000. * * * An interesting feature of the exercises will be the presentation of a *large purse* to Father —." [Who occupies this \$30,000 rectory] (53:—).

I suppose that we have a right to infer that the occupants of \$3,500, \$10,000, and \$30,000 rectories, rent free, had places whereon to rest their heads, "somewhat unlike the Lord, of course."

And it appears, from financial statements issued by the churches, that in some places the rectory is even maintained out of the parish fund. I will give one.

"The principal items of expense were \$—— for repairs and renewals; \$1,384 for salaries of clergy [Usually two to one church]; \$912.59 for maintenance of the rectory." (63:—), etc.

Nor is that all that those get, who are so unlike the Christian Scientists who have whereon to lay their heads, and who "barter the Paraclete."

Besides their fixed salaries and the rent free rectory, there is an income for the clergy from various sources. The first one that I wish to call attention to, and which has been mentioned already in another chapter, where it was shown that millions of dollars are spent annually in this country alone, is that of paid Masses for the dead, special intentions, etc. A priest is not bound to offer Mass unless the honorarium is paid.

"It is not the correct thing to request a priest to offer mass for a special intention or object without presenting a honorarium. A priest is only bound to offer Mass for a special intention when this honorary is paid. * * * In the United States this honorary is never less than *one dollar* and may be any sum above this, according to one's regard for or obligations to the priest" (63:84).

What obligations is one under to a priest? Is it not his obligation to attend to all of man's spiritual wants and troubles of all kinds, outside of the physical and temporal? And is he not paid a fixed salary for that? Is the poor man doubly unfortunate because he is deprived here of some of the luxuries and necessities of life, and must also suffer the longer in purgatory simply because he, or his, have not the wherewith to present "honorariums?" Is that not, then, "bartering the Comforter?" Is this not "bartering the Comforter" when the "Bishop has laid it down as a general

rule for all that the stipend for a Low Mass shall be one dollar, and for a High Mass five dollars" (62:130)?

Do you not think it is very much out of place for any to charge others with "bartering the Comforter" when they themselves do such a thing? That is one source of revenue for those who call C. S. a "Humbug" (53: Dec. 25, 1901), and have an article on the "Exposure of the Senseless Teachings of Mrs. Eddy."

Here is another source of revenue:

"It is the correct thing for a bridegroom, through his best man, to present the officiating clergyman with a sum in proportion to his means and his joy at winning a bride. [Whom in after years he is so joyous over as to leave her alone at home of evenings, while he is down town loading up with liquor to give her an 'affectionate greeting' on his return home, after the saloons have closed up for the night and there is no place elsewhere for him to go.] *Ten dollars* is considered a decent honorary, which may be increased according to means." [If you happen to earn more than "a dollar and a dime" a day] (63:44, 45).

Here is another source of revenue:

"It is the correct thing for the sponsor to present an honorarium to the officiating clergyman. [At baptism]. For the father to do likewise if he feels able" (63:11).

I know of cases where the sponsor and the father of the child paid each one dollar to the clergyman, for baptizing a child, and those two men's combined earnings did not exceed the fixed salaries paid to the two priests of the parish. The former had no chances to earn extras—"honorariums;" had to pay rent, where the clergy have the rectory free of rent; had to pay pew rents and contribute to schools, special collections for various kinds which they have in the Church, etc. And they took no vows of poverty, either.

Even the school children are called upon to contribute their mite towards getting suits and cassocks as Christmas presents for the clergy. And when a pastor dies a collection is taken up from the school children to pay for an anniversary Mass of the dead priest. Where there are hundreds of children and only one-fourth, say seventy-five of them, contribute only a nickel or a dime, it will easily amount to five dollars with which to pay for a High Mass for the dead priest. And that, too, where there is a monastery full of priests. One would think that out of so many priests, some one priest would

have charity enough for a brother priest to offer a Mass for him without calling on the school children to pay him for it.

That is one of the not correct things to "neglect to have the Holy Sacrifice of the Mass offered at times for the repose of the souls of deceased clergy" (63:83), therefore the parishioners are supposed to have that done, which they do.

If a priest, who has such powers that he can "out of the slime of the earth" make the "celestial God,"—and who can go to the bedside of the bedridden and say: "In the name of Jesus of Nazareth, arise and walk," and they get up and walk(?)—has to be Massed out of purgatory a year after his death, I wonder what will become of us laymen, especially me? I suppose I will be in the very bottom of hell, poked in the ribs by that devil who tempted Lucifer to sin. Ahem.

And now, besides the fixed salaries, and the "honorariums" for baptisms, Masses, and marriages, there is taken up a collection at Christmas which is "intended as a present to the Pastors, and an occasion is thus given to show your appreciation of their services."

What this amounts to we cannot know, unless the collection is according to subscription as it is done in some churches,—and where that is not done the priest takes up the collection to see how people contribute, whether they contribute according to their means or not, for he knows pretty well who is who and what.

I remember one Christmas collection in a church where the subscriptions were printed later and left in the pews, so one could see how much or how little one's acquaintances and friends contributed, which amounted to over six hundred dollars. I remember when we got home from church we added up the figures and we commented on it,—I then being yet a "practical" Catholic,—that that was over fifty dollars a month, if one worked on a salary for a year. And many, yes, the largest majority of the parish, were salary and wage earning people.

As to the "appreciation of their services," if the priests could hear all that laymen hear, the priests would not think that their services were so greatly appreciated that they should receive presents in the way of a Christmas collection. Some said, when speaking of the many calls made on them to sell and to buy chances on various articles to be raffled off at fairs; to work at card parties, ice cream socials, etc.; to contribute to this and to that, that "it is a little

heavy on us." And that "for all of what we do, we old people and children have to go to Mass and to instructions on Sunday to the extreme corner of the parish, instead of, as it used to be, let us attend in a building that is the property of the parish, and is centrally located."

But then you see it is better that a great number be inconvenienced rather than that one be inconvenienced who is so unlike the Christian Scientists who have whereon to rest their heads. I am outside the pale of the Church, therefore, I am free to state facts. A Catholic, if he did that, would be anathematized and excommunicated, therefore, he has to keep those things to himself, or at least not tell it openly so it would get to the ears of the priests.

I will now give a few more quotations to let you see whether or not there was no "commercialism" in others besides the "chief manipulator of the scheme" of C. S.

"The will of the Very Rev. — * * * was filed recently. The estate is valued at about \$100,000" (53:—). "Archbishop —'s will has been filed for probate. The estate is valued at \$125,000" (16:—). "The will of Archbishop— * * * has been filed. His wealth when he died * * * was \$800,000" (57:—).

You, who receive fifteen dollars, or ten dollars a week; or two dollars, or one dollar and a half a day, with no regular work, or a "dollar and a dime" a day, how would you like to make vows of poverty and be given money to pay your expenses of a visit to the "Ould country," or to the "Vaterland," and see the relatives and friends you left behind you when you came to America? Or how would you like to make vows of poverty and live in an "ornate and substantial" residence costing \$30,000? How would you not like a chance, besides your two dollars, or a "dollar and a dime" a day regular wages with irregular work, to receive "honorariums" of from one to ten dollars occasionally? You would like it first rate, would you not, even though you had not made vows of poverty?

Do you not think that instead of calling it "vows of poverty," which those make who are so unlike the Christian Scientists, it ought to be called "vows of grabberty," being that they have become so money tainted, and like to "sit supinely back taking matters easily," as one of their own stated it?

"We Catholics believe that there are 64,000,000 souls surrounding us—with whom we are intimately connected—perishing for want

of Catholic faith, and our clergy in many instances, religious and secular, *sit supinely back taking matters easily* (Italics are mine) —nay, refusing in fact to bestir themselves! Great God! do we believe our faith at all, or if we did, could we act in this way. What is the cause of it all? * * * The truth is that, as a whole, we have become tainted. Money— * * * —and the comfort and ease [This seems as though it might be “somewhat unlike the Lord, of course, who was clad in poor raiment and had not whereon to rest His head; or like the Apostles, who of silver and gold had none”] of this world’s goods, which have corrupted to a greater or less extent the whole American people, have also tainted us” (28:128, 129).

Do you not think, then, that those who charge others with “commercialism” and owning a “handsome estate;” of being “richly apparelled; somewhat unlike the Lord, of course, who was clad in poor raiment and had not whereon to rest His head;” and who “bar-
ters her ‘Paraclete or Comforter,’” and whose “*only real science is apparently that of getting dollars and cents,*” had better see whether or not *they* are free from the same, before speaking?

That they are not all like the priest said of themselves that they are, I will admit, neither are all Christian Scientists alike, for I know of healers who treated, gratuitously, poor people, whose means had in some instances gone to another class of people who seem to delight in self-justification and in ridiculing, criticising, and suppressing that which is unlike their own. And these are the medical doctors.

Just see how they have fought every new school of healing that was different from their own, not because they had the welfare of the people at heart, and wanted to protect them from the so-called “quackery,” such as Osteopathy, Magnetic Healing, Christian Science, Dowieism, etc., but because they saw that the bread was being taken out of their mouths.

I hope the day is not far distant when the people will do a little legislating to protect themselves from being drugged and cut to death,—and then have to pay for it,—instead of legislating and giving *materia medica* almost a monopoly of the healing art. If we had a law that no doctor or surgeon could collect fees, when losing the patient, I believe our lives would be safer in their hands. As it is now, they are too ready with administering medicines, labeled

poison, and in using the knife. Such a law would then weed out the incompetents, also, and would be nothing more than just.

Why should *materia medica* be paid for failures when in other sciences we do not pay them when they fail? Why should they be paid when they make blunders? And do they not make blunders, wrong diagnoses?

“— * * * died on the operating table at a local hospital * * * after an operation for a supposed abscess of the brain, but which was not found by the surgeons.” “The many friends of Rev. — will regret that his illness has assumed a serious nature * * * Physicians operated on him * * * for gall stones, only to find that their diagnosis had been wrong; there were no gall stones, and it is now believed that his trouble arises from his liver.” “Dr. — operated on — * * * for an abscess of the hip, and removed a large amount of pus * * * — has been sick [For eight months] and * * * until quite recently physicians were of the opinion that he was suffering with sciatic rheumatism.” [Here a patient was treated eight months for that which he did not have.] “—, aged 39 years, died * * * after an illness of seven or eight weeks. The attending physicians were unable to say just what his trouble was” (Daily Papers).

Now, I ask, would there be anything unjust in making a law that no physicians or surgeons could collect fees where they lose the patient, or where they make wrong diagnoses and keep one a patient indefinitely and in the end give one up as incurable only when one has spent all one's substance on them, when they make so many mistakes which we can know of for a certainty? How many mistakes they bury we have no way of knowing, but that they *do* make mistakes we learn to know of when they prescribe and operate for that which it is afterwards found does not exist.

I would not go as far as some would, and that is to “bring suit against the doctor for criminal carelessness, negligence, etc., when a patient fails to recover from a sickness” (Daily paper), but if they could not collect fees under those circumstances, it would make them more cautious and careful, if they knew they would not get anything unless the patient recovered. Many a one would not recover anyway, and to hold the doctor responsible in such cases would not be justice, but when a doctor can not collect unless the patient recovers, he will try to make himself competent enough to

know whether the patient can recover or not, and if not, then it is his place to tell those in charge of the patient that the patient can not recover and that he will therefore not waste time on the patient. If then they want him to prescribe anyway, why then he should be paid whether the patient recovers or not. But when a physician says he does not know whether or not he can do the patient any good, but will do the best he can, then he should *not* be allowed to collect fees if the patient does not recover. Is there anything unjust in that?

Would you feel like paying an architect and builder for putting up a building, and he should tell you, I do not know whether or not I can build it, but I will try to do the best I can, and he should fail? Then why should the doctor be paid for his "does not know, but will try to do the best I can?"

Why is it that they charge so exorbitantly for a few moments consultation, unless it is as pay for the knowledge in the healing art which they are supposed to have acquired in years of study? And do you call that knowledge by saying, I do not know, but will do the best I can?

After I had given up *materia medica* I have had reputable physicians tell me, after having had a talk with them, which was just casual, that they believed they could cure me. I said to them, All right, doctor, if you believe you can cure me, go ahead and do it, and I will pay you *double* your regular fee, but if you do not cure me you will not get a cent! This was years ago and not one of them yet "believed" enough to take me up. Some said they did not do business that way. No, they must not be out anything, but the many whom they have impoverished and still left helpless, they need not have anything to show for their money. That way of doing business is all right—for the doctors.

And now, notwithstanding their failures in helping patients—unless it be to get them the sooner, six feet under the ground—they want a monopoly of the healing art on the pretext that the public should be protected from quackery and nonsense, such as is Osteopathy, Magnetic Healing, Dowieism, C. S., etc.

"The old school physicians—are making war on Christian Scientists and osteopaths," said Dr. —, secretary of the — state board of medical examiners. * * * 'When the legislature meets * * * an effort will be made to have stringent laws passed pro-

hibiting Christian Scientists and osteopaths from practicing unless they pass examinations in medicine' " (Daily paper).

And why do they want to prohibit osteopaths and Christian Scientists? Is it because the doctors' never have failures? Read the following and see whether they have failures or not:

"Dr. — is treating twelve cases of fever of the prevailing type. He says he will give any of the so-called Christian Scientists \$500 if they will go with him and reduce the temperature of any of them one degree by their methods" (Daily paper).

Lacking one day of being a month when the above appeared in the paper, the following appeared about the same doctor:

"— — the — year [Between six and ten years] old —[child] of Dr. and Mrs. —, died * * * of — fever, after a lingering illness of six weeks."

Now, could he do more than the Christian Scientists? If he could, then *why* did he not save the life of his own child?

"— — * * * died * * * at the — hospital from a shock following an operation." "— —, a student at the — medical college, died of appendicitis. * * * He had been ill a little over a week, and was operated upon. * * * — was twenty-three years old." "Mrs. — — * * * died at the family home * * * of a surgical shock resulting from an operation. * * * She was thirty-three years old." "Mrs. — —, wife of —, the banker, is dead after an operation for the removal of a tumor." "A woman died in — recently after an operation. She seemed to know that she would not live through it, and begged piteously to go home and see her children again; she had not seen them for three weeks. It was thought best to perform the operation without delay, and death followed" (Daily paper).

What a cry of "manslaughter" there would have been had those deaths resulted in some other school of healing. But then they have the law on their side, therefore, they can cut and slay, with impunity, and collect fees besides.

I know of a case of poor hard working people who had a child operated on and which died, and the doctors sent in a bill for \$150. It is an outrage, is it not, for such exorbitant charges for a few hours, or less, work that is a failure?

I know of a case of supposed appendicitis that the doctors said, over three years ago, the patient would have to undergo an operation

for if the patient wanted to live, but the patient being afraid of an operation went without it, and is living to-day.

How many of the operations, nowadays, which result in death, may be unnecessary if the real facts were known? And if they could not collect fees for such operations, they would probably not be so ready with the knife.

That there are operations that are necessary, in some instances, I admit, but they should never be performed without taking into consideration the patients' temperament.

"Dr. —, one of the best known young physicians and surgeons of — died * * * after an illness of three weeks * * * The physicians attending Dr. — knew [That is, they thought they knew.] that a surgical operation was necessary to save his life * * * 'It seems remarkably sad,' said Dr. —, * * * 'that one who was himself an expert surgeon should have passed away because surgery did *not know* how to relieve his sufferings'" (Daily Paper).

Is it not about time people opened their eyes, and not permit themselves to be "bumfoozled" any longer, and pass laws for their protection from those who admit they do "not know?"

"Dr. —, a prominent physician * * * committed suicide * * * He had been in poor health for two years, and had just returned * * * from —, where he had been undergoing treatment in a hospital for stomach trouble. Dr. — was 45 years old" (Daily Paper).

How easily he could have been healed in C. S., if it could have got hold of him and stopped the medicine. That was all he needed, for that was my experience when *materia medica* had me affected with a "complication of diseases," one of which was stomach troubles. All I did was to stop the medicines and give the healing laws of nature a chance. I did not deny matter, disease, sin, or the testimony of the senses, yet got healed just the same, in all that which was "healable."

"Dr. —, one of the best known physicians of —, and a surgeon of wide reputation, died at * * * his home * * * of Bright's disease. * * * For the last fifteen years Dr. — had not enjoyed good health * * * but continued in active practice until early this year" (Daily Paper).

Here was a doctor who could not heal himself in fifteen years, yet continued in active practice up to within six months of his death.

I suppose it would not have been much out of place to have said to him, "Physician, heal thyself, before attempting to heal others."

"— * * * is no more. Death came to him at * * * — hospital, after several days [But less than a week.] of intense suffering * * * A week ago Mr. — was the picture of health * * * 47 years of age * * * All the remedies which the physicians could use failed to relieve Mr. —" (Daily Paper).

If that patient had died under the care of Christian Scientists there would no doubt have been "some excitement," and "the state board of health" (161:Feb. 7, 1903) would have investigated it. But as it was otherwise, we pay the bill and simply say, "Amen, it was God's will," and let it go at that.

"Mrs. — died * * * this morning * * * was 23 years old * * * Her baby —, for whom she gave her life, was born —, and is alive. * * * Six physicians were in attendance and a — specialist was brought to — on a special train in record breaking time" (Daily Paper).

Now if that had happened under the care of Dowieites, what an excitement there would no doubt have been, and the city authorities would have ordered the "strictest investigation" and had them arrested for man slaughter. But when six doctors look wise and hold a consultation in private,—even though every one should dissent were he called in alone,—and seem to have a unanimous opinion, and prescribe accordingly, why, then, if the patient dies it is said, "It had to be so," and we let it go at that.

"—, * * * died * * * at his home * * * His death was caused by inflammation of the bowels. He had been ill about one week and yesterday his condition was somewhat improved. He grew worse last night, however, and after a consultation of nine physicians [No wonder that he died] * * * an operation was performed. There was no change for the better and * * * he passed away" (Daily Paper):

That is nearly a parallel case with that of the Christologists, who gave a patient absent "heroic treatment" by "putting nine healers on the case;" with this difference that the physician's buried their mistake, while the Christologists saved their patient, because sickness "is not, never was, and never can be" (148:12), so, how then could the patient "pass away" when there can be nothing the matter with the patient?

In telling how a certain man became a Christian he had this to say:

"My conversion came in God's own good way and time. * * * An attack of typhoid fever was the turning point. I was a stranger and at a hotel. The negro boy —, who waited upon me, saved my life. The doctors had given me up to die. [Probably because he was a stranger and had nothing with which to pay their fees had they doctored him until he died.] I heard them say [To the negro boy] 'Give him anything he asks for.' I made it known to him that I wanted ice-water, and it was brought—a pitcherful, cold as it could be. I drank, and drank, and drank! I felt the coolness to my very finger tips, and said to myself inwardly, 'I will get well'—and so I did. It was the ice-water that did it. The surprised doctors postponed the funeral they had expected. I came out of the jaws of death, and by slow degrees [Just as the healing laws of nature work, when not hindered] strength came back to me. I had time to think and pray, to look at my past life, and to ponder the paths of my feet" (38:605, July 3, 1901).

There is no question about it that if that man had not been a stranger, and was known to have plenty of money, that the doctors would not have given him up, and would have staid with him, and in doing so would have kept the ice-water from him and drugged him more until death would inevitably have resulted.

That plentiful drinking of water is good, at least, for the incipient stages of fever I know from my own experiences. Shortly after I had read in the *Memoirs of Franklin* that "cold water drank plentifully is good for a fever" (162:37, Vol. 1) I felt two attacks of fever come upon me, a few months apart. I was made so sick by them that I could not eat. Remembering what Franklin had said about the plentiful use of water in case of fever I thought I would try it. One time, to which I wish to call special attention to, was on a Saturday. The day before, I had been out and had got chilled,—it being in November, when, as a rule, we are not yet acclimated to cold weather we seem to feel the first changes more than we do later,—and that Saturday morning I woke up with, as the Christian Scientists express it, a "belief" of fever which had made me so sick that I could not eat anything all day. As I was not working so that I had to get up and go out, I remained in bed all day, and drank cold water—a tumbler full every half hour or so

—with the result that Sunday I was well enough to go to Church in the forenoon, and in the afternoon went to see a crippled boy who lived upon a rather steep hill, which I had to climb, two blocks from the end of a car line, and if there is anything hard for me to do it is to go up a steep incline or grade.

Here I had met the incipient stage of fever, not as C. S. says one should, that is, "with such powerful eloquence [Which is plain auto-suggestion] as a legislator would employ to defeat the passage of an inhuman law" (109:389), but by the plentiful drinking of cold water, which is a feat one can perform without "powerful eloquence." If I had attempted, with my limited vocabulary and awkward expression, to meet the incipient stage of fever with "powerful eloquence," I am afraid I might have been out-talked by the fever, as Eve was by that red "Maiden Blush" apple, and would have had a "belief" of fever that would have been more lasting than one day.

My advice to you is, that if you feel the incipient stages of fever coming on you, that you drink plentifully of cold water, rather than employ "powerful eloquence." You know that a mob can be put to flight quicker by turning a hose of cold water on it than by using "powerful eloquence" for that purpose. The same is it with burning fever. It can be quenched, like fire, easier with water than with "powerful eloquence,"—auto-suggestion.

We have now seen that *materia medica* has as many failures, in proportion to its length of time it has been in existence, as has C. S., Dowieism, Osteopathy, Magnetic Healing, etc. Then why should it have laws passed giving it almost a monopoly of the healing art? Or why should it be allowed to collect fees when it makes failures, oftentimes death being due, as I have shown, to the want of knowledge of the physicians? Even one of their own scores the physicians for their blunderings. He said at the commencement exercises of a College of Physicians and Surgeons that "In view of all the things which modern scientific knowledge enables one to know with certainty, there is too much uncertainty, too much hideous blundering in medical practice. To trifle with human life in defiance of well known scientific truths, to proceed upon mere guess when the facts essential to competent and exact treatment may be easily ascertained, is an offense against decency and should be made an offense against law which would land one in jail." [Like *materia medica* would land "in jail" a Christian Scientist, a Dowieite, a

Magnetic Healer or an Osteopath, should either of them lose a patient] (Daily paper).

If it is said that *materia medica* has laws passed only to protect the public from impostures or deceit, then why not pass laws, also, prohibiting prominent and respectable merchants from advertising lies about their goods, with which to "bumfoozle" the gullible public, if such can be called "gullible" who, after *materia medica* has failed to give them relief, seek it in Osteopathy, Magnetic Healing, C. S., Dowieism, etc.?

Are not the following extracts of advertisements of different merchants in different lines of business, in different cities, lies, *plain lies*?

"Rolling Pins—a revolving handle. plain, smooth article, sold *everywhere* (All italics are mine] for 9c, for 2c." "7-inch Dinner Plates, in pink border decorations, gold traced, *sell everywhere* for 90c set of 6, this sale 48c." "Ladies 50c Hose for 29c per pair. These are the Hermsdorf dye, in pretty lace lisle effects, *equal* to the regular 50c lace lisle hose *offered everywhere*; will be sold here tomorrow, per pair, 29c." "Underwear—Ladies' imported silk vests, imported lisle vests * * * such as *sell everywhere* at \$1.00, \$1.25 and \$1.50—choice 50c." "Our \$10 hats will *equal any in the city* at \$15. Our \$15 hats will equal any in the city at \$25." "Extraordinary Men's Suit Bargains * * * 200 pure worsted suits * * * *can't be bought in any store* under \$12.50—this stylish, splendid suit on sale here for \$7.50." "25c Oranges, tomorrow, dozen, 12½c * * * They are the same oranges [Not the same oranges, but the same kind, probably.] that *sell everywhere* at 25c a dozen. Come here and buy all you want as long as you are not a dealer for, dozen, 12½c." "\$3.00 to \$4.00 Pants tomorrow, \$1.69 * * * they are the same things that *have sold* at \$3.00 and some of them at \$4.00 all year up and down — street. [Principal business street.] * * * take them away tomorrow for, pair \$1.69." "French Flannel Waistings, in Persian stripes and figures, that are *selling the country over* at 75c a yard, will be a Saturday special here at, yard 49c." "Navel Oranges * * * the same that are sold *all over town* for 40c a dozen—will go in this sale at, dozen 19c." "Our Greatest Offer! Purchase \$3 worth and secure a \$5 premium. * * * we will give away absolutely free with every purchase amounting to \$3 or more any one of our useful and substantial

premiums worth \$5.00 wherever they are sold." "Toys! * * * *selling everywhere* at 75c, our price 25c. Kindergarten Sets, *selling everywhere* at 25c, 35c and 50c, our price 15c."

I will now prove to you why I know that every one of those advertisements are lies, or else they did that which is even worse than lying, if those advertisements are true. How does a merchant know that an article which he sells at a lower price than that article is "sold everywhere," or "sells everywhere," or is "equal" to that "offered everywhere," or "will equal any in the city" at a higher price, or "can't be bought in any store," or that "have sold all year up and down" the principal business street, or "are selling the country over," or "are sold all over town," is true unless he or his employes have been in every store and priced the goods which he advertises for a lower price than others ask for them? If he did not do that then he lies, does he not? And if he did, then is it not a mean, contemptible piece of business to go or send some one into other stores, putting the tired clerks to a lot of trouble to show goods and to price them without any intention of buying, but simply to learn the price at which they sell or offer them for sale? Which of the two horns will those merchants take who advertise as I have just quoted?

They cannot justify themselves by saying that their customers told them so. When I was yet able to attend to business, oftentimes customers would come to the door of the store and say they wanted so and so, which we had displayed in sample baskets in front of the store. I will mention one thing, in particular, and that was glass tumblers which we had marked out at 3c. When they said they wanted a half dozen or more of those tumblers, we would tell them to step inside because we kept the stock inside the store. The wrapping counter was about in the middle of the store and after we got the tumblers and started to wrap them up, they would say:

"Are those of the same kind as those out-doors? These don't look as large as those outside."

We would then take a sample of those we intended to wrap up, and the customer to the outside, where they saw a sample basket of them and compared the two. When they saw they were the same kind they said, "Well, I was deceived in the size of them, surely, this time." Now, if customers cannot carry in eye or in mind,

the size of an ordinary glass tumbler, by walking into the store half way, *how* do you suppose they can carry size, make, quality, and prices of anything when they go blocks, and then probably not go into those stores until the next day or later? It is an utter impossibility, is it not? If then, merchants advertise, as I have quoted above, they then either deliberately advertise a lie, or else they did that which is mean and contemptible, in having tired clerks in other stores show them goods, pricing them, without any intention of buying. Is that not so?

The merchants who offered "useful and substantial premiums worth \$5.00, with every purchase amounting to \$3.00," certainly advertised bare-faced lies, did they not? If it is said that people ought to have more sense than to believe in them, does it not prove that some *do* believe in them because these advertisements appear—changed in wording, but meaning the same in substance—from time to time?

Now, why should not a person, who has attained to the age of reason, and discretion, and who has probably not found relief in *materia medica*, not have the right to be "duped,"—as *materia medica* often claims is the case, but which is not always so—by Osteopathy, Magnetic Healing, C. S., Dowieism, etc., if one wants to, if merchants dupe one with lying advertisements? If legislators pass laws for the protection of the populace from one kind of misrepresentations, then why not of those of lying advertisements, also, which are misrepresentations of another kind?

When it comes to contagious diseases which might jeopardize the lives of others, then, I say the law should step in, but when it is otherwise, I believe no one has any more right to say to you or to me, (on pain of being threatened with prosecution for manslaughter if one dies), when we have attained to the full age of reason and discretion and know what we are doing, that we must employ a certain healing art when sick, than to say to you or to me that we must worship according to what this or that religion prescribes.

Let us then have laws that protect the people as well as the doctors. Make them do the work before they can demand pay, and if they fail to relieve any one or one dies under their care that they should not have anything. Such a law would make them more cautious, careful, and tend to weed out the incompetents who say

they do not know whether they can do one any good or not, but will try to do the best they can. Our lives will then be safer in their hands when we employ them in our diseases and sicknesses. Is that not so? a. f. y.

Before I get too far away from the advertising question, I wish to state that some members of the firms whose advertisements I have quoted are members of various Churches, among which is a new one which calls itself a Church and whose keynotes of teaching are supposed to be "absolute honesty and justice, coupled with brotherly love, kindness and mercy". Now this new Church likes to pose as being "thinkers," eulogizes infidels, ridicules orthodox Christianity, and says that the Christian Church has, in the main, lost its influence for good morals. Do you see any more of it in those lying advertisements of some of its members?

I know something more about its keynotes of "honesty and justice, coupled with brotherly love, kindness and mercy." When I saw or came to realize that I would never be able again to take charge of my business, I told my brother, who had charge of it during my absence on account of affliction, to go to the different stores in the city, tell them of my condition, and to have them make an offer on the stock, because I wanted to dispose of it. How much do you suppose these "brotherly love, kindness and mercy" people offered my brother for good, staple, saleable,—and within five per cent. of the whole,—clean stock? All the way from forty to twenty-five cents on the dollar.

Supposing I had had a wife and small children and had no other subsistence, and would have had to dispose of my stock at such a sacrifice—which I did not do, though,—would we or could we have felt that we had been shown any "honesty and justice, coupled with brotherly love, kindness and mercy?"

Who knows how many, though, they have thus taken advantage of and wrung from the unfortunate the substance of a hard-earned life's savings, which they put into a business and had to give up for various reasons? Whenever you read an advertisement of any store, stating that they had made a "capture" of a lot of staple goods at fifty cents or less on the dollar, reflect for a moment and ask yourself, if that advertisement is true whether or not some man, whose wife and babies are just as dear to him,—because he has only a little,—as they would be if he owned millions, and probably

dearer than if he had millions, has not probably been compelled to make a sacrifice that will in time cause his wife and family to suffer for the necessities of life. Then these that have them in their power and can compel great sacrifices on those who are unfortunate, like to pose as being "thinkers" and members of a Church which claims its keynotes of teaching are "absolute honesty and justice, coupled with brotherly love, kindness and mercy." If they wanted to practice those virtues they could do it in any of the older Churches which do not eulogize infidels, for, no doubt, some "keynotes" of their teaching enjoins those same virtues.

Because there are some hypocrites in the older Churches, who, when they laid the foundations for monopolies that will now mean millions when a fractional increase is put on their products, and who make endowments of millions, "argued there was neither friendship nor feeling in traffic, and when [they] he got [their] his business enemy [competitor] in a hole [they] he squeezed him" (57:), that does not say that *all* are hypocrites, and that the Churches lacked "keynotes of teaching" enjoining "absolute honesty and justice, coupled with brotherly love, kindness and mercy," any more so than that all are hypocrites who are members of this new modern day Church simply because some of its members have proved themselves such.

It is when one has personal dealings with any one that that one's true character is revealed. Is that not so?

Don't think that I got out of bed wrong end to when I wrote this chapter. I simply stated facts as I have found and experienced them, and I have the material to prove every statement made in this chapter.

CHAPTER XVIII.

CHRISTIAN SCIENCE—Concluded.

That there are features in C. S. that are good I admit. One of them is the cultivation of cheerfulness, which is a good tonic for health.

"We can deliberately cultivate cheerful states of feeling, and we can assist others to be happy. If all the world should adopt such a course of living, the occupation of doctors would be cut in two inside of ten years" (162:172).

The Bible also says that "A cheerful heart is a good medicine; but a broken spirit drieth up the bones" (Prov. 17:22). I know that to be true from my own experience and observation. It was not until I met with a serious disappointment that I began to wither and became susceptible to attacks from diseases.

"Emotion has profound effects upon the body. * * * Emotion affects the appetite, the circulation of the blood, and the functions of nutrition and secretion. Some emotions are distinctly healthful, and others, when much indulged, are as distinctly unwholesome. A cheerful state of mind tends to good digestion and to a good general tone of the system. * * * Again, not only is it true that indigestion tends to give one the blues, but also conversely, that the blues tend to give one indigestion" (163:156).

Is that not true in the main? My observation has been such that those who are given much to despondency—blues—and who dwell unnecessarily on past misfortunes and unpleasant chapters in their lives, are the ones who complain much about indigestion and stomach troubles. What they need is a new mental condition or state of mind, that will tend to direct their thoughts, not on themselves—indulging them—but away from themselves. Now, that is what C. S. does, and in that lies its greatest power for healing so-called incurables, who are not maimed or crippled by accident.

But can one not do that without believing their other teachings which outrage the senses, stultify the intellect, and blaspheme God? Which theory honors God most, my theory for the origin and cause of sin, evil, and misfortune, and the admission of the reality of

matter, sin, disease; true testimony of the senses, within the scope in which we have need of them; free-will, and an individual mind of our own, etc., as I have given it in this book, or the theory of C. S. that God is all and there is nothing for him to enter but Himself; the non-existence of matter; the deceitfulness of the senses; the hallucination of disease and sickness; the denial that man has an individual mind of his own, or a free-will; that God knows of no such thing as sin; that flesh is an illusion, yet God appointed Jesus in the flesh to speak God's word to human flesh; that marriage should continue until it is learned that generation rests on no sexual basis; that there is no finite soul, because no one ever saw one in the body, etc.? Yet it is claimed that "Christian Science does honor God, as no other theory honors Him" (109:479). But then that is nothing.

C. S. also makes other claims which will be about as far from being realized as some are from being true. Here is one of its claims which ought to cause the One Infallible Bible Church, or the Catholic Church, to look after its laurels:

"The growth of the movement is beyond all precedent. [Excepting Dowieism, if its literature is to be believed.] It has been estimated, judging by the past growth [Of back-sliding] and law of averages, that in fifteen years it will be larger than any other denomination in America, and in twenty-five years it will be larger than all other denominations combined. Why may we expect this growth to continue? Because Christian Science meets a universal human need" (58:188, Nov. 11, 1900).

I question that statement, for the reason that the One Church, which will result from the reading of this book, will see to it that none of its members make the "intellect a dethroned king," and if it can do that, with its sanction of Scriptural injunction marriages, it ought to hold its own with its natural increase, as against C. S. with its "intellect a dethroned king," and its brother and sister relation marriages, when there will be no "counterfeits of creation" (109:573)—children—to fill up the vacancies caused by those who got a "belief" of passing on. Why, if that statement of C. S. should become true that "in twenty-five years it will be larger than all other denominations combined," and this ratio of increase should keep up, there would be no need of this:

"Centuries will intervene before the statement of the inexhausti-

ble topics of that book [S. and H.] become sufficiently understood to be absolutely demonstrated" (124:92), [One of which will be that it will no longer be considered "foolish to stop eating" (109:387) for long before centuries could intervene these brother and sister relation marriages would leave the world in such a condition that there would be no individual minds [Which do not exist anyway,] left to understand the "inexhaustible topics" of S. and H.

Of course there is one way in which such a condition of the world might be averted, even if these brother and sister relation marriages should become one of the "inexhaustible topics" [Until it is learned that generation rests on no sexual basis, let marriage continue" (109:274)] that should become sufficiently understood so as to be "absolutely demonstrated," and that is by using incubators. This thought came to me—whence its source I do not know, unless God is using me to be a rival of His nineteenth century "scribe"—after I read what God had indited for His "scribe" to transcribe which is "Until it is learned that generation rests on no sexual basis, let marriage continue," and that is that when a C. S. couple wanted a "counterfeit of creation," for the husband, if they wanted a boy, not to take a bath for ten days, and then take one, put the water he bathed in into a filter which would gather the excretions of the pores that could be put into a capsule and then put it into an incubator, using "powerful eloquence" as a generator. If they wanted a girl the wife to go through the same process as the husband did for a boy. In that way they could live under the same roof as a brother and sister and still have children. Or, what might be better, would be to mix the contents of the two capsules, putting it into one, then putting it into the incubator, go through the same process as for a separate capsule of a boy or a girl, with the result that there would be a neuter gender being, which, no doubt, would be the best kind after it is learned that generation rests on no sexual basis. Then might be realized the sweetness of the disappointed old henpeck's song which men used to sing in the old harvest days, a few words of which I can partly remember:

"What a joy this world would be

If the girls were transported beyond the Northern sea."

As God did not "impel" me to set a price of a "startling sum" (134:61) on this bit of revelation I give it to C. S. gratuitously. I am not going to be like the Catholic Church which barter her

"Comforter" at from one dollar up to as much as one can afford to give. And is that not a Comfort to know how to have "counterfeits of creation" when husband and wife live together in the relation of brother and sister? a. f. y.

If Christian Scientists are consistent in their beliefs they certainly cannot be offended in what I have just said, for if the "Soul, or Mind, of man is God" (109:198), it was just a case of God—Mind—entering Himself, when He entered what I erroneously believed was my own individual mind, therefore, it was He who spoke thus, I being simply a "scribe under orders" (124:311), who transcribed what God had indited, and they ought not to be offended in what God indites. Is that not so?

Catholics also make the claim that in the future there will be more Catholics than all other denominations put together, according to this:

"I do not profess to be a prophet, but in my vision there is seen in the future an entire people, who cover the land from Hatteras to the Golden Gate, from Canada to Mexico, with foreheads signed with the sign of the cross, and who commune with the whole Catholic church" (28:129).

Even Christology makes no less astounding claims:

"As an expounder of the beautiful doctrine of Christology, I do not ask persons to leave their churches; I do not want them to leave their holy temples. They are missionaries in their churches for this truth. The time is coming, and it is coming rapidly, when every church will adopt this idea and heal the sick; and I predict that within twenty-five years—and I am willing to go on record on it—there will be no more medicine given to humanity. God's holy truth will effect the cures for everybody reposing faith in His healing power" (147:132, 133).

Yet we are told that sickness and disease "do not and cannot exist" (147:32), because "God covers all, is all in all," therefore, they are but the "vaporings of material thought," and are false.

Supposing that a Christologist or a Christian Scientist should ask God to heal one of a disease or a sickness that is only the vaporings of material thought, or is only an illusion or "hallucination" (109:406), and God should say to one:

"My child, if I am All, and the only Cause then how can you suffer even from a vapoing of material thought, or of an hallucin-

ation? You dishonor Me by making such claims. Know that the pain of disease or sickness is an alarm bell, a warning signal, that tells you that you are violating a law of Mine, and they are not, therefore, vaporings of material thought or hallucinations, but are the penalties I have attached to the violation of My law, just as the punishment a criminal suffers is the penalty attached for the violation of a law which he has violated. Say no more, then, that disease or sickness is not real, or that it is not, or never was, or never can be, for if you do I will regard it as an impeachment of My wisdom and as a blasphemy. Disease and sickness are of the 'very good' things which I made, for how otherwise would the sensual husband or wife be true to the marriage bed or to each other if I had not made venereal disease a penalty that 'tears the black mask from the shameless brow of licentiousness'? But remember, I do not will, send, or decree you disease or sickness vindictively or arbitrarily. I have given you a reason, free-will, will-power, and power to do as you choose to, and if you violate a physical or moral law of Mine you will inevitably suffer, as a consequence, the penalty I have attached to a law for its violation. You will reap what you sow, and no 'powerful eloquence,' or confession, with a penance that would require a creature of Mine to hear over 46,000 petitions at one and the same time every second of time, or by 'coming to Jesus' at the mourners' bench, can avert such a consequence."

Supposing God should speak thus to a Christologist, or a Christian Scientist, or a Dowieite, who claims all diseases and all sicknesses are the work of that devil who tempted Lucifer to sin, or a Catholic, who believes God wills, sends, and decrees anyone, arbitrarily, evil, disease and sickness, what answers could they make? None whatever. Is not then my theory for the origin and cause of evils a plain, reasonable, and comprehensible one, and one which exonerates and vindicates God? a. f. y.

Now that we have switched into Christology a little let us see what more it has to say that is absurd, nousemsical, and erroneous.

"If a person wishes to have prosperity in his business affairs, what is the certain rule to adopt to have that? **THINK IT, THINK IT.** Never allow a doubt to come into your mind; know that God alone controls, and that He will give you prosperity. Suppose a person wants health. **THINK HEALTH.** Think of the impossibility of having anything but health, [Yet we can give this "im-

possibility" "heroic treatment." by putting nine healers on it] and cease to think of evil. Suppose a person wants happiness. [As, for instance, the wife of a drunken husband]. Let him think of pleasant surroundings, [As, for instance, a wife and children in rags, suffering hunger and cold on account of drunkenness] and how pleasant this must be. **THINK IT.** Remember that the thought of a thing [As, for instance, lying in bed of a cold morning and 'THINK' you see the fire kindling and lighting itself in the stove] is the prophecy of its fulfillment. 'As a man thinketh in his heart so is he'" (147:26).

How rich, healthy, happy, and great orators, singers, and musicians we would all be if our thinking of those things had been the "prophecy of its fulfillment?"

When I think of the many air castles I built in thought, in my younger days, and see them all rudely shattered, I am led to believe that to "THINK" a thing does *not* bring it about. How was it with you? Likewise is it with everything else. It takes *work* to achieve anything. If one had only to think in his heart and he would be so, then one, who never studied music, could sit down to a piano and play the most difficult piece of music put before him. Is that not so? But can he or anyone do it? The same rule applies to the orator, which C. S. says one can not be if one "thinketh" he can not be an orator "without study or a super-induced condition," that the body then "responds to this belief, and the tongue grows mute which before was eloquent" (109:255).

"God being all there is no room for anything else" (147:31).

If then He wants to do anything He probably "enters Himself" like the God of C. S. does.

"Everything in the world goes by its opposites. To material thought [Whence is 'material thought' if God is all, and 'there is no room for anything else?'] we have good and evil; light and darkness; water and fire; spirit and matter. Now, if we take good and evil, the evil is nothing, because good is all. [That is like the Christian Scientist already mentioned, who told me that the blowing of a man to atoms with giant powder was not real because nothing is real but good. There is not very much difference, after all, between the 'Reformed' C. S. and the unreformed C. S., is there?] * * * You destroy fire by putting on the water. Spirit being all, and matter being its opposite, matter is nothing" (147:31).

I suppose by the same rule of logic by which he proved that fire is nothing, because put out by putting water on it, therefore, matter must be nothing. But is fire nothing because water put it out? How is it when fire dries a boiler that had only a little water in it and was left too long on the stove? Which is the nothing then? That illustration, to prove the nothingness of matter, is as weak and absurd as the illustration in C. S., in which the "deceitfulness of the senses" is proved by the barometer which points to fair weather "In the midst of murky clouds and drenching rain." Is that not so? a. f. y.

Here is something that if God is all, and "there is no room for anything else," then I do not see where it can come from, unless money is God:

"Do you want money? Affirm that you love God with all your heart [Like the Catholic who says: "O My God, I love Thee above all things with my whole heart and soul" (43:83), and yet has to go to confession daily as priests are urged to go (49:140).] and ask Him to give you money, and the money will come to you as from the four corners of the earth. You will not know how it comes, but it will come" (147:252, 253).

How foolish we have been for farming, digging and working for money, if all we had to do was to lie to God, by affirming that we love Him with all our hearts, and it would have come to us "as from the four corners of the earth." What "Heavenly principle" (157:11) Christology must be, indeed.

Probably it is this "Heavenly principle" in Christology which tells one what to do when one wants money, and of which S. and H. gives no direct information that brought forth this:

"When reading this volume, [Christology.] as I do every day, I think of the contrast between it and Mrs. Eddy's Science and Health. When I first began to read the latter book how I used to struggle with the involved and obscure style and statements, and mentally protested against the unnecessary hard task the authoress had set for her readers. I frequently said of Science and Health in those days, 'The writer of this seems to be afraid to tell the reader how to do anything for himself [As, for instance, how to make the money come "as from the four corners of the earth."'] or others lest some teachers should fail to get \$100 for class instruction out of him. [Probably, for the reason, to give the C. S. D's. a

chance to regain the "startling sum" of \$300 which they had to pay the "scribe" of God for a course of lessons, "lasting barely three weeks" (134:61).] I have been a reader of her books for the past several years; but now when I need help it remains closed [Ought to have used the key, which is, "Intellect is a dethroned king * * * it (S. and H.) expresses the logic of the heart, and not of the intellect" (58:188, Nov. 22, 1900), and unlocked it.] and 'Christology' supplies my wants, in terse sentences [As, for instance, "The last wiggle of the snake's tail" (147:69).] and frankness of statement, which it seems to me all can understand" (136:728, Sept. 1901).

That Christology is, like C. S., suggestion, the objective or "material" mind speaking to the subjective mind, or soul, may be seen from the following treatment formula.

"PERSONAL TREATMENT NUMBER 1.—I am the perfect image and likeness of God, living, moving, and having my being in God, and am a spiritual Being residing in Spirit. This being true, I live in perfect harmony, in Heaven, in perfection, and have all the blessings that God gives to His children. Therefore, I have perfect health, perfect harmony, am covered with God's love, supplied by His goodness, protected by His power, and guided by His wisdom. God is omnipresent good and an ever-present help in time of trouble. God is with me, and He is with me now. He is my help, and His truth is my shield and buckler. I do dwell in the secret places of the Most High, and abide under the shadow of the Almighty. The Lord is my refuge and my fortress, and in Him do I trust absolutely and implicitly, without doubt, without hesitation, without misgiving, and without fear. I have no fear, my life is perfect, and I love God with all my heart, and perfect love casteth out fear. I have no fear and can not have any; there is no such thing as fear, it is but the evil manifestation of carnal mind; but on the contrary, I have perfect trust, perfect reliance, perfect dependence, and perfect faith in God. I have perfect understanding, and know that God is Spirit and that I am His image and likeness; therefore, I know that my life is a spiritual life and not a material life. I know that Spirit is ALL, and that matter is transitory and amounts to nothing for God is ALL, and God is Spirit, therefore Spirit is all. This being true, I living, moving, and having my being in God, am perfect, and in the enjoyment of all perfection. My heart and mind are filled with joy, with peace, with contentment, with ease, with

comfort, and with perfect satisfaction, I am perfectly happy. God is with me, watching over me and taking care of me, and sustaining me in all things, and under all conditions and under all circumstances. He guides my every footstep, my every thought, and every act. He supplies all my necessities, and gives me perfect harmony. God being with me, I am filled with the righteousness of the Kingdom of Heaven" (147:150, 151).

Is there anything in that but a soliloquy, auto-suggestion?

"The time occupied in giving a treatment cannot be measured in minutes. It depends upon the realization of the healer and the receptivity [Passivity, in plain 'law of suggestion'] of the patient" (147:42).

What is that, and "powerful eloquence;" and "You are well, and you know it" (124:220), but suggestion and auto-suggestion?

If Christologists and Christian Scientists would read books on psychic phenomena they would soon see that their systems have the "law of suggestion" mixed in with it. But they, or at least the Christian Scientists, are as bigoted and narrow-minded as any Catholic can be.

One time I had an argument with a Christian Scientist, telling her that C. S. had in it an element of suggestion and auto-suggestion, and told her if she would read certain books, which I mentioned to her, she would soon see that my contention was true. She said she did not read anything but the newspapers, and C. S. literature because she knew C. S. is the Truth. That is like the Catholic who knows his Church is the true Church, therefore does not care to read about any religion but his own, an answer which was once made in my hearing when one was asked if one had ever read Rev. Sheldon's book, "In His Steps."

Any one who has ever read "In His Steps, or What Would Jesus Do?" knows that that book speaks of no particular Church, simply speaking about what would Jesus do in certain circumstances in which one may find oneself at times.

But then I was that way once myself, and it was only after I had passed through a period of intense suffering, and was given the book to read, already referred to, called the "Prodigal Son" which gave so harrowing an account of the damned in hell forever, that I was willing to doubt and question the statement that the Catholic Church is the true Church. Well, you know the result of

that doubting and questioning. So likewise would it be with Christian Scientists and Catholics and some others, if they would be willing to read literature other besides their own, also; they would be led to make the same discovery that I made, that is, that C. S. and Catholicism have many errors in their teachings, as has been pointed out already in this book.

As I have also had experiences with regard to *materia medica* in my sicknesses and my recoveries with and without it, I believe I am better able to deal with the subject of C. S. than one would be who never had those experiences. And besides, I have no particular Church to offer as a substitute for C. S. as some have had who attempted to "expose" and destroy and check C. S. The writers of the article entitled "Christian Science Humbug. Father — Exposure of the Senseless Teachings of Mrs. Eddy" (53:), and of the book entitled "Mrs. Eddy and Bob Ingersoll; or Christian Science Tested," had the incubus of the Catholic Church weighing them down, and which they wanted to substitute in place of C. S. Well, we know that the Protestant world has no extra great love for Catholicism, therefore, representatives of her, who want to foist the Catholic religion on the readers of their works "exposing" C. S. would not be very likely to succeed in either of their undertakings by attempting to expose C. S.

Besides the two writings, just mentioned, written against C. S., I have read others among which are "Crazes, Credulities and Christian Science," written by a doctor, a profession, as I have shown, which has not very much to boast of itself; "Christian Science and Other Superstitions" by an LL. D.; the pamphlet of Mr. Peabody, already quoted from; "Christian Science Exposed; as an Anti-Christian Imposture," by Dr. Dowie, who neglected the opportunity to demonstrate the superiority of his system over that which he was going to "expose," when he had to re-deliver that lecture because his "stenographer became very sick on January 12th, when I delivered it in this place. He had to suspend writing about the middle of it" (64:3). Why did he not heal his stenographer, so he could have continued writing to the end of the lecture? That is like the physician who had not enjoyed good health for the past fifteen years, yet continued in active practice [burying his mistakes and then sending, like a certain doctor once did, a bill to the widow "for doctoring your husband until he died."] up to within six months of

his death. He could heal others—or thought he could—but not himself. The same is it with Dr. Dowie. He can heal others—or thinks he can—but could not heal his own stenographer in the presence of a large audience, who could have testified of the miraculous healing powers of Dr. Dowie had he healed him in their presence.

I also read a pamphlet by a Christian minister, from which I will quote. This pamphlet was given me by a priest when I was bedridden, and after I had had an argument with him on C. S. and had given up the investigation of it in order to quiet the minds of my people on that subject. The priest probably thought that anything against C. S. would be all right to give to me no matter what else it might contain.

This is what is contained in that pamphlet, given me to read by the priest and which I returned to him after reading it, but of which I bought a copy of my own after I was able to go down town.

“Nor would I deny that many cures have been wrought by those who practice according to this [C. S.] occult school of thought. As much might truly be claimed for the hypnotist, the magnetic healer, even the traveling fakir. *Catholic shrines* (All italics are mine) have witnessed many *seemingly marvelous cures*, but the world is not yet ready to believe that the finger bone of some medieval monk, [Saint.] or a hair [Relic of a Saint.] from the head of some Italian of a thousand years ago, has been made the repository of the healing grace of God” (163:4).

Do you not think that the latter part of that quotation ought to cause a doubt in the thinking mind as to the teachings of the Catholic church on the efficacy of the relics of the Saints, in any department whatever? Yet the priest was willing to risk that provided the rest of the pamphlet would turn me away from C. S.

But it did not; for there were some things in it which made me hold to C. S. as against the claims of the minister, one of which is this:

“Great stress is laid by Christian Scientists upon the Scripture passages which seem to justify their pretended power to heal. The favorite one with them is Mark 16:17, 18: ‘And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

shall lay hands [Which they do not do now since C. S. has discovered that that is not necessary in suggestion.] on the sick, and they shall recover.' It seems plain upon a careful reading of these words, with their context, that this promise was given to the apostles, and not to all believers" (163:4).

And is that so? Did the Apostles go "into all the world and preach the gospel to the whole creation" (Mark 16:15), when America was not discovered until about fourteen hundred years after the days of the Apostles? And does it not say further that "these signs shall accompany *them* that believe?" It does not say that it shall accompany *you*, but *them*, And who is meant by *them*? It means all those who are baptized and believe, does it not? And if it does, and God is the same yesterday, to-day, and forever, and man has been man from the beginning, then *why* should things be possible to man at one time and not at another under the same conditions?

To say that the Church needed extraordinary testimony in order to get it to take root, is an argument which I have already refuted in another chapter, where I showed that there are about twenty-two times as many people to-day without Christ as was the population of the known world in the beginning of the Christian era. That is a poor argument to use against C. S. to say the signs in Mark 16:17, 18: was a promise given "to the Apostles, and not to all believers," is it not?

That would, also, be a poor argument to use against the "Church of Jesus Christ of Latter Day Saints," for it seems it takes the same view of those signs as C. S. does.

"If he that believeth and is baptized *in our day* shall be saved, and if he that believeth not *in our day* shall be damned, then these signs follow them that believe *in our day*. That commission contains the *unchangeable* conditions of salvation, for there is no provision made in the Scriptures for a change in those conditions, or in the blessings which were promised by the Savior to those who should obey His gospel. * * * Christ places the preaching, the believing, the salvation, and the signs that were to follow, all on an equal footing. Where one was limited, the other must be; where one ceases the other did. If the language limits these signs to the Apostles, it limits faith and salvation also to them. * * * If this commission limits those signs to the first age or ages of Christianity, then it limits salvation to the first ages of Christianity.

* * * And as well might we say that preaching of the gospel is no longer needed; faith is no longer needed; salvation is no longer needed; they were only given at first to establish the gospel, as to say these signs are no longer necessary, they were only given at first to establish the gospel" (125:53, 54).

What do you say to that? I suppose the Mormon has the best of the argument, has he not? a. f. y. I suppose Dr. Dowie believes those signs were not meant only for the Apostles, either. But if the Bible is true in every word and in every syllable then the Mormons, Dowieites, and the Christian Scientists *have* the best of the argument, have they not?

Of course, those passages of Mark 16:17, 18 are fatal to the teachings of C. S. when we take a second look at them, and which has been pointed out by the minister. He says, "Granting that this promise was for all believers, it yet remains true that Jesus clearly declares that devils, or demons, tongues, serpents, poison and sickness are real, and not imaginary, and thus the passage cannot be honestly used to sustain the claims of Christian Science" (163:5).

That is true, is it not? Now, how will C. S. get around that? It believes in no devils, evil spirits, nor in the reality of poison or sickness. If that passage is true, does any one, with whom the intellect is not a dethroned king, believe that Jesus told the Apostles of things which did not exist? Hardly? C. S. cannot get around it by saying it "interprets the sacred writings spiritually, and not materially" (58:188, Nov. 22, 1900). and that it means the leprosy of the soul,—for it does not believe in finite souls,—and not the sickness of the physical body.

When a healer began to treat me I was asked how my bowels and kidneys worked, and is that the way to heal the soul by asking how bowels and kidneys work? Does this not prove that my statement is true, that I might have been asked how my bowels and kidneys worked: "When treating a patient who is not diseased in every organ 'it is not Science to include in this treatment every organ in the body' (160:25)? And is that the way to heal the leprosy of the mind—as C. S. says there is no soul, we will call it mind—by treating only the organs of the body which are believed to be diseased?

But the question now is, is that passage true? If demons are beings with substances like those of the angels, and of men,

without the trammels of the flesh, then how can a devil—let alone devils—enter the man without displacing the substance of man? Or how can water be poured into a jar already full with water without displacing the water already in the jar? Does it not begin to dawn upon your mind that the devils and demons spoken of in the Scriptures cannot mean personal beings, such as orthodoxy teaches, and that they must mean something else? Or else they are interpolations by men, in grossly superstitions ages, with which to frighten the credulous into subjection to their rule? I prefer the latter theory in view of the fact that it did not require a personal devil to tempt Lucifer to sin, who is supposed to have been the first devil. And if Lucifer could sin without a devil to tempt him then we can do the same, and in that case there is no need of a personal devil, and if no devil how can he be cast out of any one, especially so, when he could not enter without displacing the substance, soul of man? And if there is no devil, such as orthodoxy teaches, then is it not about time to revise the Bible and purge from it those blasphemous passages about the devil?

With the exception of the statement that the following of signs was a promise which “was given to the apostles, and not to all believers,” the pamphlet containing that statement, is a telling one against C. S., so far as it went, and I believe the best I ever read as showing up the real nature of C. S.

As I believe I have covered about all the points in it against C. S. I will not now make any more quotations from that pamphlet. Knowing that all the works written against C. S. have had no appreciable effect on C. S., unless it was to drive more people than ever to investigate it, I decided to cover the whole field, which I think I did. I know of no fundamental principle in C. S. that I have not thoroughly analyzed and proved, with the “arms of the intellect”—a God-given faculty—in connection with my experiences in and out of C. S., as I have given in this book, and from its literature, that it is erroneous, absurd, and, in some instances, blasphemous, besides being full of contradictions.

As I said in the beginning of this subject that I do not expect to convince a Christian Scientist of the fact that C. S. is full of errors, inconsistencies, absurdities, contradictions and blasphemies, but I *do* believe that I have made that fact so patent to non-Christian

Scientists that none will ever be "bumboozled" by it after once reading this book.

Because its literature says that C. S. is a psychology of the heart and not of the intellect, making "intellect a dethroned king" (137:188, Nov. 11, 1900), and having made much of it in considering C. S., I do not want any one to think for a moment that I regard Christian Scientists as insane or a lot of lunatics, any more so than that I should regard the Catholics as such, simply because a good Catholic "throws his intellect under the feet of faith" (5:409). Making the intellect a dethroned king, or throwing it under the feet of faith, means the same thing, and does not mean that that makes one insane or a lunatic,—although I might have had reasons to believe such was the case with the Christian Scientist who said that the blowing to atoms of a man, with giant powder, was no reality because good only is real,—but it means pulling the wool over one's eyes, as it is called, so that one may not see facts which one does not want to see. That is all it means.

I did the same thing up to my thirty-seventh year of age. But I found that it is so much more in accordance with God's design to use the noble faculty of the intellect that I intend to use it instead of making it a dethroned king, or throwing it under the feet of blind, erroneous, unreasonable, and incomprehensible faith. I cannot help it if both of these churches, which subordinate the intellect to inferior faculties, do claim they are built on the Rock, Christ, I believe God is above them, therefore, I intend to use the intellect whenever and wherever I can.

One of those churches is built largely, anyway, on the purported revelations and visions of so-called Saints, who, if they lived nowadays, might give the probate judge something to do to earn his salary, and the other church on inditements of God mostly in the form of Quimbyism, which followed so closely on Mr. Quimby's death.

The author herself says:

"It was after Mr. Quimby's death, that I discovered, in 1866, [Quimby died in 1865.] the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science" (124:379).

Can that be called a "discovery" which God indites and impels one to "set a price" of "three hundred dollars * * * for each

pupil in one course of lessons * * * —a startling sum for tuition lasting barely three weeks" (134:61)?

She also says:

"Mr. Quimby died in 1865, and my first knowledge of Christian Science or Metaphysical Healing was gained in 1866. * * * He was an uneducated man; but he was a distinguished mesmerist, and personally manipulated his patients. This I know, having been one of them" (139:6, 7); also, "When first teaching Mental Science I permitted students to manipulate the head, ignorant that this could harm or hinder the spiritual direction of thought" (139:415); also, "In 1866, * * * God revealed to me this risen Christ" (124:179, 311); also, "I was a scribe under orders; and who can refrain from transcribing what God indites * * * (124:179, 311)? also, "The Bible was my sole teacher" (139:8); also, "For some twelve months, when I was about eight years old, I repeatedly heard a voice, calling me distinctly by name, three times, in an ascending scale. I thought it was my mother's voice, and sometimes went to her, beseeching her tell me what she wanted. Her answer was always: 'Nothing, child! What do you mean?' Then I would say: 'Mother, who *d.d* call me? I heard somebody call *Mary*, three times!' This continued until I grew discouraged, and my mother was perplexed and anxious. * * * That night, [Of the day when her cousin visiting her had heard the voice, also.] before going to rest, my mother read to me the Scriptural narrative of little Samuel, and bade me, when the voice called again, to reply as he did, 'Speak, Lord; for thy servant heareth.' The voice came; but I was afraid, and did not answer. Afterwards I wept, and prayed that God would forgive me, resolving to do, next time as my mother had bidden me. When the call came again I did answer, in the words of Samuel, but never again to the material senses was that mysterious call repeated" (134:7-9).

Here God called her when about eight years old, yet He withheld his inditements from her until she was about fifty years old, revealing them to her the year after Mr. Quimby's death, and then left her in ignorance, that if she manipulated her patients, as Mr. Quimby did, "that this could harm or hinder the spiritual direction of thought."

Only those who have pulled the wool over their eyes cannot see in the quotations, just given, that C. S. is only a human invention

and that God had no more to do with it than He had with preserving the Jewish High-Priests from error, or with commanding the Israelites to exterminate the Canaanites, or with preserving from error the Popes any more than you or I.

When a Pope says that "Christ is not put on except by the frequentation of the Eucharistic table," or recommends the spread of the devotion to the Rosary, which is a prayer that would require the one to whom it is principally addressed to hear over 46,000 petitions simultaneously, every second of time from one end of the year to the other, are those not errors? Who but those with the wool pulled over their eyes will not see these facts?

C. S. and Catholicism would make a good team would they not when it comes to "bumboozling" their followers into believing that their teachings rest on the Rock Christ? a. f. y.

C. S. says, "The time for thinkers has come" (109:VII), but how can people think if they have no individual minds of their own, and the intellect is a dethroned king? I would like for C. S. to give an intelligible answer to that. What was it but intellect than enabled me to perceive or discern the errors in the Catholic Church? And what was it but intellect, even though it is but a poor quality, that led me to the discovery that C. S. has likewise many errors, absurdities, and blasphemies? And am I to dethrone it or throw it under the feet of faith? What answer could I make to God, then, if He should one day ask me why I abused the noble faculty of the intellect, with which He endowed me, and human beings?

As well might a man stop up his ears, or destroy his eyesight, or cut off his hand, because he does not want to use them, and he would no more dishonor God or impeach His wisdom and design by doing that than he would for dethroning the intellect, or for throwing it under foot. Let us all then use our intellects instead of dethroning them, or throwing them under the feet, or do with them as Luther did when he said: "I reject reason, common sense, carnal arguments, and mathematical proofs" (15:415), and if we use them rightly then, no doubt, these religions of human invention, which requires us to dethrone the intellect, to throw it under foot, and to reject it, in order to believe in their erroneous, absurd; nonsensical, idolatrous, superstitions, and blasphemous doctrines and teachings, will come to naught for want of support, and

there will then arise, from their smouldering ruins, One Church that recognizes the existence of God, the nobility of of His creature—man, and living on one plane at a time, living the religion of humanity of Jesus, which is summed up in Matthew 25;34-45.

Is that a too visionary consummation to be hoped for? I do not think it is if we will but put our heads together and use a little common sense, reason and understanding. Let us then put our heads together and see what we can accomplish.

This work might have ended here if only the believing people are to join hands and bring about a union of the Churches, or Christian Unity, but as many would, probably who are now atheists, agnostics, or infidels, like to join hands with the believers, they cannot consistently do so for they want things proved by science, first, before they should join hands with the believers. and they yet feel or believe that science and religion are at variance with each other, therefore, they feel they must remain outside, and for this reason the work will be continued.

In the following chapters I will attempt to prove, with the "arms of the intellect," that some of the teachings of science are erroneous, "silly," and more stultifying to the intellect than the teachings of theology on the same subjects. A notable one of these is, that evolution can account for the origin of some things on the theory of development and transmutation as against that of special creation.

I will attempt to show that special creation, the way I will define it, presents fewer difficulties than the theory of evolution. I will also attempt to answer some of the most difficult questions that unbelievers like to harp on, and which theologians, who are loaded down with the incubus of an Infallible Church or an Infallible Bible, cannot very well answer. But as I am not fettered in any way, have no unreasonable and incomprehensible doctrines to defend, I will be freer to use the "arms of the intellect" in answering them, and can, therefore, direct my battering rams with greater force against their theories and questions, than could those who are fettered in any way.

CHAPTER XIX.

EVOLUTION AND SPECIAL CREATION.

As volumes could be written on either of the subjects under this caption, it would, indeed, be a futile attempt to review the subjects in the space which will be devoted to them in this book, if I were to attempt to review all the minor points in connection with them, with the view of refuting all of them, therefore, I will attack a few links in them and if these links can be broken then the whole chain must fall.

I will attempt to prove, with the "arms of the intellect," that Evolution, as an hypothesis for the origin of living beings and vegetation, as elaborated by different writers who uphold that theory, is untenable, presents more difficulties, and is more stultifying to the reason and intellect than is the hypothesis of Special Creation such as I will postulate it. I will attempt to turn the tables on the advocates of Evolution and show that, instead of being "silly" (164:110, Vol. 1) for rejecting it, it would be silly to accept it

Evolution would rule out design—hence, God—from the universe and "substitute everywhere unconscious causes acting from necessity, for conscious purposive causes" (80:17, Vol. 1), and to "eternal, iron laws of nature" which "have taken his place" (60:260, 261).

Of course they do not tell us who enacted these "eternal, iron laws of nature" which are "unconscious." It is all "blind chance."

"Since impartial study of the evolution of the world teaches us that there is no definite aim and no special purpose to be traced in it, [As, for instance, our eyes and ears,] there seems to be no alternative but to leave everything to 'blind chance'" (60:273), which seems to be about as powerful a thing as the "mortal mind" of C. S., that does not exist, yet can create beliefs.

When two steel rails—"eternal, iron laws" for a train to follow—connect two cities and trains run over the rails from one city to the other we know that these steel rails came into existence by "unconscious causes acting from necessity" in obedience to the mandates of "blind chance." To believe that a conscious being with a mind—man—had surveyed the route, leveled the hills, filled the

low places, bridged the streams, laid the ties and the rails with a "definite aim and * * * special purpose," would not be showing such marks of "the highest intellectual progress," as is shown by ruling out "the three central dogmas of metaphysics—God, freedom, and immortality" (60:232).

You now see how those two steel rails came to exist between two cities. It was all "blind chance." So likewise is it with the evolution of the world, the planets in their orbits, moving with mathematical precision, the vegetation on the earth, the senses—eyes, ears, etc.,—of man, the male and the female, etc., all exist as the result of "unconscious causes" or "blind chance." But do you believe in such "intellectual progress"? Hardly, unless you are only a step removed from giving the probate judge something to do to earn his salary.

In the main, the theory of Evolution is so absurd that were it not for the fact that some of the essential doctrines of Christianity have been undermined in this book, and will thus furnish material to unbelievers with which to taunt Christians with "I told you so," that this or that doctrine was an error, idolatry, and superstition, I would not waste any time or space to it, but to show that unbelievers who eulogize Darwin, Haeckel, Ingersoll, et al. have nothing to boast of, and that they could likewise be taunted with "I told you so," that this or that theory was without foundation, and therefore on error false, if anyone chooses to do so.

When the score is even then neither side has gained or lost anything in their combat with each other. And this is what I intend to prove, so that both sides will be ready to put past difficulties, wranglings, contentions, quibblings, and ill-feelings aside, extend the hand of forgiveness and fellowship to each other, and together strive to make this world a better place to live in. All of us have to sojourn on this plane of existence once anyway, therefore let us try to make it as agreeable for one another as we possibly can, and not wait until one has passed on and then "have pity on me at least you, my friend" and try to help one when we have no assurance that we can prevent or "influence" immutable law from carrying out its provisions.

Do right here and then there will be no question of being right in another plane of existence when once you get started right here.

That there is a purpose and aim in the universe for our existence here is not to be questioned when we admit that God is wisdom and does nothing without a purpose. Therefore, let us live here, while we are here, as though we understood why God should have put us on this plane and not elsewhere, and that He wants us to be as happy here as though we were on another plane of existence, just as a human parent would want his child to be happy whether at home or away from home. This teaching of theology that we cannot be perfectly happy here, because it is not our home, that we are, as it were, a wanderer here, impeaches God's wisdom and design, and gives unbelievers a pretext for denying the existence of a wise, intelligent, and living Being, a Designer—God.

We have now come to the point where we admit the existence of a universe designed by God for a definite aim and a special purpose. Now, the question is, Can we prove it?

In order to prove it we must then assume that there was a time when nothing existed but God. Science, at a first glance, no doubt will say that that is impossible, for if there was a time once when nothing existed but God—Who existed from eternity—then from what did He make the universe, for it is an axiom of science that “from nothing, nothing comes.” If science were consistent in what it professes then it could not advocate “eternal, iron laws” or “spontaneous generation” (80:30, Vol. 2) of life in a lifeless substance of a structureless mass called a Moneron, in the sea. But why does science say that from nothing, nothing comes, when it suits its purpose, especially the science of the atheists and unbelievers? It wants to lead people to believe that as from nothing, nothing comes the matter that the universe is made of is eternal, uncreated, therefore there is no God, and if no God over and above all things then there is no moral order and if no moral nature why then one may commit anything one wants to just so that one does not get caught.

It would eventually result in a world of educated people without a conscience. If you have read the works of atheists of the past centuries you know then the moral codes they have taught, and what their fruits have been. But that is not the point I want to make against science, the morals of some of the advocates of the non-existence of God. The point is, *Is there a God* over and above all things Who has the power to bring forth something where before there was nothing?

Science says that because matter cannot be annihilated that it must therefore be eternal, uncreated. Because man cannot annihilate matter does that say God cannot do it if He wanted to? I have already stated in another chapter why man cannot annihilate matter, and that is because if man could annihilate matter he could in time annihilate the universe. Even before much of the universe were annihilated, could man annihilate matter, he would have caused a vacuum into which bodies and planets would rush, causing chaos. Is that not so?

We have then a sane reason for, *why* man cannot annihilate matter, have we not? If then we have such a reason, does it seem less thinkable why God should create matter than it is to think that matter is not eternal, because little, finite man cannot annihilate it? Yet a supposedly great thinker said:

"The annihilation of Matter is unthinkable for the same reason that the creation of Matter is unthinkable" (127:182).

These great thinkers want to limit God's power to that of His creature—man, and that is why some things are "unthinkable" to them. Another "great thinker" said:

"The universe, according to my idea, [Another person's *idea* is, probably, not to be regarded.] is, always was, and forever will be. It did not 'come into being;' it is the one eternal being—[Hence no eternal God, the universe being the only "*one* eternal being."] the only thing that ever did, does or can exist" (165:253).

Another thinker says matter is eternal substance because he says:

"It is found that matter, though changeable, is *indestructible*—not a particle can be put out of existence. [For the reason which I gave for why man cannot annihilate matter.] Hence Nature declares that matter is *eternal* substance, [C. S. says it is God, hence He enters Himself when He changes from wood into smoke, etc.] and could not have sprung [Of course not. for to spring is different from creating by Divine power.] from nothing. The *creation* of matter implies the bringing of *something* into existence from *nothing*, which proposition no healthy mind can for a moment entertain" (166:36).

My mind must be unhealthy then, for I *do* "entertain" the proposition that Omnipotent power—God—can bring something to exist where before there was *nothing*. What led me to believe in that proposition was this:

"‘The word was made flesh.’ It is distinctly stated that the *word*, as here used, and in this exact connection, ‘was God,’ and yet it was ‘made flesh.’ This seems positive proof that a part of God’s substance or word became the flesh of Christ’s body, which * * * (is) as physical and material as any man’s body. Unless this text is met, and we see no way to meet it, it follows that God could just as well condense a part of His word or substance into a world as into a human body” (167:52).

As the thought had already come to me, which I have already mentioned in another chapter, that the Word which “was made flesh” was not a substance of the flesh of Jesus, but was simply a making material—flesh, the Word of God, just as this book is my thought—word, made material, leaving me the same as though my word had not been made material—a book, I saw that I could meet that text, which being met undermines the proposition that “God could just as well condense a part of His word or substance into a world as into a human body.”

After I read that then the teachings also of Theosophy became undermined that “all that exists is but varied differentiation of the one all-pervading Spiritual Essence” (143:4), and of Swedenborg that “the universe * * * which is God’s image, and consequently full of God, could be created only in God from God; for God is *Esse* itself, and from *Esse* must be whatever is. To create what is, from nothing which is not, is a direct contradiction” (167:24).

These believers would limit the power of God just the same as the unbelievers would. But my unhealthy (?) mind could not accept the proposition of those who believe the universe is God condensed, nor that of those who believe the universe is eternal, and as there was no other alternative left for me I had to fall into the trap of “superstition,” and show want of “intellectual progress,” by being forced, by the light of reason, to believe in the omnipotence of a living, intelligent, and powerful Being—God, who could create matter and make it subject to Him. I was forced to that conviction after reading various works which tried to prove that there is no God and that, therefore, matter was self-existent and eternal. But somehow my “presumptuous ignorance,” which could not accept forever the teachings of the Catholic Church and the C. S. Church, could also not forever accept the “verbiage” of the “great thinkers” and of the colossal monuments of “intellectual progress.”

It may now be asked if I believe that God created, as it is recorded in the first chapter of Genesis, everything in six days of twenty-four hours each? Knowing that God had the power to do that, if He wanted to, yet, in observing that everything seems to take place according to His immutable laws, He did not create everything in six days anymore so than He now creates anything in an instant. There are some things in Evolution and science which I concede, just as there are some things in Catholicism, C. S., the Bible, etc., which I concede, but not all things that are found in them, so likewise I do not concede all that Evolution and science would have us believe.

Admitting that at one time there existed nothing but God—He being the one eternal Being—and that He, being a free-will Being, such as we are, chose to make Himself manifest to finite beings, how did He proceed in doing it? Just as science says, by filling infinite space with a primal matter or substance called “nebulae” (60:240) from which all cosmic bodies were formed by a condensation of this nebulae. It was right here in admitting this nebulae, which was the first step to be taken in forming the universe, that led me to ask, If there was no power behind this nebulae what would cause it to condense, then?

If one fills a jar, let us say, with pure water, seals it air tight, and puts it in a cool place would it ever condense itself? Would it, of itself, condense into different bodies of various sizes? If not, how then would the nebulae condense itself into the different bodies of various sizes such as the universe is composed of if there was no conscious, intelligent power back of it? What was it that defined the sizes of the various bodies and placed them in fixed orbits? Surely no sane person, unless his brain is befogged with liquor and tobacco, would say that it was “blind chance.” As well might a person toss a handful of type into the air and expect it to fall in such a way as to spell out correctly, in printer’s style, an item of news, as to expect universal nebulae to condense itself into worlds without an intelligent, conscious and omnipotent Being to cause it to condense thus.

Of course science would answer that it can “trace the splendid variety of orderly tendencies of the organic world to mechanical, natural causes” (60:258).

But did you ever see a machine that turned out “mechanically”

a miscellaneous lot of four, six, eight, ten and forty penny nails at one and the same time from the same substance? It may be seen then, that the argument of "mechanical, natural causes" as an explanation for the orderly tendencies of the organic world is one that is not tenable. We have no alternative then but to admit that there is an intelligent, conscious, and omnipotent Being who was the architect and cause for the different bodies of various sizes, of the universe, to be formed from the universal nebulae which filled infinite space at the beginning of creation.

And now that we see that there is a God Who can mould nebulae into mineral, vegetable, and organic worlds then we must assume that nebulae is not eternal, but was created by God, for how otherwise could one eternal thing be subject to another eternal thing, if both were eternal? It is seen then that matter, or nebulae in primitive state, had to be a creation of God in order to be subject to Him, and could not therefore have been self-existent, uncreated, eternal.

If now these two propositions are fairly well established, that there is a God and that matter was created by Him, what view may we now take of the creation of living beings on this earth? Shall it be according to Evolution or according to Special Creation? Does not the science of geology tell us that "our planet was, at some remote period, in a molten or fluid state, by reason of the intense heat of its matter" (168:76)?

If such was the case once with this earth it certainly must have been the same with other planets at one time, and if so, where were the germs that could afterwards spontaneously generate life on this earth or on any other planet? Would not the intense heat have destroyed any life germs had they existed prior to the time that the earth became a molten mass? And if so, how could life then originate on this earth if "from nothing, nothing comes?" If unbelieving scientists want to be consistent with their professions of axioms that "from nothing, nothing comes," and that "like begets like," then how will they answer the question for the origin of life and for the different organic beings? We will first see what "intellectual progress" has to say for the origin of life.

"In the definite, limited sense in which I maintain spontaneous generation and assume it as a necessary hypothesis in explanation of the first beginnings of life upon the earth, it merely implies the

origin of Monera from inorganic carbon compounds. When animated bodies first appeared on our planet, previously without life, there must in the first place, have been formed, by a process purely chemical, from purely inorganic carbon combinations, that very complex nitrogenized carbon compound which we call plasson, or 'primitive slime,' and which is the oldest material substance in which all vital activities are embodied. In the lowest depths of the sea such homogeneous amorphous protoplasm probably still lives, in its simplest character, under the name of Bathybius. Each individual particle of this structureless mass is called a Moneron. The oldest Moneron originated in the sea by spontaneous generation, [From nothing, nothing comes, yet here something came from nothing even without an omnipotent power] just as crystals form in the matrix. This assumption is required by the demand of the human understanding ['Intellectual progress'] for causality. [It would be 'superstition' to believe God is 'causality.'] For when on the one hand, we reflect that the whole inorganic history of the earth proceeds in accordance with mechanical laws and without any intervention by creative power, [As a nail machine, in 'accordance with mechanical laws,' turns out four, six, twelve, and forty penny nails 'without any intervention' by man power] and when, on the other hand, we consider that the entire organic history of the world is also determined by similar mechanical laws; [These 'mechanical laws' seem to be about as powerful as the 'mortal mind,' which does not exist, of C. S.] when we see that no supernatural interference by a creative power is needed for the production of the various organisms [Just as no 'interference' by a man power is needed for the production of the various sizes of nails from the one machine and the one substance] then it is certainly quite inconsistent to assume such supernatural creative interference for the first production of life upon our globe. At all events we, as investigators ['Who saw in the new teachings an opportunity of achieving notoriety, and, at the same time, of venting [our] their spleen against the Church and casting obloquy on religion' (169:22)] of nature, are bound at least to attempt a natural explanation. * * * He, however, who does not assume a spontaneous generation [Something coming from nothing, without an omnipotent power intervening] of Monera, in the sense here indicated, to explain the first origin of life upon our earth, [Which was once a molten mass on account of such an intense

heat that would have destroyed any life germs, had they existed] has no other resource but to believe in a supernatural miracle; [I suppose, then, that to believe in a lifeless Moneron spontaneously generating life would be to believe in a supra-supernatural miracle? Well, this is a free country, so take your choice] and this, in fact, is the questionable stand-point still taken by many so-called 'exact naturalists,' who thus renounce their own reason. * * * These Monera are in the strictest sense of the word, 'organisms without organs.' [That is like brick walls without bricks. What 'verbiage' 'intellectual progress' can invent!] * * * They are, at the same time, the simplest conceivable organisms; for their entire body in its fully developed and freely moving condition, consists merely of a small piece of structureless primitive slime" (80:30, 32, 45, 43).

To what absurdities can not a person descend who denies the existence of God, and tries to account for the origin of life by giving us a lot of "verbiage" such as I have just quoted!

And now this organism without organs separates itself into two pieces, and these keep on evolving step by step, differentiating itself, passing through all stages of animal life from a flea to an ape, who became man's ancestor. Such is the theory of an atheist for the origin of life on this earth and for the origin of man.

Evolution has this for a theory, also, for the origin of man:

"Our imaginations must indeed be feeble if we fail to realize in thought, the evolution of the most complex organism out of the simplest. If a single cell, [The "small, semi-transparent, gelatinous spherule constituting the human ovum" under appropriate conditions, [Yes, that is it, "appropriate conditions"] becomes a man in the space of a few years; there can surely be no difficulty in understanding how, under appropriate conditions, a cell may, in the course of untold millions of years, give origin to the human race" (170:434, 435, Vol. 1)].

If there were no Creator to specially create the "appropriate conditions" then a single cell never would, in untold *billions* of years, give origin to the human race.

I tried to "realize in thought" that such a thing is possible "under appropriate conditions," but what my "feeble" imagination could not get around was, what is meant by "appropriate conditions?" When I began to realize in thought what that meant then I was forced to the conclusion that one "supernatural miracle" was a less

difficult solution for the origin of life and living beings than all the "verbiage" of evolutionists and scientists, with which they have "bumfoozled" so-called "great thinkers." It would require a constant infraction of the law that "like begets like," if the theory of evolution—the transmutation of species, were true, and that would be continual miraculous operations.

I will admit that the "old Hebrew idea that God takes clay and moulds a new creature, as a potter moulds a vessel, is probably too grossly anthropomorphic to be accepted by any modern defender of the special-creation doctrine" (170:421, Vol. 1), yet my theory, which I will give in time, presents less difficulty than any which has been elaborated by evolutionists and scientists. It was after reading the following, when the thought came to me of the theory which I hold for the origin of living beings on this earth:

"Never yet has it been shown that any one germ of vegetable, or animal life, has been developed by the existing laws of nature, without some egg or germ previously supplied to start the process" (168:78).

This thought then came to me, Is it not possible, since it has been learned that during the heated spell of 1901 chickens were hatched from eggs by the heat of the sun, or can be hatched by incubators, that God formed pairs of eggs, one for the male the other for the female, endowing them with the necessary instinct to break their way out of the shells and with the instincts necessary for their preservation and perpetuation, and had the sun to hatch them?

That theory would still have God as the Creator, and should remove the doubts of those who do not believe in, what is called, a miraculous creation—that is, by word of fiat instantaneously cause to appear creatures where there were none. To me such a theory presents fewer—in fact no—difficulties than the theory of miraculous anthropomorphic creation, or than the theory of evolution, which would have us believe that one species is but a higher development of a lower species, in other words, the transmutation of species, like begetting unlike.

An egg can be formed of the earth, by the process of natural growth, just as it now grows within the female, and becomes matured, ready for incubation, just as easily as God causes the nut with a hard shell or a banana with a soft shell—peeling—to form

without anthropomorphic agencies. Why should that process for the origin of the bird kingdom be any more difficult for God to use in the genesis of the bird kingdom than it is for Him—all of course, through laws, and not immediately or directly—to cause the giant oak to grow from the acorn without anthropomorphic agencies? If God could create the small egg of the canary bird and the large egg of the ostrich, could He not as easily create eggs large enough to hold any animal which he created, and which was developed enough so it could sustain itself on natural food other than milk? And if He could, could He not create two eggs of every animal created, one for the male and the other for the female, and endow them with all the instincts necessary for their preservation and perpetuation and have the sun hatch them the same as it hatched the eggs of the bird kingdom? Mr. Agassiz tells us that eggs of some species are even now hatched in water (171:65), and if such is the case could not water animals have originated from eggs which God had created specially through natural processes? If then God created the bird, the animal, and the fish from eggs, in the manner here stated, could He not likewise have created the first man and woman in the same way?

As I have no infallible Bible, with a rib story, to defend, this theory appears to me to be the most reasonable solution of the perplexing question of the *how* of all created beings. It was not necessary that the first couple needed to be any larger than a child of seven years of age now is in order to know what to do to live, and when they grew older they could pass through the same transitions as a child does now when growing older, therefore the eggs that held them would not have to be so very large. In fact does anyone suppose that God is limited in His power as to the size of an egg He could create?

Why, even now there is an egg "on exhibition in Bird hall of the American Museum of Natural History," New York, which "belonged to a gigantic extinct bird. * * * The extraordinary size of the egg is nearly a foot long by ten inches in diameter" (57: May 3, 1903). That is as large as a good-sized water melon. It may be seen then that God could have created any sized egg to answer the purpose for a genesis of any sized species, human or animal.

If that has been the mode of operation for the genesis of all

living beings, and it is asked, "If divine power is demonstrated by the separate creation of each species, would it not have been still better demonstrated by the separate creation of each individual? Why should there exist this process of natural genesis? Why should not omnipotence have been proved by the supernatural production of plants and animals everywhere throughout the world from hour to hour" (170:422, 423, Vol. 1)? then I answer, because it was no longer necessary after creating the first pair of each species and endowing them with the power of reproduction. Is that not so?

We must admit that in order to start a thing requires a special act which need not be repeated in order to transmit the thing and keep it a going. I will give an illustration to explain the point I am trying to make. Take the time before the sulphur match was invented, and a lot of persons had candles which were to be lighted and were to be used in a Church procession. Was not the mode of operation, to start or light a fire, the striking together fine stones the sparks of which would ignite a moss, or whatever you call it, and then blowing it until it flamed? And now suppose that special act was gone through once in order to light the first candle was it necessary to go through the same act in order to light all the other candles? Could not the first lighted candle transmit its light to the second candle and so on and still leave the first candle's light the same whether it had transmitted any light or not to another candle? The same is it with the continual reproduction be it plant, animal, or man. It is no longer necessary. That is why the Creator does not prove His omnipotence "by the supernatural production of plants and animals" and mankind "everywhere throughout the world from hour to hour."

Is that an irrational answer to the queries of an agnostic?

It is strange how blind these atheists and agnostics can be who seem to be haunted with the "superstitions" bugaboo of "supernatural miracles" in creation. Is it not so? Is there really anything "supernatural" in this theory of mine for the origin and perpetuation of plants, animal, and mankind, excepting the special act required for a beginning? And is not the beginning of anything a special act? Well, then, what is there that could be repugnant to reason to believe that God created each pair of species separately, endowing them with the instincts necessary for their preservation and perpetuation? To me such a theory presents no

difficulty, but the theory of Evolution, the transmutation of species, like begetting unlike, *does* present difficulties.

And is not my theory in accordance with the Scriptures which say: "Let the earth bring forth" (Gen. 1:—) etc., which means that the beginnings of all living beings did not spring into existence from nothing, in a moment, instantaneously, by Divine fiat but that God's mode of operation was then as now according to growth, gradual development? This solution of the genesis of all living beings does not require us to believe that "enormously complex birds and mammals were somehow conjured, like Aladdin's palace, in a single night, by a kind of enchantment which philosophers sought to dignify by calling it 'creative fiat'" (164:424, Vol. 1), as a so-called advocate of Evolution stated it, would be the case if one believed in Special Creation.

The solution of the genesis of living beings, according to the theory which I have given for it, also answers the question, Which was the first, the chick or the egg? by making the egg first out of the earth, by special act, does it not?

As I have undoubtedly satisfied the rational mind that Special Creation, as I have outlined it, was a fact, and presents no difficulties, but that the theories of atheists and agnostics for the origin of life and of organisms, *do* present insurmountable difficulties the subject might be dropped here. But as there are some analogies which evolutionists and scientists have misunderstood and misinterpreted we will examine them so that they may see wherein they were blind. Also many of the theories which they advocate are so amusing that no doubt those who have not read them or heard of them would be interested in learning what they are, therefore we will continue the subject now under consideration.

CHAPTER XX.

EMBRYOLOGY AND EVOLUTION.

Tho advocates and defenders of Evolution and deriviation and transmutation theory—the development of man from an animal—assert that the argument alone from embryology is sufficient to decide the origin of all forms of animal life in favor of Evolution.

“From the point of view of embryology the great body of facts make for the theory of Evolution, as against the theory of special creation, and it is not surprising, therefore, to find that those who are most competent to interpret the facts of the case, are disposed to regard the argument from embryology as of itself sufficient to demonstrate the deviation theory of all forms of animal life” (159:123). “Viewed in the light of a scientific logic, this argument from embryology * * * seems powerful enough, when taken alone, to decide the case in favor of the deriviation theory” (164:459 Vol. 1). “Will it be * * * asserted that the Deity placed * * * stumbling-blocks to the human reason in the embryo, in order to deceive those who should extend their researches to this low level? It would be difficult to conceive of a more preposterous idea, yet there is no other escape from what seems a self-evident fact, that man is a product of evolution from the lower animals, and bears the marks of his ancestry thick upon him” (172:20). “With respect to development, we can clearly understand, on the principle of variations supervening at a rather late embryonic period, * * * how it is that the embryos of wonderfully different forms should still retain, more or less perfectly, the structure of their common progenitor. No other explanation has ever been given of the marvelous fact that the embryos of a man, dog, bat, reptile, etc., can at first hardly be distinguished from each other. * * * Consequently we ought frankly to admit their community to descent; to take any other view, is to admit that our own structure, and that of all the animals around us, is a mere snare laid to entrap our judgment * * *

But the time will before long come, when it will be

thought wonderful that naturalists, who were well acquainted with the comparative structure and development of man, and other mammals, should have believed that each was the work of a separate act of creation" (88:27, 28). "The embryological tree, expressing the developmental relations of organisms, will be similar to the tree which symbolizes their classificatory relations. That subordination which results from the divergence and re-divergence of embryos, as they all unfold. On the hypothesis of evolution this parallelism has a meaning—indicates that primordial kinship of all organisms, and that progressive differentiation [From what cause? Blind mechanical laws?] of them, which the hypothesis alleges. But on any other hypothesis the parallelism is meaningless; or rather, it raises a difficulty; since it implies either an effect without a cause or a design without a purpose" (170:452, 453, Vol. 1).

"As the embryo often shows us more or less plainly the structure of the less modified and ancient progenitor of the group, we can see how ancient and extinct forms so often resemble in their adult state the embryos of existing species of the same class. Agassiz believes this to be a universal law of nature; and we may hope hereafter to see the law proved true. Thus, as it seems to me, the leading facts in embryology, which are second to none in importance, are explained on the principle of variations [What caused these "variations?" "Mechanical laws?"] in the many descendants from some one ancient progenitor, having appeared at a not very early period of life, and having been inherited at a corresponding period. Embryology rises greatly in interest, when we look at the embryo as a picture, more or less obscured, of the progenitor, either in its adult or larval state" (173:466, 467). "It is * * * a most astonishing but incontestable fact, that the history of the evolution of man as yet constitutes no part of general education. [Because of its silly nonsense as taught by atheists and agnostics.] Indeed, our so-called 'educated classes' are to this day in total ignorance of the most important circumstances and the most remarkable phenomena which Anthropogeny has brought to light. In corroboration of this most astounding fact, I will only mention that most 'educated people' do not even know that each human individual is developed from an egg, and that this egg is a simple cell, like that of any animal or plant. * * * The majority of 'educated people' have never seen such a human germ, or em-

bryo, in the early stages of development, nor are they aware that it is not at all different from those of other animals. * * * All my readers know of the very important scientific movement which Charles Darwin caused * * * by his book on the Origin of Species. The most direct consequence of this work, [Which shattered the "spontaneous generation" theory of Mr. Haeckel] * * * has been to cause new inquiries to be made into the origin of the human race, which have proved the natural evolution of man through lower animal forms. The Science which treats of the development of the human race from the animal kingdom is called Phylogeny, or the tribal history of man. The most important source from which the science derives its material, is Otogeny, or the history of germs, in other words, of the evolution of the individual. * * * This fundamental law * * * on the recognition of which depends the thorough understanding of the history of evolution, is briefly expressed in the proposition: that the History of the Germ is an epitome of the History of the Descent; [Just imagine "blind chance" giving an epitome," a "recapitulation," and a "compressed reproduction" of anything!] or, in other words: that Otogeny is a recapitulation of Phylogeny; or, somewhat more explicitly. that the series of forms through which the Individual Organism passes during its progress from the egg cell to its fully developed state, is a brief, compressed reproduction of the long series of forms through which the animal ancestors of that organism ("or the ancestral forms of its species") have passed from the earliest periods [The "organless organism" Moneron.] of so-called organic creation down to the present time [of "appropriate conditions"]. The causal nature of the relation which connects the History of the Germ ("Embryology, or Otogeny" with that of the tribe ("Phylogeny" is dependent on the phenomena of Heredity [From the Moneron] and adaption. [Of the cow which "acquired" horns, and the mule which "acquired" long ears, to "adapt" themselves to the eating of grass. Nothing like "intellectual progress" which rules out God, and assigns "mechanical causes to phenomena everywhere" (60:232), a machine in one case making a cow with horns and in another a mule with long ears, "mechanically" through "blind chance"] (60:273). * * * At the end of the first month, all the essential parts of the body are already begun; and yet, in this stage, we are still unable to dis-

cern any characters essentially distinguishing the human embryo from those of Dog, the Rabbit, the Ox, the Horse, or, indeed, of any of the higher mammals. All these embryos are still of the same form [They having been brought to this stage of sameness "mechanically," and from thence on through "mechanical causes" they will begin to differentiate, ultimately developing into a dog, a rabbit, an ox, or a horse, through "blind chance"] and at best differ from the embryo of Man only in general dimensions of body, or in the size of the individual organs—differences of no moment. * * * The whole internal and external organization, the form, the disposition, and the connection of the separate parts of the body of the germ are essentially the same in the human embryo of four weeks, and in the embryos of other Mammals in a corresponding stage of development" (80:2, 3, 5, 6, 7, 372):

In his lecture on the "Physical Basis of Life," Prof. Huxley has this to say:

"There is some one kind of matter which is common to all living beings. * * * Beast and fowl, reptile and fish, mollusk, worm, and polype, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus. * * * All forms of protoplasm which have yet been examined contain the four elements, carbon, hydrogen, oxygen, and nitrogen, in very complex union, and * * * they behave similarly toward several reagents" (174:452, 454, 455, 456).

It may be seen, then, from the foregoing quotations, that Embryology forms an important—in fact the principal—link in the chain of the evolution theory, the transmutation of species, the development of man from the lower animals.

We will now see whether or not this link can be broken. If it can, and I know it can be, then the theory, that man was evolved from the lower animals, must explode, and the theory of a special creation by a conscious, intelligent, and omnipotent Being—God, must once more gain the ascendant and stand crowned victor over the demolished ruins of atheistic and agnostic evolution.

If life originated by spontaneous generation in a Moneron in the bottom of the sea, and the Moneron is a one cell "organless organism" and "it is possible, and, I believe, probable, that retrogression has been as frequent as progression. Evolution is commonly conceived to imply in everything an 'intrinsic' tendency to

become something higher. This is an erroneous conception of it" (175:95, Vol. 1), then how in the name of the "highest intellectual progress" is a cell going to get beyond the see-saw stage between a *moneron* and an oyster,—if the oyster were the next 'something higher' to a moneron? If one, for instance, in attempting to walk away from a certain point, made progress of a step or two and he retrogated—went backwards—as frequently as he progressed, would he ever get from that certain point? Yet that would be *just* the predicament a moneron would be in if evolution did not mean a "tendency to become something higher" and "retrogression has been as frequent as progression." The advocates of evolution can be as inconsistent as any one can be when they want to make a point that would come in conflict with their absurd theories, about the development of man from an animal. But granting that evolution has a "tendency to become something higher" how is an "organless organism," through "blind chance," going to take a step to become "something higher" when it might just as apt take a step to become something lower if retrogression is as frequent as progression?

If the human embryo, at the end of the first month, has no characteristics discernable that are essentially distinguishable from that of a dog, a rabbit, an ox, or a horse, at a corresponding stage of development, and these different embryos reached this stage of similarity through "mechanical causes," then what is it that cases them from thence on to differentiate one into a man, another into a dog, or a rabbit, or an ox, or a horse? Will a machine work up, "mechanically," matter to a sameness up to a certain stage and then all at once, without the intervention of a living, intelligent, and free-will being—man, begin to differentiate and turn out articles among which there is as great a difference as there is between a man and a horse, or between a dog and an ox, or between a man and a rabbit?

Any one who understands the meaning of "mechanical" knows that such a thing is impossible. Then how is such a process possible when applied to "protoplasm," the one kind of matter,—“structural units of the same character”—which is “common to all living beings?” Can evolutionists answer that without admitting that a living, intelligent, and omnipotent Being intervenes and causes the protoplasm to differentiate into the different living beings, just as a

living, intelligent being of power—man, can make a lot of material differentiate into a house, a church, a paved street, a two hundred foot high smoke stack, or whatever he plans and designs to build? Is that not so? And right here it is where evolutionists are blind in not seeming to understand that the process of development from a simple cell to a complex organism is impossible in any other way than from within outward, and that therefore the embryos must pass through dimly outlined forms, from one-stage to another, which makes them appear to “recapitulate” forms of other beings not so definitely outlined either, all of which are constructed on a *general plan*.

That fact is made plain by looking at plates 6 and 7, between pages 362 and 364 in Volume 1 of “The Evolution of Man,” by Ernst Haeckel. The plates have photos of the embryos of a fish, a salamander, a tortoise, a chick, a hog, a calf, a rabbit, and a man, showing three different stages of development. Instead of weakening my belief in a special creation for all organic beings, by looking at those photos of the embryos in different stages of development, it forced me to admit that the different stages through which the embryos passed in their development, did not “recapitulate” or give an “epitome of the History of Descent,” but passed through stages of development that showed a *general plan*, and that it was impossible for them to develop differently because the developing power works from within outward, and is not a “stumbling block to the human reason” when one once perceives that.

About the time that I was deeply interested in the study of the evolution of man an incident happened to me that drove home to me the belief of the development of the embryo along the lines as I have just stated. My sister and my people were having two houses built on, what is called, the brick veneer plan, where the building, up to a certain stage, has all the appearances of going to be a frame building, or, as it is called, frame house. When the houses were that far advanced as to give the appearance of becoming frame houses, an acquaintance of mine came along, as I was leaning against a telephone pole about a half of a block from the houses, and was looking towards the houses, and said to me, “I see that your folks are building a couple of frame houses so near down town. Do you think they are better or cheaper than brick?”

I then told him the kind of houses they would be. He then

said, that to look at them he took it for granted that they would be regular frame houses. Now, he would have had just as much reason, as the evolutionists have, to have said that we "placed * * * stumbling-blocks to the human reason * * * in order to deceive those who should extend their" observations to the further completion of the houses, or that it was "a mere snare laid to entrap our judgment," could he not? But was that the reason the houses were built that way in order to deceive anyone or as a mere snare to entrap any one's judgment, because the houses were built so as to give them the appearance of "recapitulating" the evolution of a brick house from a frame hut? Not at all. It was simply the only and the best way, after a general plan, to build them in that way. So likewise is it with the development of the embryos of different living beings. It is simply the best, and probably the only way, that development can take place that works from within outward.

And because it is after a general plan, and at times there seems to be a similarity in appearance in the different embryos, at certain stages of development, these prejudiced and blind evolutionists jump to the conclusion that the embryo of man gives an "epitome of the History of Descent," a "recapitulation," a "compressed reproduction of the long series of forms through which the animal ancestors" of man passed "from the earliest periods of so-called organic creation [As, for instance, the "organless organism," Moneron, which "spontaneously" generated life, making something come from nothing, by the intervention of nothing, a proposition that is squarely in conflict with one of the axioms of science that "from nothing, nothing comes."] down to the present time, and man is, therefore, "a product of evolution from the lower animals." Do you see now what a venerable nightmare the evolutionists have made of the theory of development of the different embryos? They have been simply mistaken as to their conclusions, not understanding the mode of development, just as the man was mistaken about the houses, not knowing the mode of the construction of houses of a certain kind.

Supposing a man who had never seen any buildings in his life, having been born and raised in one of the deep mines of the world where they say some never see the top of the earth, should come to the surface of the earth and be taken to a farm where there are different buildings, from small chicken houses, to a large house for man to live in, would he not have reasons to believe, according to

the theory of evolutionists, that the large house with its glass windows and part glass doors, its two stories, its carpeted floors and papered walls, etc., was evolved from the chicken houses of slat windows, plank doors, white-washed walls and straw floors, etc.? But would he be right in his conclusions? I dare say that when man did the first building in the world he built for himself before he ever built for his chickens or any other of his animals. Is that not so? Well then, the highly developed house is not an evolution of a lower developed chicken house or any other house, any more so than man is a more highly developed being from some lower animal. Man was man from the beginning of his creation by God, just as a chicken was a chicken from the beginning, and neither evolved from any other species, any more so than the house evolved from the chicken house which is built on the same general plan as that of the dwelling house.

Furthermore, what would be the object in "unconscious causes" "recapitulating," if these apparent recapitulations are not necessary to the development of the embryo? If "mechanical causes" can produce anything, which would be the case if evolution were true, then why do they not at once outline the skeleton and add to and fill in by degrees, simultaneously, as it acquires matter, all over the outlined skeleton, instead of "deceiving" for a month, or leaving the evolutionists in doubt, as to what the embryo will develop into ultimately? It is simply because it is impossible to do that, just as it would be impossible for a man to build the roof of a house before he built the foundation and superstructure. And why does he use scaffolding which is no part of the house and which is afterwards torn down and is, in one sense of the word, so much waste matter?

Is there any waste matter in the embryo which at one stage of development seems to show the outline of a part of the body which outline is lost sight of in a later state of development? No evolutionist can say that there is, yet one would think that is inferred from this:

"Now why is it that, in all cases, before a complex organism [In the womb] can attain the structure which distinguishes it, there must be an evolution [Through what cause? "Blind chance"?] of forms which distinguish the structure of organisms lower in the series? [As the brick veneer house has the forms of a frame house;

a structure "lower in the series," [none of these phases have any adaptation to the future state of the animal; [As the scaffolding has no adaptation to the future state of the completed house.]

* * * On the hypothesis that each species of organisms was independently built up by a Divine Architect, how are we to explain these circuitous proceedings? 'What,' asks Mr. Lewes, 'should we say to an architect who was unable, or being able was obstinately unwilling, to erect a palace except by first using his materials in the shape of a hut, then pulling it down and rebuilding them as a cottage, then adding story to story and room to room, not with any reference to the ultimate purposes of the palace, but wholly with reference to the way in which houses were constructed in ancient times' " (164:459, Vol. 1)?

Now notwithstanding the fact that the embryo should go through those apparent processes of "pulling down and rebuilding," and there is no waste material, does that not prove that there is the necessity for such processes, from the fact that the developing—building, is done from within instead of from without, as in the putting up of a hut, a cottage, or a palace? Just try to put up a house by doing all the work from the inside and then see what sort of a roof, or weather boarding, or brick veneer house there would be.

God creates from within outward, and a being is developed gradually from within, just as a balloon is inflated from within and the gas forces out the shapeless canvas until it has assumed the shape of the pattern after which the balloon was made. Likewise is it with all types or species; they are fixed patterns and cannot go beyond the die or mold in which they were cast. And it is because of the elasticity of these moulds or patterns that we have the variety in all the different species, be they dogs, horses, cattle, mice, elephants, Man, or what not, but to pass their "rubicons" or moulds, so as to transmute themselves into other species, beyond a hybrid, is as impossible as it is for the Chinese baby girls to be born with abnormal feet, simply because their ancestors have for thousands of years bound their daughters' feet.

This practice of the Chinese to force the feet to adapt themselves to smallness by binding their daughters' feet, but where "Chinese babies with naturally shaped feet, continue to be born" (176:501), proves irrefutably my assertion that a die or mould was cast for each species beyond which it cannot go, and also proves

that natural selection, or adaptation to conditions had nothing to do with modifying species.

If that were true that adaptations caused modifications, then why did the cattle "acquire" horns and the animals of burden long ears, with which to adapt themselves to the eating of grass? Or why did the cattle "acquire" hair, and the sheep wool, with which to protect themselves against the weather, when both grew side by side and lived on grass? Why does the substance of corn or grass come out feathers on the goose, bristles on the hog, hair on the cattle, and wool on the sheep, if the "orderly tendencies of the organic world" (60:258) is due to "mechanical causes?" Did any one ever see a machine, through "mechanical causes," turn out four different kinds of articles from one kind of material, without the intervention of a living, conscious being—man?

No doubt in the development, according to the evolution hypothesis, of the *moneron*, the lowest organism, into man, the highest organism, the chicken forms one of the links in the chain of evolution. If it does,—and does, it must if evolution were true,—then I will give you some of the theories of the evolutionists in regard to some of the characteristics of the chicken. Instead of admitting that God specially created the chicken, endowing it with the necessary instincts to break out of the shell, and for its preservation and perpetuation, we are given the following great solution for the origin of the chicken's instincts:

"There is no greater difficulty in understanding how young mammals have instinctively learned to suck the breast, than in understanding how unhatched chickens have learned to break the egg-shell by tapping against it with their specially adapted beaks; or how a few hours after leaving the shell they have learned how to pick up grains of food. In such cases the most probable solution seems to be, that the habit was at first acquired by practice at a more advanced age, and afterward transmitted at an earlier age" (173:225).

Will some defender of evolution please tell us how the chicken could attain to "a more advanced age" if it was not until it had attained to a more advanced age that it practiced breaking the egg-shell in which it was enclosed? How did the first chicken get out of the egg-shell if it was not until at a "more advanced age" the "habit was at first acquired by practice?" Did the chicken get

out of the egg-shell by an evolution miracle and then at a "more advanced age" enclose itself in an egg-shell, a number of times smaller than itself, and "practice" breaking the egg-shell until it had "acquired" the "habit?" If you want to comprehend the utter silly nonsense of such a theory then just imagine yourself practicing parturition, at a "more advanced age," with your mother until you had acquired the habit by "practice."

"Great God!" one might exclaim with the priest, do evolutionists really believe in such absurdities, that the chicken learned to break its egg-shell as a result of a habit which was at first "acquired by practice at a more advanced age, and afterward transmitted at an earlier age?" How did the first chicken get out of its egg-shell if it was not until "at a more advanced age" that it began to "practice" breaking the egg-shell? Can a Chicken attain to a "more advanced age" when it is yet in the egg-shell? No wonder evolutionists cannot understand some things by the theory of evolution. It is because evolution, in the main, is not true. It is because God cannot be ruled out of the universe, try as evolutionists will.

Is there any difficulty in understanding how the first unhatched chickens knew how to break their way out of the egg-shells by saying they were endowed with that instinct by the Creator, who could as easily form the first eggs, one for the male and the other for the female, out of the ground, as He forms the mushroom, or any other created thing, without anthropomorphic agents, and had the natural heat hatch them, as it did some in the heated spell of 1901? There is no difficulty in that, is there? Nor is there in understanding how young mammals knew how to "suck the breast" when we say they were instinctively so endowed by the Creator. Evolutionists do not tell us what young mammals did for sustenance until they attained to a "more advanced age" at which they could "practice" sucking the breast until they "acquired" the habit. It is not expected that any one of "presumptuous ignorance" pull off the wool from one's eyes and ask them that question. They seem to think that their "verbiage" will "bumfoozle" all the people all the time. But they got left for once on this "hayseed," did they not? a. f. y.

If then my theory, which presents no difficulties, is the true solution for the origin of the chicken and its instincts necessary for breaking its way out of the egg-shell, and for its preservation and

perpetuation, does that not break a link in the chain of evolution? And if it does, does that not demolish the theory that man is a descendant of an animal? But I am not through yet with the subject. Evolutionists might be ready now to cry "quits," but I will give you some of their theories for the origin of some things that you may see how absurd they are.

"If it [Man-ape] had remained in the trees we should probably today have only a man-ape still. Leaving their safe shelter for the ground, it became exposed to new dangers and was forced to fit itself to fresh conditions" (172:91).

Of course, we are not told the reason for the man-apes "leaving their safe shelter for the ground" and exposing themselves to "new dangers." Probably it was on account of "appropriate conditions," which the leaving of a place of safety for "new dangers" is.

If the man-ape left his place of safety no doubt he was the ancestor of the tyrannical husband of today whose word is law for his wife, if the man-ape made his companion, the "she-ape," follow him, for how otherwise could he have propagated his kind? These little difficulties you are supposed not to think of when you read works on evolution. But just think what a narrow escape you had from not being "today * * * only a man-ape still!"

What courageous beings our ancestors were for "leaving their safe shelter [In the trees] for the ground" and exposing themselves to "new dangers" in order that we, their progeny, might become a full fledged man one day. Let us take off our hats and bow to such courageous and discerning man-ape ancestors that we had. There is no need of a God when such beings can transform themselves at will and develop themselves into man. It is strange that we have so long been "bumfoozled" by such "superstition" as a belief in a God who specially created man, and all other beings, when an "organless organism," Moneron, can evolve and develop itself into a man-ape and then into a man simply by "leaving their safe shelter for the ground" and exposing themselves to "new dangers."

That our man-ape ancestors had a faculty, free-will, which evolutionists deny us, calling it a "chronic delusion" (464:185, Vol. 2) to believe in the free-will doctrine, and showing the "highest intellectual progress" (60:232) in not believing in it, must be inferred from the fact that the man-ape could leave his safe shelter and

expose himself to "new dangers." Is that not so? Such a conclusion must also be inferred from this:

"The ancestral form of the ape, ages in the past, was doubtless a sole-walking quadruped, * * * What the story of this very ancient quadruped was we are quite unable to say. It may, in the exigencies of existence, have come to a parting of the ways; [How? "Mechanically"?] a section of the group, drawn by a love of fruit, developing the climbing habit; [like the linemen climbing telegraph poles] the remaining section continuing on the ground [Why? Through choice, free-will or was it through "mechanical causes," a machine doing two different things with the same material, ape ancestors?] and following a separate line of evolution. Perhaps only a single species took to the trees; [Who, in time, again "left their safe shelter for the ground" and became man instead of reverting to that from which they evolved under "appropriate conditions," notwithstanding that we are told to believe that "retrogression has been as frequent as progression" in evolution] for it is quite possible for a single form [Did the male compel the female to climb trees for fruit, also? for how otherwise could he propagate his species?], in a new and advantageous habitat, to vary in time into a great number of species" (172:44).

After I read that the first time, and then saw linemen climbing telephone or telegraph poles, the thought came to me that if these ancestors of ours who developed climbing habits and which changed them into another species is true, then, according to evolution, there was no telling but what one of these linemen may not one day become so transmuted that if he had a wife and should return to her she would think that sure enough a "supernatural miracle" had taken place; when she beheld her husband with his claw hands and long tail to wrap around the pole to help hold him in place of his "new and advantageous habitat."

Now the question is, If a man became thus transmuted can he propagate his kind unless his wife has also become a transmuted being of climbing habits? Which is the offspring most likely to imitate or resemble, the one who contributes but one-thousandth (167:409) part of the physical to the child, in embryo, which the father does, or the one from whom it derives nine hundred and ninety-nine thousandths, which the mother does?

This is one weighty point against the theory of evolution,

namely, is there always a female which passes through the identical circumstances that a male does who becomes a transmuted species in his new "habitat," and becomes transmuted to the same species as that of the male? Is it not a likelihood that the pair, raising a young brood, the female is less likely, on account of watching her young, to practice the climbing habit, and could not therefore pass through the same conditions that the male did who probably gathered food-fruit, for the female while she was nursing and protecting the young. And if so, how could they become transmuted alike under unlike conditions, so that they could propagate the new or transmuted species? Is that not a point in itself that is fatal to the theory of evolution? a. f. y.

"According to the evolutionary theory of natural selection, it is inferred that hereditary characters undergo a change whenever a change will better adapt an organism to changed conditions of life. The whale is * * * a case in point. From the best evidence obtainable, it is concluded that the ancestors of whales were land quadrupeds, which became aquatic in their habits. But such a change in their mode of life would necessitate a corresponding change in the functions of various parts and organs. The hind-legs would not be required for purposes of locomotion, and hence they would disappear. [Like the man's beard, which is no longer 'required for purposes' of any kind, and which he tries to get rid of by shaving.] The fore-legs would be adapted for swimming, and would, therefore, be transformed [Not in thousands of years, as the Chinese girls' feet have not, in that time, been naturally transformed from large to small feet] into fins or paddles" (169:111).

That is a warning to you who like to go swimming. The first thing you know you will have "fins or paddles" instead of hands with fingers. "Great God!" is it possible that evolution requires such stultifying nonsense to bolster it up? First it is a Moneron that "spontaneously generates" life in the bottom of the sea, develops progressively and retrogressively into land quadrupeds, and then becomes again "aquatic in their habits" until they are whales.

Why did the "land quadrupeds" become aquatic in their habits? Was it to keep the flies off, or was it to put their heads under water for food that had partly rotted and decayed, or was it to cool off, or was it to rest easier, or why was it that the water became "appropriate conditions" for land quadrupeds?

I have seen cattle, in hot weather, stand in water ponds for about ten hours in the day and then walk out, eat some grass and lie down to rest on the ground, making fourteen hours on land as against ten hours in water, and will any rational mind dare say that the adaptations of ten hours will override the adaptations of fourteen hours, supposing it were in the torrid zone where they could make that a daily practice the whole year? And if the fixity of type is so immutable that nature, forced by external means as the Chinese have used for thousands of years in binding their daughters' feet, will not reproduce anything but normal types, is it reasonable to believe that a land quadruped, who at the most could not have lived over a few hundred years, could modify itself in one life and become a whale? And if not, how will the quadruped have assurance that his progeny will live in the water and keep up the practice of swimming?

What a lot of difficulties evolution does present. And yet there are those who would rather believe in such a lot of difficulties than to believe in one special creation which presents no difficulties, especially as I have outlined it. That a priest should fall into the fallacious theory of evolution is not to be wondered at, for one who believes that out of the "slime of the earth" he can make the "celestial God," and who has not discerned that a host of heaven had to listen to over 46,000 petitions simultaneously every second of time, which is an impossibility for any being, excepting God Almighty; if she were to hear all the petitions addressed to her, would likewise find no trouble in keeping the wool over his eyes long enough to believe in the errors and difficulties of evolution (The last quotation was from a priest). But that so-called highly educated and of a penetrating mind should fall into the mistaken views of evolutionists passes my comprehension, unless it is culpable short-sightedness.

I suppose I have said enough already to the unprejudiced mind that special creation presents fewer difficulties than evolution. But this is not all yet. We will see what more there is that bears on the subject under consideration.

CHAPTER XXI.

EVOLUTION AND SPECIAL CREATION—Continued.

As I am only trying to break the chain of evolution I believe I am at liberty to attack that chain in whatever link I want to, therefore, I will proceed in that manner.

"Adaptation through practice and habit, to the changing external conditions of life, has ever been the cause of changes in the nature of organic species, and Heredity caused the transmission of these modifications to their descendants" (80:85, Vol. 1).

Is that true, when for thousands of years the Chinese have tried to change the feet of their daughters, by binding them, yet "Heredity" has *not* "caused the transmission of these modifications [Small feet.] to their descendants," but all Chinese girls are born with normal feet?

"He [Lamarck.] assumed that the Apes most closely akin to Man, those which became the ancestors of mankind, made the first step toward becoming human when they gave up the habit of climbing and living on trees, and accustomed themselves to an upright gait" (80:87, Vol. 1).

If then a man gets on all fours and plays horse for his children, when they ride on his back, if that were true, that the first step of the ape toward becoming human was by assuming "an upright gait" then the father would in reality be taking the "first step toward becoming" a land quadruped which could afterwards become "aquatic in habits" and be a whale. Is that not so? But do you believe it? Hardly. Yet that ought to be as possible as that of the ape only needing to assume an "upright gait" as a first step toward becoming human. What nonsense is there not required to bolster up the origin of a thing when God is ruled out as a Special Creator of Man and all living beings. Is that not so? a. f. y.

"How it comes that certain colors, sounds and forms should give pleasure to man and the lower animals, that is, how the sense of beauty in its simplest form was first acquired, [Why, by "practice at a more advanced age," just like the chicken did that "acquired the habit by practice," of course. Is that not simple(?)]

we do not know any more than how certain odors and flavors were first rendered agreeable" (173:488).

How easy it is to answer that if one is only willing to admit a God who specially created man with the senses that can take cognizance of beauty, sound, odors, or flavors. Is that not so? a. f. y. But then, what can be expected of one who says, "I have at least, as I hope, done good service in aiding to overthrow the dogma of separate creations" (88:69)?

Here is some more from the same one who is one of the "highest specimens of thoughtful humanity" (60:182), and of whom a noted person said "he was one of the greatest men who ever touched this globe" (173:488).

"As far as the extreme intricacy of the subject permits us to judge, it appears that our male ape-like progenitors acquired their beards as an ornament to charm or excite the opposite sex, and transmitted them only to their male offspring" (8:9).

And I suppose that is the reason that women are beardless, their female "ape-like progenitors" must have done no "sparking," and as the male apes probably "chased" the females as the women nowadays "chase" the men, if some dyspeptic editors and ad. writers are to be believed, the male apes who were getting left saw they had to do something to "charm" the female apes, so they "acquired their beards as an ornament" with which to do so.

Oh, but how powerful and penetrating must not their perceptive faculties have been when no such a thing as a beard yet existed, yet the male apes perceived if they would "acquire" beards [Through "mortal mind," I suppose] they could "charm" the female apes! Just see what a lot of suffering I might have been spared if I had only known years ago, that a beard might have "charmed" an eighteen-year-old Irish girl.

That such a thing might have been possible may be inferred from this:

"Your beard is quite becoming to you, and we ought to do all we can to keep up as good an appearance as possible as long as we can. Besides you do not know how many women would be only too glad to take care of you as long as life kept you together."

That was the reply an acquaintance of mine made to me in the presence of her husband one Sunday afternoon as I met them when taking a walk. They had not seen me for some time and when

they saw me they told me that I had a good healthy appearance, when I said, no doubt it was due to the beard, which had had about a three months' growth, that made me look fuller in the face, but that I intended to shave it off about Easter,—this incident occurring about three weeks before Easter,—as I was beyond the possibility of ever making "goo goo eyes" at any young lady anyway, telling them that I had a few months before read the theory that Mr. Darwin gave for the origin of the beard in man, and had also read in another work that man had a beard, or was intended by nature to have one, as a protection to his throat, because the magnetic currents passed into the man from the top downwards, and that in woman they passed in the opposite direction (151:130) (which probably accounts for the "cold feet" in the wives that married men seem to complain so much about, and why the women can go in décolleté in zero weather and feel "comfortable"—that is warm), and that that was the reason I intended to let the beard grow through the winter months, having had a little touch of bronchial trouble at the time. That it was not because I wanted to make "goo goo eyes" or had any designs on any young woman that I let the beard grow. It was after I had said that that the lady made the foregoing remark.

If then my beard, when I had a "kink in the back," made me look so "charming" as this married woman, in the presence of her husband, said it made me look, then who can tell what an irresistible "charmer" of the opposite sex I might have been with a beard when I was as erect as an Uncle Sam peace preserver is, and when I measured six feet and three inches in height and weighed 210 pounds?

Now, if that is why a man has a beard because his male ape ancestors "acquired their beards as an ornament to charm the opposite sex, and transmitted them only [Oh, how powerful they were!] to their male offspring," then why did they not also transmit the knowledge to us—their male progeny—that we could "charm" the women with our beards, an acknowledgment which was partly admitted by my lady acquaintance that the beard would do? What good does it do us men folks to have a beard and the power to grow it, as a result of our "male ape-like progenitors," power to perceive their ornamental value as "charmings," and of their power to transmit it "only to their male offspring," and not have the

"acquired" instinctive knowledge transmitted that we could "charm" the females—women—with them?

The same author claims that "some intelligent actions, [Which, no doubt, the "acquiring" of a beard with which to "charm the opposite sex" would be,—an *intelligent* action] after being performed during several generations, become converted into instincts [Like the chicken which "acquired" the habit, by practice, of picking its way out of the egg-shell at a "more advanced age"] and are inherited" (88:76).

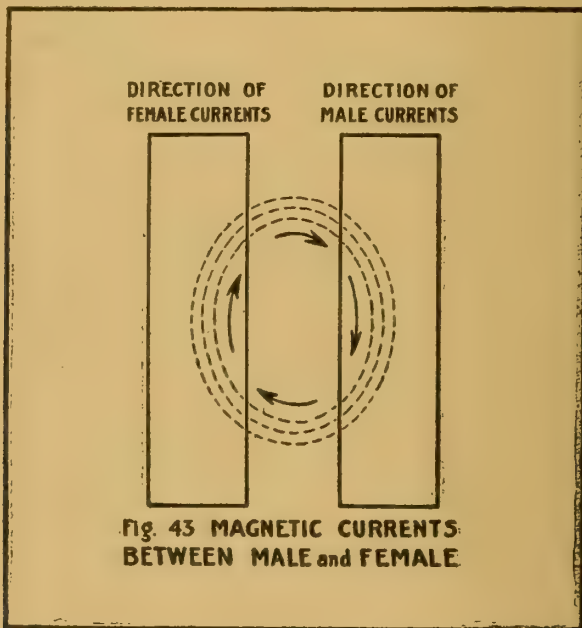
Why, then, did not we men *inherit* the instinctive knowledge of the *intelligent actions* of our male ape-like progenitors who, no doubt, *during several generations performed* the intelligent action of *charming the opposite sex* with their beards, if there is any truth in the theories of evolution?

Which of the two theories is the more likely to be the true one for the origin of the beard in man, the evolutionists, that it was "acquired" by male apes for the purpose of *charming* the opposite sex, and then transmitting it to their male offspring only, or to a special creation by the Creator? Especially so the latter, if the following is true, and no doubt it is, for the author of it was only stating a fact which became known through scientific investigation and observation:

"Magnetism, electricity, etc., are actual *streams* as truly as are currents of water, air, etc., and as water will carry the sand and other particles of matter in the direction of its current, so will streams of magnetism tend to carry particles of blood in the direction of their currents. * * * Before the age of puberty * * * the magnetic circuit is comparatively feeble. At puberty the magnetic circuits become intense * * * In woman would not the magnetic currents become warmed in passing through the whole chest and emerging at the bosom, and to some extent at the neck, and is not this the reason why woman does not need a beard to protect her lower face, and can seemingly stand more exposure to the cold than man on the upper part of the chest? Would not the process be exactly reversed in man * * * ? * * * The sexes are intended for each other, and the highest perfection demands that they should frequently be in each others atmosphere, so as to gain those balancing and animating forces with which nature has so beautifully provided them. * * * Fig. 43 will show how the currents

of the two sexes will exactly blend so that each will add power and vitality to the other, the female at the left being attractive just where the male at the right is propulsive in the same direction, and *vice versa*" (151:130, 131).

Does that not completely shatter the theory of the evolutionist, and that evolution "has enabled us to substitute everywhere unconscious causes acting from necessity, for conscious purposive causes," and that "the organization of man and animals have admitted of a natural solution, of a mechanical explanation, by non-purposive causes" (80:17, Vol. 1) through evolution? Does that not prove that



there is a Being who specially created things for a purpose, and that there is design in the universe? Can any one still say, there is no God?

When any one says, "For my own part I would as soon be descended from the heroic little monkey, who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon, who, descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody

sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions" (88:) and such a one is eulogized by infidels as "one of the greatest men who ever touched this globe," are not those who accept their theories virtually placing "blind chance" on the throne of honor and ruling God out of His creation?

Let us see what might be meant by a "savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency," etc. No doubt it is intended to convey the impression that that was the state or condition of primitive man just after he passed from the animal into the human, and that such things might be expected from beings which evolved from animals and were not, therefore, specially created.

Let us see how much truth there might be in the assertion that the deeds enumerated in that quotation could only be possible of commission by *savages*.

"Talk about the water cure! [Another relic of primitive savagery(?)] It is merciful compared with the manner in which —, colored, was put to death at —. He had assaulted a white woman; the people [Primitive savages] pulled him from a train that was bearing him to the county jail, piled the stakes around him, and began to torture him with slow death. His eyes were first burnt out [Horrors! on the cruel primitive savage, who "delights to torture his enemies."] No wonder one should rather be a descendant of a monkey or a baboon, than from such savages], and red hot irons were applied to all parts of his body for a half hour before the stakes were fired at his feet. The mob [Primitive savages] yelled for a slow death while the man begged to be shot and put out of misery" (Daily paper of primitive savage days).

What has the evolutionist to say about that species of torturing enemies in this, what he likes to call, the age of the "highest intellectual progress" and civilization? And that is not the only case of torturing that has taken place in this age,

One day I went into a place of business and while I was in there one of the men connected with the business came into the store. As there happened to be only a few men in at the time, this man said to some young men, in my hearing, that "the only place you get all the liquor you want on Sunday in this town [A

city where the law, of the Sunday closing of saloons, was enforced] is in a w— h—,"—a house of ill-fame.

I am also informed of a case where a married man, who had taken another woman to a rooming house, was traced to the rooming house, the door forced in, and because of the hot weather, at the time, both were found in the room without a stitch of clothing on them, and he joked about it to his acquaintances, afterwards, telling about the condition they were found in. I am also informed that his people are all respectable and good Christians. Now what has evolution to say about these two cases of "savages" which "knows no decency"? How is that for the evolution of the moral nature, which evolutionists say was evolved by man as he developed his reason, and that it was not originally an endowment of the Creator?

If evolution answers that "retrogression has been as frequent as progression" in morals, then it is confronted with the question, How could the primitive savage ever develop the moral nature in that case? Even the moral nature is a thing in itself that is fatal to the theory of the evolution or development of man from some lower animal. If it is asked then why do men at times display characteristics that resemble animal qualities, such as torturing, lack of decency, etc., if not descended from the lower animals, and man is a being of special creation? In one sense of the word, I have already answered that in another chapter. It is because we were created with the endowments of instincts, emotions, passions, and appetites necessary for our preservation and perpetuation, which continually impels us to act, just as the steam in the engine, and that we were given a reason to regulate, and free will and power to use them within the "limits of their legitimate domain." When we dethrone reason, which is done when we give free vent to the impelling forces within us, then we pass beyond the "limits of their legitimate domain," and anger becomes vengeance, love becomes lust, modesty or decency become shamelessness, appetite becomes gluttony and drunkenness, etc. Does that not answer satisfactorily the foregoing question? a. f. y.

Is it not a strange action of evolution that would give a male ape the perceptive faculty to see that a beard, which did not as yet exist, if "acquired," would "charm the opposite sex," and which gave the male ape such powers that all he needed to do to *acquire* a

beard was to naturally, or sexually select it, yet denies the offspring—man—of those male apes the power of even retaining what he has—as, for instance, the hair on the top of his head—or of getting rid of the beard which he must shave in order to get rid of it? Just think of the remedies men make use of in trying to retain the hair on the top of their heads, yet they cannot retain it, while our male ape ancestors, if evolutionists are to be believed, could even “acquire” that which they did not have. There seems to be a discrepancy here somewhere in evolution, is there not?

No wonder an evolutionist “would as soon be descended from the * * * monkey * * * or that old baboon,” who could “acquire” hair where they wanted to, yea, could even denude the hair from their faces through “sexual selection” (88:686), making them look like having billy-goat whiskers or beards, no doubt, as from the “most highly educated” and civilized modern day “savages” who burn out the eyes of others, etc. etc., but who cannot even retain the hair they have on the top of their heads, let alone “acquiring” it. He no doubt had felt the utter helplessness which his theory teaches in regard to the male ape’s power for “acquiring” hair which he himself could not *acquire* when he said that, for his picture in the front of his book, which contains the information about the male ape’s power of *acquiring* hair where they wanted it, shows him with quite a bald spot on the top of his head, and with a luxuriant growth of a beard. It is a wonder that fact had not opened his eyes to the utter impossibility of such a theory as his for the origin of the beard in man, for it is not hardly probable that he enjoyed the task of keeping the flies off his head, and would therefore have “acquired” hair on his head if he had had only the power of his male ape progenitors who could acquire hair or beards at will.

By way of digression, I will add here for the benefit of young or old ladies, who have gentlemen callers, that they must not at once conclude that their callers have designs on them, simply because they might have cultivated a luxuriant growth of billy-goat whiskers or beards during the time they have been calling on you, but that they probably read about how the magnetic currents run in them, and they want to protect a delicate throat or a little bronchial trouble, probably, having no intention to “charm” you with their hairy acquisitions. So don’t be too confident that you are the

"his world" when he should cultivate a beard during the time he calls on you. I am giving this only as a piece of advice, for many an object has been lost in the end by being too over-confident.

"It seems at first sight a monstrous supposition that the jet-blackness of the negro should have been gained through sexual selection; but this view is supported by various analogies, and we know that negroes admire their own color. * * * The color of the face differs much more widely in the various kinds of monkeys than it does in the races of men; and we have some reason to believe that the red, blue, orange, almost white and black tints of their skins, even when common to both sexes, as well as the bright colors of their fur, and the ornamental tufts about the head, have all been acquired through sexual selection" (88:)

According to that, all the various colors which we behold in man and in animals are not due to a Creator who specially created these colors, be it in man, birds or animals, but that they are due to "sexual selection." If sexual selection would only show its powers now to man, as it did to his animal ancestors, how quick the race problem in this country would be settled, eh?

It is strange that the negro today has not the power, through sexual selection, to acquire a color that would be satisfactory to some fire-eating politicians, and others who say that the "town I come from they do not allow a 'nigger' to stay in over night," as a white, burly ball player once said, according to the report in the daily papers, when it was so easy for our monkey ancestors to "acquire through sexual selection" red, blue, orange, almost white and black tints of their skins, etc., is it not? Is not the evolution absurdity about becoming a sickly "bumfoozlery?" a. f. y.

"Mr. Mivart asks * * * if natural selection be so potent, and if high browsing be so great an advantage, why has not any other hoofed quadruped acquired a long neck and lofty stature, besides the giraffe? * * * The answer is not difficult, and can best be given by an illustration. In every meadow in England in which trees grow, we see the lower branches trimmed or planed to an extra level by the browsing of the horses or cattle; and what advantage would it be, for instance, to sheep, if kept there, [How about the horses?] to acquire slightly longer necks? In every district some one kind of animal will almost certainly be able to browse higher than the others; and it is almost equally certain that this

one kind alone could have its neck elongated for this purpose through natural selection and the effects of increased use" (173:211).

Here is a warning to you, who do much "rubber-necking," that you might find yourself, the first thing you know, with an elongated neck "through natural selection and the effects of increased use" in watching other people's doings.

But do you believe that the giraffe "acquired" his long neck through high browsing?" Why are there no long-necked animals among animals in other countries where there are no giraffes and where there was just as much need for high browsing as in the countries where the giraffes were natives, if the elongation of their necks was simply due to "natural selection and the effects of increased use?" Why is it that the feet of Chinese girls are always normal when they are born, despite the fact that their parents "selected" for thousands of years that they should be "modified" in size by binding them?

The long neck of the giraffe is due to the fact that he was specially created with a long neck. One would think from reading literature on evolution, that "natural selection" is as powerful a thing with evolutionists, as God is with us "superstitions" special creationists. Here is some more of it.

"The more remarkable cases of tree-frogs, which resemble bark, and of the so-called leaf-butterflies, which when at rest are indistinguishable from leaves; and the existence of such cases is a stumbling-block [How many "stumbling-blocks" evolutionists are haunted with] in the way of all theories save the theory of natural selection. For according to the theory of natural selection each species of animals will be characterized by that shade of color which is most advantageous to the species in the struggle for existence" (164:21, Vol. 2).

Here it may be seen that tree-frogs even can acquire a color resembling bark, through *natural selection*, while we poor descendants of them—for frogs are in the chain of evolution somewhere between the "organless organism," moneron and man, hence they must have been our progenitors *millions* of years ago, and, no doubt took the first step, under "appropriate conditions," toward becoming the progenitors of beings who kept on "modifying" themselves, under "appropriate conditions," through "natural selection," until the bald-headed descendant—man, of the ape-like progenitor

became evolved—cannot even retain, through *natural selection*, the hair on the top of our heads, let alone “acquiring” that which might be “most advantageous” to us. Would it not be an advantage to a bald-headed man to have hair on the top of his head so as to keep him from catching a cold, or for keeping off the flies, or for adding to his appearance so as to “charm the opposite sex”? If so, and if there is anything in the “natural selection” theory of evolution, then why is man denied the power that apes, monkeys, giraffes, frogs and leaf-butterflies had, who could, through natural selection, “acquire” those things which were the “most advantageous” to them? Has the process of evolution ceased because man has not the power to acquire things as the animals are supposed to have had?

We are told that “evolution can end only in the establishment of the greatest perfection and the most complete happiness” (127:530).

But is that true when animals could acquire, through natural selection, what was “most advantageous” to them; yet man cannot even retain, let alone acquire, hair on the top of his bald head, a thing which would unquestionably make him more perfect and happier than a bald head? I think when it comes right down to the point it will be found that evolution is a very poor substitute for a God and a special creation. What say you?

“Natural selection is a slow process, and the same favorable conditions must long endure in order that any marked effect should thus be produced” (173:).

If then the first hornless animal that tried to start the development of horns had a condition surrounding it that was favorable to such a slow process as natural selection is, is it possible that such favorable conditions could long endure when the physical condition of the earth constantly undergoes changes? Supposing the first animal that ever attempted to develop horns, which acquisition would, no doubt, have been a “marked effect,” was driven from its local environments from time to time, a thing which is highly probable, then how could natural selection which is a “slow process,” produce “any marked effect”—horns, if the “same favorable conditions” must long endure? If the same favorable conditions have for thousands of years endured, then why are not the “marked effects”—abnormal feet, found in the newly born Chinese girl baby?

“If it could be proved that any part of the structure of any

species had been formed for the exclusive good of another species, it would annihilate my theory, for such could not have been produced by natural selection" (173:).

I will let another writer comment on that quotation for he has a better way of expressing himself than I have. Here is what he says:

"Why did Mr. Darwin carefully use the word 'species' in the above stipulation instead of the word *being*? Evidently it was a matter of shrewd precaution; for, had he stipulated 'any part of the structure of any being' he would just have annihilated his own theory by proving, as he did, that the *mammary glands* of every mother throughout the class of mammals are developed 'exclusively,' not for her own good but for the good of other beings! But as carefully as this precaution aims to guard the difficulty, it falls fatally short, for the mammary glands of the *first mammal mother* were developed (if developed at all) for the benefit of all the mammal 'species' on earth, *since they all come from her by transmutation!* How much does Mr. Darwin's theory lack of being annihilated, then, according to his own agreement" (167:510)? a. f. y.

"In all cases the new and improved forms of life tend to supplant the old and unimproved forms * * * New varieties continually take the place of and supplant the parent form * * * New and improved varieties will inevitably supplant and exterminate the older" (173:264, 266, 413).

I will let the same writer comment on that also. He says:

"Man should now be the only living species on this earth, since every form below him through which his line of descent has progressed would have successfully and 'inevitably' succumbed and been exterminated as soon as each improved form had made its appearance! [That is so, is it not?] The fact, therefore, that we now have a hundred thousand species of living animals known to zoology, all of which have survived that *inevitable extermination* which is and must be the necessary result of evolution, if it be a true theory, shows conclusively that we have one hundred thousand living witnesses now on earth demonstrating the utter fallacy of Mr. Darwin's hypothesis" (167:514)!

I will now give one more for him to answer, and then I will go to myself again on the "hayseed" or "presumptuous ignorance" style.

"Under very simple conditions of life a high organism would be of no service" (173:100).

He says: "How, then, in the name of science and common reason did natural selection go to work to transmute a moneron or a simple mollusk into a higher organism, [By 'blind chance,' probably] since a high organism would be of *no profit* to such simple creatures, and since natural selection, as he tells us in numerous places, can only work for the *profit* of a being" (167:515).

Oh, I suppose evolutionists thought no one would "bother too much about the cause of things," and, therefore, they could "bumfoozle" all the people all the time with their absurdities. But it seems they made more than one miscalculation, did they not? a. f. y.

We have seen that one factor in evolution seems to be about as powerful as the *mortal mind* in Christian Science; that one is *natural selection*. We will now see what another power in evolution can do, which is called *sexual selection*.

"With many birds, it appears as if the head and neck had been divested of feathers through sexual selection, to exhibit the brightly-colored skin. * * * There is nothing surprising in a partial loss of hair having been esteemed as an ornament by our ape-like progenitors, for we have seen that innumerable strange characters have been thus esteemed by animals of all kinds, and have consequently been gained through sexual selection" (88:686).

That seems to explain why men sometimes have bald heads. It is because "a partial loss of hair having been esteemed as an ornament by our ape-like progenitors." It seems that our "ape-like progenitors" must have been the "chosen" favorites of some all-powerful "blind chance," if one is to judge from the power they had in *acquiring* things, be it a beard to *charm* the opposite sex, or in divesting themselves of hair whenever they esteemed it an ornament. No wonder an evolutionist would as soon be a descendant of such, as from a modern-day "savage" who burns out the eyes of his enemy, etc., etc., but who cannot keep himself from becoming bald-headed.

"We know that the faces of several species of monkeys, and large surfaces at the posterior end of the body of other species, have been denuded of hair; and this we may safely attribute to sexual selection. * * * The hair, however, appears to have been

removed, not for the sake of nudity, but that the color of the skin may be more fully displayed" (88:686).

What powerful beings the monkeys were, eh? Through *sexual selection* they denuded themselves of hair in order to display the color of the skin, while we, their descendants, must use a razor if we want to denude our faces of hair so that others may behold the color of the skin of our faces.

"If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. But I can find out no such case" (173:146).

How about the generating organ in the female? Is that not a complex organ? Will evolutionists please tell us how the transition, by *slight modifications*, was made when the generation of fowls from eggs without was changed to the generation of mammals from eggs within? Right here is a *case* that alone "would absolutely break down" the Darwinian theory, would it not?

I will now give a brief summary of some of the things that are to be found in the Darwinian theory which I have touched on in this book so far, and will let you a. f. y. who are the silly people" (164:110, Vol. 1), the ones who reject the Darwinian theory,—of which I am one,—or those who accept it.

That theory says that the chicken acquired the instinct of breaking its way out of the egg-shell by "practice at a more advanced age," but it does not tell us how the chicken got out of the egg-shell so it could attain to a "more advanced age" to begin the practice of breaking the egg-shell. It also tells us that young mammals did the same thing in learning how to suck the breasts, but does not tell us what the young did for sustenance until it arrived at a "more advanced age." It tells us that the origin of the beard in man is through transmission from the male ape-like progenitors who "acquired their beards as an ornament to charm or excite the opposite sex," but another authority unknowingly shatters that theory by telling us that the beard is specially designed to warm the upper part of the man's body because the magnetic currents pass through man from the top downward. It says that monkeys, apes, etc., denuded themselves of hair and feathers through *sexual selection*, while we, their descendants, must use razors to do that. It tells us that the various colors of red, blue, orange, etc., was

acquired by monkeys through *sexual selection*, yet we seem to be at our wit's ends to solve the colored race problem. It tells us that giraffes had their necks elongated through "high browsing," yet the Chinese have for thousands of years tried to modify the feet of their daughters, by binding the feet, but despite this "selection" the Chinese baby-girls' feet are normal when the girls are born. It tells us that birds had divested their heads and necks of feathers, through sexual selection, to exhibit the bright colored skin, and that our *ape-like* progenitors esteemed it as an ornament in a partial losing of their hair, etc., etc. Now, who are the "silly people," the ones who believe in the Darwinian theory for the origin of things, as just summarized here, or those who believe in a living, conscious, intelligent, and omnipotent Creator, who specially created all beings, endowing them, from the beginning, with the necessary instincts and powers for their preservation and perpetuation, and that man was created a man from the beginning, and is no descendant from a lower animal, and who, therefore, reject the Darwinian theory? a. f. y.

This is what a defender of the Darwinian theory had to say about those who reject that theory:

"We sometimes hear silly people reject the Darwinian theory on grounds of 'dignity,' it being supposed that we are in some incomprehensible way, 'degraded' by the discovery that our remote ancestors were dumb beasts" (164:110, Vol. 1).

I can assure you that it is not on grounds of *dignity* that I reject the Darwinian theory anymore so than it is on the grounds of *dignity* that I reject Catholicism, Christian Science, etc., but because it is an absurdity, an impossibility, a species of atheism, and is squarely against the light of reason, common sense and sound intellect! That is why I reject it, and believe in a special creation by God Almighty!

Surely, if anyone would have occasion to deny the existence of a God I would have it, for my prayers in that which I most earnestly desired were not answered; I have read many works on evolution, atheism and infidelity, and if it had not been for a thorough sifting of the matter, with the light of reason and intellect, I would no doubt have been an atheist today, so intense has been the mental struggle through which I have passed. As a priest said to me that I had too much time to think when I was

bed-ridden, I could not help but think, and think I did with all the power that I could, and I found it to be true what Bacon said when he said.

"A little philosophy inclineth men's mind to atheism, but depth in philosophy bringeth men's minds about to religion"—that is, a belief in God.

Probably if some of the atheists had not had some trouble with autocratic, domineering ecclesiastics, or some infidels had not been defeated in their political aspirations, through church people, they would not have vented their spleens the way they did by writing and lecturing against God. They simply bit off their noses to spite their faces, and having a good command of language they have succeeded in "bumfoozling" with their "verbiage," the shallow brained, who like to be known as *modern*, most highly educated *thinkers*.

But as I am only a *hayseed*, I was too ignorant to be flattered by the high sounding phrase of being a *modern thinker*, therefore, I was not carried away by that wave of the "highest intellectual progress," which seems to have swept so many before it. As I want to make the theory, that man descended from a lower animal, so repugnant that no one will, after reading this book, ever again defend or advocate it, I will continue the subject under inquiry, as there are, no doubt, some seemingly inexplicable difficulties connected with the fact of special creation that opponents of it would like to have answered, and which I will attempt to answer to the best of my limited ability.

CHAPTER XXII.

EVOLUTION AND SPECIAL CREATION—Continued.

We will first look at a few more views of the theory of evolution of man from a lower animal, before answering some of the seeming difficulties connected with the fact of special creation.

"The progenitors of Birds and the progenitors of Man at a very remote period were probably one. But at a certain point they parted company, and diverged hopelessly and forever. [I do not see why, if evolution is true]. The Birds took one road, the Vertebrates another; the Vertebrates kept to the ground, [How about the tree climbing apes?] the birds took to the air. [How about the ostrich?] The consequences of this expedient in the case of the Birds were fatal. They forever forfeited the possibility of becoming human. [Yes, but if evolution is true, they no doubt were the *remote ancestors* of winged angels.] For observe the cost to them of the aerial mode of life. The wing was made [By whom or what?] *at the expense of the hand*. * * * Birds have the bones for a hand, [Because built on the general plan of creation] could have had a hand, but they waived their right" (177:187).

Waived their right! How glad some of us would be if we could only waive our right to a stubby beard or a bald head. What powerful beings our progenitors must have been at a "very remote period."

"Go back to a time when man was just emerging from the purely animal state, [Like the first unhatched chicken which *emerged* from its egg-shell at a "more advanced age," when it began then the practice of breaking the egg-shell till it became such a strong habit that it could be transmuted as an instinct to its offspring at an *earlier age*] when he was in the condition described by Mr. Darwin, 'a tailed quadruped probably arboreal in its habits,' and when in his glimmering consciousness mind was feeling about for its first uses in snatching some novel success in the Struggle for Life. * * * When threatened by a comrade, or pressed by an alien-species, he called in a simple foreign aid to help him in the

Struggle—the branch of a tree. * * * This broken branch became the first *weapon*. It was the father of all *clubs*. * * * This invention of the club was soon followed by another change. To use a club effectively, or to keep a good look-out for enemies [It is a wonder he did not “acquire a pair of eyes in the back of his head, by *natural selection*, so that he might have seen the enemies approach from behind. being that he could *acquire* other things by *natural selection*] or for food, a man must stand erect. [As the captain wild goose does while he stands in watch for hunters while the rest eat green wheat. No doubt that is the reason his neck became *elongated*. He had to rubber-neck to see if any hunters were making a sneak on the flock, as I once did when I killed half of a flock of them with one shot. There were four wild geese on a patch of wheat within gun-shot range from a weedy corn field. I crawled on all fours—and I suppose if the same *favorable conditions had long endured*, natural selection would no doubt have changed me into a quadruped—for about a quarter of a mile, and every few moments I would “rubber-neck”—and I suppose if the same favorable conditions had long endured, natural selection would certainly, if evolution is true, have *elongated* my neck as it did the giraffe’s—to see whether the geese had taken flight yet or not. Well, I finally got what I thought was about as near as I could get to them without the captain discovering me and giving the warning so they would take flight in the opposite direction from me, that I fired one shot killing two of the four that were there.] This alters the centre of gravity of the body, and as the art becomes a habit, subsidiary changes slowly take place in other parts. In time the erect position becomes confirmed. Man owes what Burns calls his ‘heaven-erected face’ to the Struggle for Life. [Just listen to that!] How recent this change is, how new the attitude still is to him, is seen from the simple fact that even yet he has not attained the power of retaining the erect position long. Most men sit down when they can, [And so does a dog, in one sense of the word] and so unnatural is the standing position, so unstable the equilibrium, that when slightly sick or faint, Man cannot stand at all” (117:193).

Is that the reason, as just given, why man cannot stand when he is sick or faint? Why does an animal lie down at all if that is its natural position to stand on all fours? I was raised on the farm,

and know whereof I speak, and I must say that whenever a chicken, a hog, a horse, a dog, or an ox was sick they would lie down. Now, if a man's erect position is unnatural because he must lie down when sick, then why does the animal lie down when sick? It is, as with man—because the weight of the body is not as quickly reduced in weight in proportion that the body is weakened by sickness, and as gravitation is ever the same, the weakening of the body weakens the supporters—legs, so that they cannot support the weight of the sick or faint body which has not and cannot be reduced in weight in the same proportion that sickness weakens the body. Is that not a better reason then, why men cannot stand when sick than that given by the apologist of evolution? And if it is, is that not a weak argument for the theory of the development of man from an animal? a. f. y.

Again, why should man, or even an animal, lie down when sick if the following is an idea acceptable to Haeckel, and is true?

"The body of man, like that of other animals [man must still be an animal according to this] is merely an intricate machine, and that its movements take place under the same mechanical laws as the movements of an automaton of human construction" (Descartes) (60:44).

Did you ever see a machine of man's construction lie down when it gets choked up or out of order and stop working? If not, then that is a poor comparison of making a man's body a machine that is moved under the "same mechanical laws" as that of the "movements of an automaton," is it not? a. f. y.

"Sense after sense has assumed distinct existences after another in response to stimuli from without. One set of experiences after another has been co-ordinated in harmony with combinations existing without" (164:399, Vol. 2).

The *mortal mind*, which does not exist, in Christian Science, yet created the *false* senses of man, meets a strong competitor here, indeed. Just think of it! "sense after sense has assumed distinct existence in response to stimuli from without." That is enough to drive a person into believing, as a preference, in a special creation where all things were *conjured* into existence in one night by some *Divine enchantment*. Such an absurdity for the origin of the senses; and yet that would be true if life originated, by spontaneous generation, [A something coming from nothing with the interven-

tion of nothing.] in a *moneron*, an *organless organism*, in the bottom of the sea! How in the name of common sense could, for instance, the sense of sight receive stimuli from without when the eye did not as yet exist? Can nothing receive stimuli? How is it that the eyes are both in the front part of the head, instead of on the sides of the head as the ears are, or why not one in the back and one in the front, if they *assumed distinct existence* in response to *stimuli from without*? Were there not just as many objects back of the head as in front, to give stimuli to an organ which would begin to form, like a boil does, when there would be sufficient stimuli to draw to a certain point, by the magnetic current or whatever else it was that began to draw substance to a certain point, which was the generating seed, as it were, of what afterwards became a *distinct* sense of sight? Why did not the sense of smell develop on the back of the head, instead of in the front of the head? If it had done so it might have been useful as a warning of danger sense from the approaches of enemies from behind, would it not?

We are once more then driven to the fact of a special creation which created the senses for a purpose, and their existence became distinct, not in response to stimuli from without, but to the growth of development from within in accordance with God's law? Is that not so? a. f. y.

We will now see what the construction of one of the senses is.

"Within the human ear, firmly fastened in the temporal bone, is a spirally coiled chamber, known as the *cochlea*. Within this chamber there is a very elastic membrane, and on it lie the so-called *fibres of Corti*, which are a series of fibrous filaments side by side, with a great regularity, ["Blind chance" seems to be doing quite well (?)] so as to present somewhat the appearance of the key-board on a piano. It is now held by physiologists that this row of fibres is really a key-board, and that each fibre is set in vibration only by a particular musical note, exactly as an A tuning fork is set vibrating when A is sounded near it" (164:61, Vol. 2).

"Selection improved, step by step, such particular modifications as proved to be useful, [As, for instance, a bald head.] and thus eventually, in the course of many million years [Many *decillion* years, under "appropriate conditions" would sound more "scientific."] created those wonderful instruments, the eye and the ear, [By "blind chance," as the key-board of the piano was created by "blind chance,"

and without a *preconceived design*.] which we prize so highly; their structure is so remarkably purposive that they might well lead to the erroneous assumption of a 'creation on a preconceived design.' The peculiar character of each sense-organ and its specific nerve has thus been gradually evolved by use and exercise—that is, by *adaptation*—and has been transmitted by *heredity* [Just like the small feet of the Chinese women have been transmitted to their baby daughters by *heredity*] from generation to generation'" (60:295).

After reading the two foregoing quotations as to the nature or construction of the ear and its origin, as given by an evolutionist, can you, if you ever did, still believe there is no God, that evolution is true, in the sense that it developed any organism or organ without a preconceived design, and that man was not specially created man from the beginning, with distinct organs and with the necessary instincts, emotions, passions, and appetites for his preservation and perpetuation? Was the piano developed by the key A, for instance, *gradually evolving* itself in response to stimuli from without: then B in like manner, and so on until the keyboard assumed a *distinct existence*? Surely you have more sense than to believe in such a proposition. And if you have, will not the same common sense tell you of the ear, or any other organ or organism, must have had an intelligent designer who, with a preconceived design, created them, just as the piano had an intelligent being who, designed and manufactured—created, the piano for a purpose?

It does not,—as an evolutionist asserts for special creation that it is "based on authority" (175:1),—require authority to believe that does it? Neither does it require authority to believe in a special creation by an intelligent power, who with a preconceived design designed and created things for a purpose. Reason and common sense is the authority for special creation, and not the "so-called 'revelations' of all the ecclesiastical religions of the earth," as evolutionists would like to have us believe. Is that not so?
a. f. v.

"So wonderful is love, and so immeasurably important is its influence on mental life, on the most varied functions of the medullary tube, that in this point, more than any other, 'supernatural' cassation seems to mock every natural explanation. And yet, notwithstanding all this, the comparative history of evolution leads us back very clearly and indubitably to the oldest and sim-

plest source of love, to the elective affinity of two differing cells; the sperm-cell and egg-cell" (80:304, Vol. 2).

Will evolutionists please tell us whether or not love existed in the *organless organism*, moneron? If it did not—and how could an organless organism be possessed of love when it had not more than one cell?—whence then is love if from nothing, nothing comes? If it is said that it is spontaneously generated then why does it not exist in all living beings?

When I was on the farm I saw that male animals, after they had satisfied their procreative passions would turn around and spurn the female from them. Will any evolutionist dare say that the love existing between a virtuous man and woman is nothing more



than the "elective affinity of two differing cells," such as only existed in the animals of my observation? Yet is that not what the foregoing definition of love is according to the theory of evolution?

What a rank insult that is to degrade the sweet, tender, and noble emotion of love down to a merely physical appetite, "affinity of two differing cells!" No doubt those who, when married, barely pass through the honeymoon time without having a quarrel could say that what they mistook for love was merely an "affinity of two differing cells." But that is not love such as many have experienced it. Nor is such the love with which the Creator endowed us.

The lewd may regard love as only an *an affinity of two differing cells*, but by the virtuous and pure-minded it is not regarded as such.

Take for instance the cut here of a picture of a woman with a countenance that betokens virtue, modesty, and amiability, will any one dare say that no virtuous man could come into her presence (if she were in delicate gown it might be different) without having a thought of an "affinity of two differing cells," or if attracted to her it would only be a sexual feeling, as a professor once said that what "passess for love in men is really only sexual feeling?"

If what passes for love in men is only sexual feeling then why do men, when disappointed in love often deal desperately with themselves, and many have their lives blighted by it? If man's love for woman is only *sexual feeling* then why does he not go to a lewd woman and have "an affinity of two differing cells," when he has been disappointed, or his affections have not been reciprocated by the object of his supposed love, instead of doing as many do, resort to drink to drown to forgetfulness their disappointment? Is it not offering a rank insult to virtuous men and women to say that the source of the love between them is only an "affinity of two differing cells," and a blasphemous insult to that sweet, tender, and noble emotion with which the Creator endowed every normal human being? And I say here that any who speak of love as *disease*, or of youthful love as *calf love*, or of girls *chasing* men, in order to *land* them to marry them, that such are soured, dispeptic, disappointed, immoral pessimists! They have sought and lived in impure atmospheres, and of course, love cannot thrive or exist in impurity.

That evolutionists are in error when they say that the source of love is the "elective affinity of two differing cells," is proven by the many unhappy marriages, in which children have been born, the generation of which required the affinity of two differing cells. Is that not proof positive then that love has not its source as evolutionists would have us believe it is? But what else can be expected of scientists who deny the existence of a Creator who specially endowed human beings with the emotions, passions, and appetites necessary for their preservation and perpetuation? As they must give a theory for the origin of things, when they deny the existence of

a Creator, they give us theories for the origin of things even though such theories *do* offer a rank insult to virtuous men and women.

Yet there were those who eulogized such scientists, saying:

"He has endeavored—and I think with complete success—to show that there is not, and never was, and never can be, the creator of anything. Haeckel is one of the bitterest enemies of the church, and is, therefore, one of the bravest friends of man" (165:197).

And I dare say that if any one had told Mr. Ingersoll that the love that existed between himself and his wife, was only a sexual feeling on his part, and had its source in the affinity of two differing cells he would very quickly have resented such a low and rank insult. Here is that which undoubtedly proves my assertion, Ingersoll on "Woman's Love":

"It takes a hundred men to make an encampment, but one woman can make a home. I not only admire woman as the most beautiful object ever created, [By whom or what? Spontaneous generation acting through unconscious causes and blind chance?] but I reverence her [as do all virtuous men] as the redeeming glory of humanity, the sanctuaries of all the virtues, the pledge of perfect qualities of heart and head. It is not just nor right to lay the sins of men at the feet of women. [Like some pessimists do.] It is because women are so much better than men, that their faults are considered greater. A man's desire [which, his "sperm cell?"] is the foundation of his love, [which is only a sexual feeling, according to evolutionists.] but a woman's desire [What desire? An affinity for a differing cell?] is born of her love. The one thing in this world that is constant, the one peak that rises above all clouds, the one window in which the light forever burns, [Then there must be a life beyond the grave, which is denied by "one of the bravest friends of man."] the one star that darkness cannot quench, is woman's love. It rises to the greatest heights, it sinks to the lowest depths, it forgives the most cruel injuries. [Why? That it may have an affinity with a differing cell?] It is perennial of life, and grows in every climate. Neither coldness nor neglect, harshness nor cruelty can extinguish it. A woman's love is the perfume of the heart. [That is quite different from that of the theory of "one of the bravest friends of man."] This is the real love [which had its source in the affinity of two differing cells in a bawdy house, which is possible if evolution is true.] that subdues

the earth; the love that has wrought all miracles [I thought that he did not believe in miracles] of art; that gives us music all the way from the cradle song to the grand closing symphony that bears the soul [The existence of which is denied by "one of the bravest friends of man."'] away on wings of fire. A love that is greater than power, sweeter than life, [How are those to know that who have not yet had an affinity with a differing cell, if the source of love is in the "elective affinity of two differing cells?"] and stronger than death" (57:Mar. 5, 1902).

It does not hardly seem possible that the same person who could pay such an eloquent tribute to woman's love could at the same time eulogize as "one of the bravest friends of man" one who said that the source of love is in the "elective affinity of two differing cells," reducing love to the mere level of a physical appetite.

But it seems that people will bite off their noses to spite their faces if thereby they can get even for a fanciful wrong committed against them by a certain class of people. Any one who has ever truly loved a virtuous person knows, through disappointment in love, that love has *not* its source in an affinity of two differing cells, as evolutionists would have us believe it is.

They also tell us that "When * * * very closely examined under the microscope * * * the human egg cannot be distinguished from that of most other Mammals either in its immature or in its more complete condition. Its form, its size, its composition, are approximately the same in all" (80:135, Vol. 1).

If that is the case—and I do not question it—then we may assume that the cells are the same in all human beings, and if so, why then this preference of man or woman for the one or the other? Does that not prove then that "Love is an activity of the soul and not an efflorescence of the physical functions"? (179:1411) an affinity of two differing cells? If love had its source, as evolutionists would have us believe, then why are not all married people happy? The fact that they are not proves conclusively that the theory of the evolutionists, for the source of love is wrong, and proves that love is an endowment to human beings by the Creator. If then the evolutionists ask why, if love is an endowment of the Creator, it becomes seemingly cold sometimes between married people, I will let others explain the causes, or give the reasons,

because I am not married and could, therefore, give only my observations along that line.

"Arithmetic would have to be strained to compute the number of men who have utterly slain love, and rendered their homes desolate, by words, and what is infinitely worse, actions, offensive to the fine susceptibilities, delicacy, and sense of propriety, of a loving wife" (3:30).

If a divorce should result in such a case it, no doubt, would be on the grounds of "indignities."

"It does not want drunkenness, blows, bruises, clenched fists, oaths, to work sacrilege in the temple of the home; * * * only a cold look where the love should burn; only a sneer where there ought to be a smile" (152:96).

In those cases it is supposed that love existed at marriage. We will now see if love is always the prime factor in marriages.

"Ecclesiastical codes, past and present, have sanctioned and continue to bless every shade of unnatural, [As for instance May and December marrying each other,] immoral and *debasing* (Italics are mine), union. [As for instance, an Eastern heiress marrying some hard struggling, brawny, poor young man of character and virtue in the new Western country, of which the daily papers from time to time give half page write ups(?)]. It imposes the mockery of a 'divine benediction' upon marriages contracted from the most unworthy motives in all human nature. It holds as 'spiritually indissoluble' marriages which mock religion and stultify the individual honor of the men and women concerned. [Well, I suppose, that is their business.] Such are the marriages contracted from political, financial [This seems to be a hard blow on our bankrupt nobility.] or social considerations; or in fact, from countless other motives than mutual respect and love" (179:376). To that may be added:

"In many a marriage made for gold,

The bride is bought and the bridegroom sold."

Now, when marriages are contracted from such motives, can it be wondered at that there are so many loveless and unhappy marriages, as it is claimed there are. and is it the fault of the Creator, when He has given us a reason, free will, and power to do as one chooses to do?

It may be possible that at marriage one or the other may marry

from a motive of true love, and if the non-loving person is of a sympathetic nature love may be, when it is seen that one's mate tries all one can to please the other, brought about, for it is asked:

"What can draw the heart into the fullness of love so quick as sympathy?"

Sympathy, then, it seems, is a good motor force with which to bring about love and is, no doubt, good for retaining it, also, where love already exists. It may be seen then that the source of love is not an "affinity of two different cells," but is an "activity of the soul," which is the seat of the emotions. We have now one more theory of evolution demolished, have we not, when it is seen that love is an endowment of the Creator, and has *not* its source as evolutionists would have us believe it has? a. f. y.

"We are profoundly ignorant of the cause of each slight variation or individual differences" (173:158).

"Other implications concerning the divine character must be recognized by those who contend that each species arose by divine fiat. it is hardly supposable that Infinite power is exercised in trivial actions effecting trivial changes. [No, and this will be made plain, why]. Yet the organic world in its hundreds of thousands of species shows in each sub-division multitudinous forms which, though unlike enough to be classed as specifically distinct, diverge from one another only in small details which have no significance in relation to the life led. Sometimes the number of specific distinctions is so great that did they result from human agency we should call them whimsical" (170:423, 424, Vol. 1).

We will now attempt to answer the above two quotations. In doing so we must take into consideration two factors which play an important part in the *slight variation or individual differences*, and in the *trivial changes*, which if they resulted from human agency we should call them *whimsical*, and these factors are the mental influence of the mother on the fetus during gestation, and the external forces on the growing animal, or man. Of course, the materialistic scientists will hardly regard the first factor as a proposition worthy of their consideration for they do not believe in anything that is not material. But because they do not believe in it that does not make it not so. Let us see what others have to say about it.

"Some of our materialistic physiologists, being ignorant of

psychic forces, declare that imagination or excitement of the mother has no influence on the fetus, but that is ignoring a multitude of facts" (151:151, 152). "Physiology will be compelled to recognize it, that the true and only causes of these so-called spontaneous variations in the offspring of all species, are the constantly varying mental and vital perturbations of the mother as the results of the diversified shocks and impressions of one kind and another made upon her mind, and ultimately their reaction from the incorporeal structure of the mother upon the corporeal organism of the embryonic being. * * * Monstrosities and all minor congenital variations, even to the diversity of features, must be traced to the mental impression received by the mother from some shock of more or less intensity during some impressible period of gestation. * * * How clearly this is illustrated by the well-known fact that human twins look so much more alike than children of separate births, even by the same parents; and but for the differently transmitted impressions from the father upon the two life germs, twins would be absolutely and in all cases so much alike as to be indistinguishable. [Which is the case with many twins one knows of.] * * * That the mental impression of the mother does actually fasten upon the child through her incorporeal vital organisms, whether such impression be in the form of a sudden shock or of a lasting memory, is proved by the well authenticated fact, that many times children by a second husband resemble the first much more nearly than they do their real father, alone through the vivid memory of the mother and her appreciation of the long dead but cherished first love. [That is a point, too, against the theory that love has its source in the "electric affinity of two different cells," is it not?] * * * The fact is equally well authenticated that many a mother, through the cherished memory of an early love, and who died before marriage, has given to her children the likeness of her lost one, with whom she had sustained only a mental relationship. [That is another point against the evolutionist's theory for the source of love, is it not?] * * * We can see at once why no two children appear or can appear alike, because it is utterly impossible for any mother to pass during gestation through the same number, kind and intensity of mental shocks and vital perturbations" (167:463, 464, 466, 467).

Do you now understand the "cause of each slight variation or

individual differences?" We will now see whether or not the same cause, for the *trivial changes* in other species, may not be the same as it is in human beings.

"Domestic species being under the control of man, and being forced constantly to obey his behests, receive innumerable shocks of body and mind which wild animals are wholly free from. As any coercion of an animal against its will causes a mental perturbation, it is plain to see why domesticated animals are more liable to divergencies of structure than wild ones (167:464).

That mental influences of the mother are made manifest on the embryo of beings, was a fact already recognized by the patriarchal shepherd, Jacob, where he put "green rods of poplar, and of almond, and of plane trees, and pilled them in part; so when the bark was taken off, in the parts that were pilled, their appeared whiteness: but the parts that were whole, remained green; and by this means the colour was divers. And he put them into the troughs, where the water was poured out; that when the flocks should come to drink, they might have the rods before their eyes, and in the sight of them might conceive. And it came to pass, that in the very heat of coition, the sheep beheld the rods, and brought spotted and divers colors, and speckled" (Gen. 30:37-39).

Will any one dare say now that the Bible contains no "Science"? Why every stock breeder ought to have a Bible in his barns. He might then work on a scientific plan when he wants to have certain shades of color, etc, in his stock. As the Bible is regarded as a plenary inspired Book, then God no doubt inspired Jacob how he might get ahead of his father-in-law. Nothing like standing in with such a Jehovah, eh?

Do you understand now why it is not "hardly supposable that Infinite Power is exercised in trivial actions effecting trivial changes," and why the "organic world in its hundreds of thousands of species shows in each sub-division multitudinous forms" without the Creator directly creating them so? After the Creator had created the male and female of each species, endowing them with the necessary instincts, passions and appetites for their preservation and perpetuation, He no longer created directly or immediately any species, be it, plant, animal, or man, but does so indirectly or mediately. It is, as it were, man doing the planting and He

giving the increase through His law of growth with which He has endowed the universe.

Let us take for an illustration the plant of corn. God had to create it at first, out of the earth just as it grows now, and which was not "conjured into existence in one night by some divine enchantment," directly or immediately. But now, that man may see his nobility and power and free-will, He requires the co-operation of man in producing the corn. Man plants the corn, and God gives the increase, but not always in an exact reproduction of the seed. These are some of the reasons why the corn is not all an exact reproduction of the seed; first, man may fertilize some ground which has long been under cultivation, and on such ground the corn may exceed in size the seed; secondly, he may not fertilize some of the ground, yet with the same weather conditions, the corn on such ground may be smaller than the seed. Again, man, in cultivating the corn, may plow or roll some dirt or clods against the growing plants so that they must necessarily grow crooked and even be drawed in size, if they grow at all. Now, a person who would go through such fields of corn, which may be side by side of each other, may see *nubbins* of corn and also fine large ears of corn, all produced from the same kind of seed, and under the same weather conditions. Can it be said here, then, that Infinite Power was the direct agency that caused these variations in the sizes of the stalks and the ears of corn, which did they result from human agency we should call them *whimsical*? Hardly.

God's laws of growth depend for their full development on, what might be called, external agencies, such as the cultivation and fertilization of soil, slope of ground, etc. Likewise is it with living beings, with the added influence of physical agencies, the food, climate, environment, etc., all contribute their share towards variability, *trivial changes*. Yet these variations are bounded by fixed lines beyond which they cannot go or transmute themselves, even though it were under "appropriate conditions," extending over a period of *millions* of years. Do you believe it now? And is there any infraction of laws, *supernatural miracles*, in God once creating directly all species endowing them with the necessary instincts, passions, appetites, and power of preserving and perpetuating their kind, making like begetting like?

Evolution would require a constant infraction of the law that

like begets like, if it were true that man developed from an animal, and the animal in turn developed from an *organless organism*, Moneron, which originated life by spontaneous generation, making something come from nothing with the intervention of nothing. Which hypothesis is now apparent to you as the one presenting the least difficulties for the origin of organic beings, the evolution hypothesis or the special creation hypothesis such as I have formulated it?

Have I turned the tables on the following?

"Thus the hypothesis of special creations turns out to be worthless by its derivation; worthless in its intrinsic incoherence; worthless as absolutely without evidence [Is that so? Where is your evidence for evolution, except in your mistaken analogies and inferences?]; worthless in not supplying an intellectual need [Well it supplies my "hayseed," and "presumptuous ignorance" intellectual need all right. Probably it would not if it were of the "highest intellectual progress" brand, which believes in "blind chance" and *unconscious non-purposive causes* as the producers of things.] worthless as not satisfying a moral want. We must therefore consider it as counting for nothing, in opposition to any other hypothesis respecting the origin and organic beings (170:430, Vol. 1).

Do you not think that the evolutionist was a little premature in making such an effusive use of the adjective *worthless*, in connection with the hypothesis of a special creation? a. f. y.

"Without dwelling on the question recently raised, why during untold millions of years there existed on the Earth no beings endowed with capacities for wide thought and high feeling, we may content ourselves with asking why, at present, the Earth is largely peopled by creatures which inflict on one another so much suffering? Omitting the human race, whose defects and miseries the current theology professes to account for, [But which I have shown that theology is mistaken in,] and limiting ourselves to the lower creation, what must we think of the countless different pain-inflicting appliances and instincts with which animals are endowed?
* * * We have unmistakable proof that throughout all past time, there has been a ceaseless devouring of the weak by the strong. How is this to be explained? [How by evolution, for instance, which claims that it always works for the bettering of things, when the *organless organism*, moneron, which had no feelings did not

remain a moneron, if animals now must endure such bloodshed?]
 How happens it that animals were so designed as to render this bloodshed necessary? * * * Will any one who contends that organisms were specially designed, assert that they could not have been so designed as to prevent suffering? And if he admits that they could have been made so as to prevent suffering, will he assert that the Creator preferred making them in such ways as to inflict suffering (170:425, 426, Vol. 1)?

Although having found the solution for the cause of the existence of evil, misery and suffering, in the human realm, despite the existence of an omnipotent Being—which was that God governs the universe by law, with penalties attached for its violations, and endowing man with a reason, free will, and power to do as he choose to—I must admit that I have not as yet been able to solve the problem of animal suffering, either according to evolution, or according to a special creation, unless it is that animals have not the same intense sensation of pain that man has. I am rather inclined to the latter view, that is, that animals do not feel the different sensations to the same degree and intensely that man does. Observation and reading has convinced me that such is the case.

When I was on the farm, yet, I noticed that little pigs, were they ever so gently picked up, would squeal as though they were subjected to indiscribable torture. Or cattle would stomp around or stand still in the intensest cold without a shiver, where a human being would have shivered so that the teeth would have chattered. Here is what others have to say.

“We certainly cannot judge by the cries that animals make when they seem to be hurt. A hare will scream piteously from fear if she is in danger and cannot run, but she will utter no sound under what seems to be the cruelest suffering, and it is the same with frogs. The convulsive struggles that animals make [Like the pigs, which squeal when picked up ever so gently,] cannot be regarded as any criterion of the pain they are suffering, nor does the mere existence of nerves appear to be altogether reliable. The sting of the wasp is to the human beings one of the keenest sensations. But a badger, which is an animal tolerably well endowed with nerves, will dig out a nest of wasps and eat as many of them as he can catch, quite indifferent to their stings.

Frogs and the toads will also swallow wasps whenever they can get the chance" (110:130).

"The brain action of such [cold-blooded] animals is sluggish except in the direction of supplying their physical needs; the lower in the scale of organization the less activity in the brain or nervous tissue. Hence the insensibility to pain and the lack of nervous excitability observed in cold-blooded animals" (180:6).

"We put great stress on Mr. Alfred Russell Wallace's argument that the lower animals do not know pain as we do" (181:174).

"Dr. Alfred Russell Wallace asserts that the seeming tragedies of animal nature, such as the killing of birds by beasts of prey, are not at all so awful as they appear in our imagination. We see with painful vividness the outward fact, but we do not see the merciful anodyne furnished by nature" (161:May 8, 1900).

"The truth is that the universal law of which we speak, that merciful provision of nature which nerves alike the brave man and the coward, steps into his defence, his objective senses are benumbed, and he submits to the inevitable change without fear and without pain. The testimony of Dr. Livingston is to the same effect. He was once seized by a lion when hunting in the jungles of Africa, and carried some distance, his body between the lion's jaws. When death seemed inevitable, he testifies that all fear left him, and a delicious languor stole over his senses. The grasp of the lion's jaws caused no pain, and he felt fully resigned to his fate. A fortunate shot from the gun of one of his companions released him, and he was rescued" (22:135).

After reading the foregoing does it not seem possible that we may deduce the fact that the animal world is not so "red in tooth and claw," after all, as evolutionists and infidels would have us believe it is? If, when death is inevitable, a "delicious languor" steals over a man then may not the same kind of feeling come over animals when they are in the jaws of death of beasts of prey? If the following is true as regards man, may not the same law govern the animal world?

"It may be that the objective and subjective faculties act at such times in perfect synchronism; but certain it is that every evidence of subjective activity is present, even the phenomena of anesthesia. This is shown by the fact that at such times the body feels no pain, no matter how severe the injury. The universal tes-

timony of soldiers who have been in battle is to the effect that the time when fear is experienced is just before the action commences. When the first gun is fired, all fear vanishes, and the soldier often performs feats of the most desperate valor and evinces the most reckless courage. If wounded, he feels nothing until the battle is over and all excitement is gone. It is a merciful provision of nature that the nearer we approach death, the less we fear it" (22, I34).

If man then in the midst of battle or struggle is wounded and feels no pain until the excitement is over may not then the animals in a life and death struggle likewise feel no pain, and if the stronger vanquishes the weaker as, for instance, the fox the rabbit, would it not be possible that the rabbit felt no pain at all from the moment the struggle began which ended with its death, even though its blood was shed? Now all that is highly probable, and if it is, can it be said, then, that the Creator deliberately preferred making organisms that they may suffer instead of making them numb so they could have no sensation at all, either painful or pleasurable?

Would you want a numb or sensationless existence? If you did, then you would be like a plant or a tree, and would you want such an existence? It would be equal to an unconscious existence. Is that the kind of an existence you would like? If you do, and you do not believe in a future life, why, then, do you call for the doctor when you are stricken with a disease that would prove fatal if left to itself? I know of unbelievers who like to harp on the "red with tooth and claw" existence of all beings, human and animal, on this plane of existence, and who besides are having a hard struggle for existence, yet when they became ill sent for the doctor *poste haste*. Why are they not more consistent then with themselves, if they believe what they profess, and try to reach the unconscious state when they have an opportunity to do so?

But to sum up, is not the existence of alternate pleasures and pains a better one than an unconscious existence, even though the existence be in a world of a "vale of tears," as theology falsely characterizes it? a. f. y.

Supposing now that we grant that the world is "red with tooth and claw," and that animals are capable of experiencing as intense sensations of pain and pleasure as man does, could evolution

account for it without involving itself in difficulties? We are told to believe that "Evolution can end only in the establishment of the greatest perfection and the most complete happiness" (127:530).

But is that the way to establish perfection and happiness by developing the *organless organism*, moneron, which undoubtedly had an unconscious or sensationless existence, into more complex organisms that became subject to a "red with tooth and claw" existence? Both hypotheses, for the origin of organisms that are capable of experiencing sensations of pleasures and of pains, present difficulties, but as the supposedly unanswerable "hapless dilemma [Of human evil and misery in the world] to which no answer can ever be suggested" (182:327), I believe I have suggested the right answer,—which I have already stated a number of times in this book,—I prefer the special creation theory, and assuming that God did not design, decree, send or will animal suffering, if we once only found the solution for it, as I believe I have found the solution for the existence of evil, misery and suffering in man without God willing, sending, or decreeing them, or that they are the work of an omnipotent, omnipresent, omniscient [Who knows what sins one was ashamed to confess in the confessional], envious, wily, malicious, diabolical, horned, and cloven-footed devil who tempted Lucifer to commit the first sin that was ever committed.

Can evolution account for the following, and say that that is the way to establish the *greatest perfection* and the *most complete happiness*?

"To assume as evolutionists do, that man has actually descended from animals having such wonderful instinct as the dog, is to repudiate every true and consistent idea of development, and reverses the whole theory of evolution. Instead of *evolving* the congenital intelligence or instinct of the dog, and *developing* it to a higher grade of intuitive knowledge, as natural selection professes to accomplish, it has finally and utterly annihilated it in the infant, leaving not even a rudimentary vestige of such instinct remaining. No one can deny that the instinct of the lower animal is useful, and would have been of service in any and every condition of life. Then why should survival of the fittest(!) completely destroy it in developing man from the dog? Suppose the infant born now had all the instinctive intelligence and physical strength at birth of the dog added to its unlimited capacity for being taught, would not

such development be useful to man? [How about that, evolution?] No one can doubt it for a single moment. Then how could natural selection destroy such valuable instinct and such important physical strength in the young, as illustrated in the infant, except by reversing the very signification of evolution and survival of the fittest" (167:428)?

Is that not a difficulty for evolutionists?

It will not do to say that in order to develop and strengthen the parental and filial love, the child must be made as helpless and as long so as possible, for in that case it may be asked, How did "blind chance" or *unconscious causes* come to know that such a process was necessary to develop and strengthen parental and filial love?

According to the following, is it not beginning to dawn on your mind that the theory that man descended from some lower animal is pretty thoroughly annihilated?

"As the condition of the infant is in every essential respect the exact opposite of that of all lower animals at birth, showing a deterioration in every physical and mental aspect of its being it amounts to a simple and clearly defined demonstration that the infant never descended from the dog or any other lower animal. Were there no other argument against the theory of man's descent from lower forms of being, this alone would annihilate it" (167:428).

And I suppose he is about right, is he not? But we have seen other theories of evolutionists annihilated, so that in connection with the last theory just annihilated it ought to be potent to any reasonable and unprejudiced mind that man was man from the beginning of creation and that he is *not* a descendant from some lower being. Is that not so?

And if any hypothesis is *worthless* it is that of evolution rather than that of special creation. And if any are "silly people" they are those who accept the Darwinian theory rather than those who reject it? Is that not so? a. f. y. The kind of evolution that I believe in is the following:

"A girl named plain 'Mary' at her birth dropped the 'r' when she grew up and became Miss May. As she began to shine in a social way she changed [*Through natural selection.*] the 'y' to 'e' and signed her letters Mae. About a year ago she was married,

and now she has dropped the 'e,' and it's just plain 'Ma.' That's evolution."—Rogersville (Tenn.) Review.

Yes, and that is about all there is to evolution, and no one can say that it is *old time prejudices* that led me to reject it.

"In the field of science, undoubtedly, evolution has won the day. Nevertheless, in religious circles, old time prejudices and slow conservatism, clinging to its creeds, [To what creeds, or even an infallible Bible, do I cling, but reason, common sense, and intellect?] as the hermit crab clings to the cast off shell of oyster or clam, still resist it. The great body of the Christian laity, looks askance on it. * * * I think it is safe to say today, [In 1902,] that evolution has come to stay. It is too late to turn it out of the mansion of Modern thought" (183:118).

If evolution has come to stay then likewise Catholicism; Christian Science; Dowieism; a personal devil who tempted Lucifer to commit the first sin ever committed; Agnosticism, with its Sunday school in which the non-existence of God is taught; Monism, with its denial of God, free will, and soul of man, and a Bible that is contradictory, blasphemes God and degrades woman, have come to stay. No doubt time will tell which have come to stay. And if they all stay, then that proves to a certainty that every theory or belief, no matter how absurd it may be, can gain and hold adherents if only zealously advocated and the masses will let a few do the thinking for them, rejecting their reason, common sense, and understanding—God-given faculties which were given us to be used and not to reject, dethrone, or throw under the feet of faith.

CHAPTER XXIII.

EVOLUTION AND SPECIAL CREATION—Concluded.

No doubt to any unprejudiced and rational mind the theory of evolution has been proven untenable in those links of its chain that have been attacked, and if those links were broken—which I believe is patent to the reader that they have been broken—then the theory or chain has become worthless and may be cast on the pile of wornout and useless rubbish. Having gotten the chain of evolution there we will take a few parting looks at it and see what are some of its loose ends.

“Professor Lewis Agassiz, probably the ablest naturalist then living [at the time of the publication of “The Origin of Species,” the book which says that the unhatched chicken acquired the instinct of breaking its way out of the egg-shell “by practice at a more advanced age,”] in his criticism of the book declared: ‘The arguments presented by Darwin, in favor of a universal deriviation from one primary form of all the peculiarities existing now among living beings, have not made the slightest impression on my mind. Until the facts of nature shown to have been mistaken by those who have collected them, and that they have a different meaning from that now generally assigned to them, I shall therefore consider the transmutation theory as a scientific mistake, untrue in its facts, unscientific in its method, and mischievous in its tendency’ (169:65, 65).

You may see then that I am not the only *silly* person who rejects the Darwinian theory.

“The gap in intellect between the highest apes and the lowest man is a considerable one, which no existing ape seems likely ever to cross. [By spontaneous generation, natural selection, or blind chance.”] However the anthropoid apes gained their degree of mental ability, [Like they gained their beards with which to “charm” the opposite sex,] it does not appear to be on the increase. They are in a state of mental stagnation and may have remained so for millions of years” (172:114, 115). And yet they progressed

so at one time, that they could perceive in their mental imagination that a beard, which did not as yet exist, if *selected*, would be an *ornament* that would *charm the opposite sex*.

"Great God!" what absurdities and difficulties are there not to be found in evolution, eh?

"Darwin was the first to point out that the 'struggle for life' is the unconscious regulator which controls the reciprocal action of heredity and adaption in the gradual transformation of species; it is the great 'selective divinity' which, by a purely 'natural choice,' without preconceived design, creates new forms, [As the male ape through *natural choice* without preconceived design of *charming* the opposite sex, created his beard for an ornament with which to *charm* the female ape, or the ox *selected* horns, and the animal of burden, long ears, in order to adapt themselves for eating grass, in their "struggle for life,"—all of which may be called "new forms."] just as selective man [And yet he has no free will (60:263). How then can he *select*?] creates new types by an 'artificial choice' [I suppose *artificial* here means *mechanical*, if man has no free will!] with a definite design" (60:263).

What a lot of difficulties are there not to be found in that little extract of evolution lore, eh? *Natural choice*, without *preconceived design*, creates new forms just as man creates new types by an artificial choice with a *definite design*. That is a sample of the "highest intellectual progress" of unbelief in a Creator who created with a preconceived design. Label such an absurdity, *science*, and it takes with those who like to be regarded as *modern thinkers*, just as the absurdities of Christian Science, when labeled Christian, takes with those who like to be regarded as *thinkers*, when the "intellect is a dethroned king" with them.

"Since impartial study of the evolution of the world teaches us [I must ask to be excepted] that there is no definite aim and no special purpose to be traced in it, there seems to be no alternative but to leave everything to 'blind chance'" (60:273).

As well might a person say, who saw a fine, large building, whose granite came from Vermont, whose lumber came from Wisconsin, whose cement came from Kansas, whose glass came from Indiana, etc., that there was no architect who had any definite aim or special purpose in building it, that the building is the result of *blind chance* as to say that the world presents *no definite aim*, no

special purpose and is the result of *blind chance*. I do not know what a mind ought to be labeled or branded that could believe in such a flagrant absurdity, but it does seem to me such a mind might give the probate judge something to do to earn his salary. What do you say?

"The power of walking on a lower limb and grasping an upper one once attained, a succeeding step in evolution quickly appeared [Yet for thousands of years the girl babies' ancestors tried to make the feet smaller, but notwithstanding this, "artificial choice" with a *definite design*, has not succeeded in preventing the Chinese girl babies from being born with normal feet the same as though their ancestors had never bound the feet of any] and one of prime importance to our inquiry. The animal had ceased to be in a full sense a quadruped, while not yet a biped, and a variation in the length of its limbs was almost sure to take place" (172:46, 47). [Like the variation in the Chinese baby girl's feet was *almost sure to take place* when its ancestors for thousands of years bound their feet.]

But it has not varied the Chinese girl's feet in thousands of years, and we may, with a positive certainty, assert that the argument that our remote ancestors, in walking on a lower limb and grasping an upper one was a step in evolution which quickly appeared in changing the animal from a quadruped to almost a biped, is absolutely without a particle of truth in it, and is simply so much "verbiage" for those to admire who like to be known as belonging to the school of *modern thought*! Is that not so? a. f. y.

"Formerly, the remarkable internal similarity of structure in organisms [Which are created after the pattern of a general plan] had been a source of wonder, incapable of explanation. Now, however, we can understand the causes of these facts, and can prove that this wonderful uniformity is simply the necessary consequence of Heredity [Like the Chinese girl baby with its natural size feet when born, is the consequence of Heredity, because its ancestors for thousands of years bound their feet so that they remained small, abnormal] from common ancestral forms, and that the striking dissimilarity of the external form is the necessary consequence of Adaptation to the outward conditions of existence" (80.109, Vol. 1). [Like the horns on the buffalo and the plain ears on the horse are external forms as the necessary consequence of Adaptation to the

outward conditions of a grass-eating existence on the American Continent before the advent of civilized man.]

Do you see how untenable are the theories of evolution? We know that outward conditions of existence had nothing to do whatever with the striking dissimilarity of the external forms of the grass eating buffalo and the horse. They both had the same outward conditions of existence in the wilds of the American continent did they not? Then why is there that striking dissimilarity of external forms, if it is only the *necessary consequences of adaption*? Let evolutionists answer that if they can.

And now as to the *remarkable internal similarity of structure in organisms*. If the Creator had adopted a striking internal dissimilarity of structure for each different species then evolutionists would, probably, have argued that that was a point against a Creator, for it would be whimsical to make such a variety of internal structures when one general plan would answer the purpose as well. But now that He adapted a similarity of structure, after a general plan, for the internal organisms of different species, evolutionists at once conclude [Wrongly, as the man did who thought a brick veneer house, in course of construction, was going to be a frame house,] that that is the *necessary consequences of heredity from common ancestral forms*. How easily the evolutionists can mistake wrong analogies for facts. Comparative anatomy is no argument then in favor of the derivation theory as against that of a special creation, after a general plan, is it? a. f. y. Geology is also a factor against the derivation theory, and is in favor of a special creation. Here it is:

"At the earliest appearance of every species in the history of the earth's crust, the remains are found not only as highly organized and as perfectly differentiated as they ever afterward occur, but in most cases they are more completely developed and of larger and more powerful organization than they are ever found to be in subsequent geologic strata, so that degeneration is the rule rather than transmutation to higher organisms. How clearly, then, does the fact that all species at their genesis on earth are at their best go to show their origin by direct creation" (167:493)!

Mr. Max Miller, who was a distinguished philologist, has this to say about the transition of a highly developed animal into a human being:

"When Darwin maintains the transition from some highly developed animal into a human being, I say, stop! Here the student of language has something to say, and I say that language is something that even its most rudimentary form puts an impassible barrier between beast and man" (118:656, Nov. 3, 1900).

It seems that there are others "silly" enough not to believe in the Darwinian theory, when a world renowned philosopher like Mr. Muller was, did not believe in it.

Here is something that meets all the requirements of modern science:

"The definition of a germ as 'matter potentially alive [who or what power made it alive?] and having within itself the tendency to assume a definite form,' appears to meet all the requirements of modern science" (184:290).

How is it then that the matter which had "within itself the tendency to assume a definite form," formed itself into planets of such various sizes, ranging from the moon with its diameter of 2,160 miles, to the sun with its diameter of 852,584 miles? Was that all the result of the mechanical causes? Did anyone ever see a nail machine turn out, without the intervention of an intelligent being, nails between which there was as much difference in sizes, in proportion, as there is between the moon and the sun? Yet science says that "spectral analysis has taught [and I do not question it] us that the same matter which enters into the composition of all bodies on earth, including its living inhabitants, builds up the rest of the planets, the sun, and the most distant stars" (60:3)..

What then causes this matter, which has in itself the tendency to assume a definite form, to differentiate itself into a biting flea at one extreme, and into the sun, with a diameter of 852,584 miles, at the other extreme? Will any rational being dare say that it is the result of "blind chance," or is due to unconscious non-purposive causes? As well might a person say, who saw a smoke-stack, hundreds of feet high; a car barn two stories high, and an office building ten stories high, all constructed of brick, which is of the same matter which entered into the composition of those three structures, that the brick were *potentially alive* and had within themselves the tendency to assume a definite form and formed themselves into a smoke-stack, a car barn, and an office building without any intelligent mind to design and cause the bricks, through power

directed by mind, to differentiate themselves thus, as to say that a germ as matter potentially alive and having within itself the tendency to assume a definite form will form itself into the various living beings, which we behold, without an intelligent mind—God, to cause them to thus differentiate, and that that “appears to meet all the requirements of modern science.”

This cry of “modern *science*, when thoroughly analyzed, turns out to be modern nonsense, does it not? a. f. y.

Here is some more to the same point by another evolutionist.

“The two fundamental forms of substance, ponderable matter and ether, are not dead and only moved by extrinsic force, but they are endowed [By whom or what?] with sensation and will (“though, naturally, of the lowest grade”); they experience an inclination for condensation [Therefore they condense themselves into biting fleas and burning suns, through “blind chance” and unconscious non-purposive causes, mechanically. Which would be like a man pouring corn into a corn mill which had two spouts, one spout out of which came meal with which to make “Johnny cakes,” and out of the other came a liquid, which some use as “eye openers,” (but which is really a brain befogger, an eye closer,) because the corn being endowed with will experienced “an inclination for condensation” in two different directions] a dislike of strain; they strive after the one and struggle against the other. * * * Ether has probably no chemical quality, and is not composed of atoms. * * * The best idea of it can be formed by comparison with an extremely attenuated, elastic, and light jelly. * * * Ether is boundless and immeasurable, like the space it occupies. It is in eternal motion; and this specific movement of ether * * * in reciprocal action with mass-movement (“or gravitation”), is the ultimate cause of all phenomena” (60:220, 227, 228).

And this *jelly* through “blind chance” has caused all the phenomena which we behold. Great, indeed, is the “verbiage” of modern science, but it is not attractive enough for me to admire, unless it is to amuse me in seeing how evolutionists of “great knowledge and abilities,” who probably had some difficulties with ecclesiastics, like to bite off their noses to spite their faces if thereby they can vent their spleen against any.

I was told once that a man who had been offended by royalty, for some cause or other, had no way in getting even, so he thought

he would become an evolutionist and fabricate a theory showing that man descended from some lower animal, thus showing that royalty need not feel so exclusive on account of supposing they had only "blue blood" in them, when in reality they had animal blood in them. Whether that is true or not I do not know, but to judge from their writings one would be led to believe that that is true.

That *modern science* knows no more about the why and whence of the power back of all phenomena than men did in ages past may be seen from the following:

"We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kent and Goethe one hundred years ago. We must even grant that this essence of substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes, matter and energy, and the more thoroughly we study its countless phenomenal forms and their evolution. [Put a God back of it and it will then not be so "mysterious and enigmatic."] We do not know the 'thing in itself' that lies behind these knowable phenomena. [Well, I believe I do. It is a conscious, intelligent, and omnipotent Being, whom the "superstitious" call God, and who governs and creates all things according to orderly laws.] But why trouble about this enigmatic 'thing in itself' when we have no means of investigating it, [Consistency requires that one practice what one preaches.] when we do not even clearly know whether it exists or not" (60:380)?

It was reading of that kind that eventually forced me to believe that there is a God. Here is some more that would effect the same result.

"Let us * * * first answer this question: 'Granting the correctness of the fundamental laws of Biogeny, how would the original one-celled organism which founded the first cell state, and thus became the ancestor of the higher, many celled animals,—how must that organism have acted at the beginning of organic life on the earth, or at the beginning of creation, as it is usually expressed?' The answer is very simple. It must have acted just as a man who founds a state or a colony for a given purpose" (80:150, 151).

How does a man act who founds a state or a colony for a

given purpose? Does he act as an unconscious, purposeless, and blind-chance person? If not, then is not the following theory shattered, and a conscious, purposive, and intelligent Creator to be crowned on the ruins?

"Mechanism * * * alone can give us a true explanation of natural phenomena, for it traces them to their real efficient causes, to blind and unconscious agencies, * * * since impartial study of the evolution of the world teaches us that there is no definite aim [Like the man "who founds a state or colony for a given purpose" has "no definite aim and no special purpose," it being simply a "poëtic fancy" for pastime,] and no special purpose to be traced in it," therefore "there seems to be no alternative but to leave everything to "blind chance" (60:259, 273). [Like the man does who spends his money in founding a colony.]

No wonder it requires the "highest intellectual progress" to believe in *modern science* that would rule God out of the universe, if that is the kind of "verbiage" one must believe. Is that not so?
a. f. y.

"In the definite, limited sense in which I maintain spontaneous generation and assume it as a necessary hypothesis in explanation of the first beginning of life upon the earth, it merely implies the origin of Monera from inorganic carbon compounds * * * The oldest Monera originated in the sea by spontaneous generation. * * * This assumption is required by the demand of the human understanding for causality. For when, on the one hand, we reflect that the whole inorganic history of the earth proceeds in accordance with mechanical laws [Who enacted these *mechanical laws*?] and without any intervention by creative power, ["Blind chance" is a creator that better satisfies the "highest intellectual progress," than would the Creator of the superstitious."] and when, on the other hand, we consider that the entire organic history of the world is also determined by similar mechanical laws; when we see that no supernatural interferences by a creative power is needed for the production of the various organisms, [Mechanical laws, out of the same matter producing a buffalo with horns, and a horse with plain ears, in order to *adapt* themselves to eat grass on the wilds of the American continent. But then *blind chance* is liable to perform all kinds of *whimsical* things under "appropriate conditions."] then it is certainly quite inconsistent to assume such

supernatural creative interferences for the first production of life upon our globe. [Which was once a *molten mass*, the heat of which would have destroyed any life germs.] At all events we, as investigations of nature, are bound at least to attempt a natural explanation. * * * He, however, who does not assume a spontaneous generation [That is, from nothing, something comes, by the intervention of nothing,] of Monera, * * * to explain the first origin of life upon our earth, has no other resource but to believe in a supernatural miracle; [Spontaneous generation being only a supernatural *blind chance*, which made flesh, instead of stone, animate,] and this, in fact, is the questionable standpoint still taken by many so-called 'exact naturalist' who thus renounce their own reason" (80:30-32, Vol. 2).

As I am not a *so-called exact naturalist*, but only a Kansas "hayseed" of "presumptuous ignorance," I have probably no reason to renounce for preferring to believe in one "supernatural miracle" for the first origin of life upon our earth, rather than in many *blind chance* infractions of the law that like begets like, and in "spontaneous generation" which is a something coming from nothing through the intervention of nothing. But is spontaneous generation a fact, that is, can life appear without antecedent life? I will let a scientist answer that question. After having made several attempts to generate life from non-living matter, and failing to do so he says:

"Every attempt made in our day to generate life independently of antecedent life has utterly broken down. * * * These and other experiments, carried out with a severity perfectly obvious to the instructed scientific reader, and accompanied by a logic equally severe, restored the conviction that, even in these lower reaches of the scale of being, life does not appear without the operation of antecedent life" (185: iii, 569).

Another thing: if the earth was once a molten mass, so that life germs could not have survived the intense heat, and it is an axiom of science that from nothing, nothing comes, then how could life be spontaneously generated upon this earth when it had sufficiently cooled to admit the existence of life upon it? It will not do to say that life germs fell on this earth from other planets, because the law of gravitation would preclude any such a possibility. If, then, there was a time that no life germ existed on this earth,

and the law of gravitation would preclude its possibility of coming from another planet, and from nothing, nothing comes, then how could even the "eternal, iron laws of nature" (60:261), which evolutionists say have taken the place of God, originate life on this earth?

Who are they, then, that *renounce their own reason*, the ones who believe in a God as the Creator and cause of life upon this earth, or those who believe in the impossibility of nothing spontaneously generating something—life, from nothing? a. f. y.

"The vermiform appendage [Which sometimes causes appendicitis that proves fatal] is not of the slightest use in our organism; it is the last and dangerous remnant of an organ, which was much larger in our vegetarian ancestors, and was of great use to them in digestion; as it is still in many herbivorous animals. * * * Other similar rudimentary organs exist in us, as in all higher animals, in different parts of the body. They are among the most interesting phenomena with which Comparative Anatomy acquaints us; firstly, because they afford the most obvious proof of the Theory of Descent, and secondly, because they most forcibly refute the customary teleological philosophy of the schools. The Doctrine of Descent renders the explanation of these remarkable phenomena very simple" (80:110, 111, Vol. 1).

If the vermiform appendage proves anything it proves the literal truth of Gen. 1:29, which says: "And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat," does it not, if it was of great use to our vegetarian ancestors, which the Bible says was the diet of the first man on earth? If I had an infallible Bible to defend would I not in that have a strong argument for the literal truth of Gen. 1:29 if the vermiform appendage is of great use to a vegetarian diet, and was that not the diet of the first man we have any record of? The vermiform appendage is not a rudimentary organ which man has inherited from lower animals, through descent, but is because of all living beings being constructed after a general plan, is that not so? a. f. y.

I will now show you how inconsistent evolutionists are. In the matter of free will they deny that there is such a thing as free will.

"The freedom of the will, is not an object for critical, scien-

tific inquiry at all, for it is a pure dogma, based on an illusion, and has no real existence [Like the *mortal mind* in Christian Science which has created the *illusions* of sin, sickness, and disease]. * * * From the gloomy *problem* of substance we have evolved the clear *law* of substance. The monism of cosmos which we establish thereon proclaims the absolute dominion of 'the great eternal iron laws' throughout the universe. It thus shatters, at the same time, these central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul, and the freedom of the will" (60:16, 381).

Here it is where he is inconsistent with what he professes. "We begin our review with justice. * * * No one can maintain that its condition today is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head [How? Mechanically, because he has no free will?] in despair; many of the decisions of the higher and lower courts are simply unintelligible" (60:6).

Why should they be so if there is no such thing as free will? If a machine that was made to turn out corn meal and it turned out corn meal when corn was poured into it, would that be *simply unintelligible* because it did not turn out whiskey, instead? If man has no free will then is he not an automaton—a machine, and if he is then how can his decisions be *simply* unintelligible? Will some one of the "highest intellectual progress" brand people please answer that?

But now that he does believe in free will, after all, may be inferred from the following:

"If the modern state gives every citizen a vote, it should also give him the means of developing his reason by a proper education in order to make a rational use of his vote for the common weal" (60:365).

How can a man vote rationally if he has no free will? If there is no such thing as a free will, and man "cannot act only as he is acted upon by circumstances, and cannot do a voluntary deed only as coerced by a motive which he has no hand in framing, then he cannot be justly punished as a criminal," (167:69) and judicial decisions of our higher and lower courts cannot appear to us as *simply unintelligible*. Is that not so?

But then evolution, and especially atheistic evolution, must

make use of "verbiage," for how could it otherwise "bumfoozle" those who pride themselves as belonging to the school of "modern thought"?

"Experimental physics has succeeded, during the last decade of the century, in reducing all gaseous bodies to a liquid—most of them, also, to a solid—condition. * * * In this way the 'invisible substances' have become 'visible' to all, and in a certain sense 'tangible.' * * * If, then, the substance of the soul were really gaseous, [Who says it is gaseous? Are thoughts and magnetism gaseous?] it should be possible to liquefy it by the application of a high temperature at a low pressure. We could then catch the soul [Like we do thoughts and magnetism] as it is 'breathed out at the moment of death, condense it, [Like we condense thoughts, and magnetism] and exhibit it in a bottle as 'immortal fluid.' By a further lowering of temperature and increase of pressure it might be possible to solidify it—to produce 'soul-snow.' The experiment has not yet succeeded." [As it has in making thought-snow or magnetic fluid, bottled.]

That is virtually an argument against the soul and its immortality. Science, that is agnostic and atheistic science, believes in nothing that cannot be cognized by the five senses therefore the existence of God and the soul is denied. But if nothing is to be accepted as existing unless it can be cognized by the senses then must we also deny the existence of thought in man, the existence of magnetism, and the vibrations of wireless telegraphy? If the soul does not exist continuously because the experiment has not yet succeeded in reducing it to an *immortal fluid* that can be bottled, or to *soul snow*, then has the experiment succeeded in condensing thought into a liquid that can be bottled, or condensed it into thought-snow? or has the experiment succeeded in catching magnetism, as it passes through wood, glass, slate, etc., from one object to another, and condensed it into *magnetic fluid* or into *magnetic snow*? or have the vibrations, of wireless telegraphy, as they left the transmitter, been *caught* and condensed into a fluid that can be bottled and be labelled "wireless telegraph vibration fluid, caught as it left the transmitter and liquified *by the application of a high temperature at a low pressure*"? Has science succeeded in doing all that? And because it has not, does any one question that thought, magnetism, and wireless telegraph vibrations,—or whatever

they may be called, do not, therefore, exist any more so than that the soul does not exist because science has not as yet succeed in *catching* it, as it is "breathed out" at the moment of death, and liquefied it by the *application* of a *high temperature* at a *low pressure*?

We know that thought exists do we not, and if in the vocabulary of science there is no such word as annihilation, then what becomes of thought when the body is laid in the grave? Is it in the grave with the body? If so, why then has not science extracted it from the body when it makes post mortem examinations, as it often does, of heads of the dead persons, and liquefied it or made it into *thought-snow*? We also know that magnetism exists, for an experimenter with it says that "plates of glass, wood, slate, paste-board, or gutta percha, are all pervious to this wondrous force. One magnetic pole acts upon another through these bodies as if they were not present" (185:867).

If such is the fact, then why do not these scientists, who claim they can condense anything that has real existence, *catch* the magnetism as it passes from the magnetic pole through glass, wood, etc., and liquefy it "by the application of a high temperature at a low pressure," or, "by a further lowering of temperature and increase of pressure," solidify it and produce *magnetic-snow*? The same may be said of wireless telegraphy. And is there no truth in wireless telegraphy? Here is what a paper says of it now, which at one time was skeptical on that subject:

"According to tests made at St. Benedict's College in Atchison, there is merit in the theory of wireless telegraphy. Some time ago the *Scientific American* contained an account of the methods employed in wireless telegraphy, and Father —, of St. Benedict's, who is of a scientific turn of mind, decided to give the system a test. In a room in the south end of the monastery he constructed a wireless apparatus and in the north end he constructed another one. The monastery is fully half a block long, and there are a number of heavy walls intervening. Therefore, when an operator was put at each instrument, there was astonishment at the readiness with which the instruments responded. Messages were sent back and forth without difficulty" (161: Mar. 3, 1903).

If, then, wireless instruments can transmit messages why do not some scientists *catch* these messages,—as they would the soul

if it existed,—when leaving the transmitters and condense them into *message-fluid* by the application of a high temperature at a low pressure, or, by a further lowering of temperature and increase of pressure solidify them and make *message-snow*? Thoughts, magnetism, and wireless messages can only be known when they manifest themselves, so likewise is it with God and the soul. And because God and the soul are beyond the ken of science does that prove that they do not exist any more so than that my thoughts do not exist, and of which no one would have known of their existence had I not made them manifest in speech and in writing in this book? That is a poor argument, then, is it not, against the existence of God and the soul simply because they are beyond the immediate ken of atheistic and agnostic science?

As we are now considering the subject of the soul and its immortality let us see what more science has to say about it.

“The *ethnological* proof—that the belief in God, is an innate truth, common to all humanity—is an error in fact” (60:203).

If the belief in the immortality of the soul was not an innate truth with our primeval progenitors, and from nothing, nothing comes, whence came the belief in the immortality of the soul in any human beings at all? Would evolution, which works only for the happiness and perfection of things, delude any by evolving the belief of immortality, if there is no such thing as immortality?

“The best and most plausible ground for anthanatism is found in the hope that immortality will reunite us to the beloved friends who have been prematurely taken from us by some grim misfortune. But even this supposed good fortune proves to be an illusion on closer inquiry; and in any case it would be greatly marred by the prospect of meeting the less agreeable acquaintances and the enemies who have troubled our existence here below. Even the closest family ties would involve many a difficulty. There are plenty of men who would gladly sacrifice all the glories of Paradise if it meant the eternal companionship of their ‘better half’ and their mother-in-law” (90:208).

What is it that we do on this plane of existence when we have “less agreeable acquaintances” and others whom we do not care to have anything to do with? We avoid them, keep out of their way, do we not? And is there any reason to suppose that we will not have, on the next plane of existence, the same latitude to move

about in as we have here, and that we cannot, therefore, avoid whom we will, be it "less agreeable acquaintances," a *better half* and *mother-in-law*, or any one else? Is that not a weak argument to bring against the belief in immortality the prospect of meeting the *less agreeable acquaintances*, and others on the next plane of existence whom we knew on this plane of existence? a. f. y.

"The mystic notion that the human soul will live forever after death has had a polyphletic origin. It was unknown to the earliest speaking man. * * * With the development of reason and deeper reflection on life and death, sleep and dreams, mystic ideas of a dualistic composition [Body and soul,] of our nature were evolved [From what and by whom were these *ideas* evolved if from nothing, nothing comes, and there is no God to intervene?] independently of each other—in a number of the earlier races" (60:195).

And so it was reason and deeper reflection that brought about the belief in the soul and its immortality! Probably it was the same process that brought about the belief in the other *central dogmas* of the *dualistic philosophy*—the personality of God, and the freedom of the will? And if these "three central dogmas of the dualistic philosophy" are illusions evolved by "the great eternal iron laws," then evolution cannot be working towards the greatest happiness and perfection of human beings, can it? If to attain the greatest happiness and perfection it is necessary first to believe in three illusions—"the personality of God, the immortality of the soul, and the freedom of the will," then *how* did the "great eternal iron laws," which have taken God's place (60:261) in evolution lore, know that such a thing was necessary? Are they conscious and intelligent laws? Let evolutionists answer that if they can without involving themselves in difficulties. If it was reason and deeper reflection that led to the belief in the personality of God, the immortality of the soul, and the freedom of the will, and it is "by reason only can we attain to a correct knowledge of the world and a solution of its great problems" (60:17), then have evolutionists, who deny those three dogmas, renounced their reason, and are only shallow thinkers—not reflecting deeply? To read their "verbiage" one might infer that such was the case, is that not so? a. f. y.

Here is a sample of their "verbiage" which lends strong suspicion to that inference:

"Both theories [Kinetic and the pyknotic] agree that we have

succeeded in reducing all the different forces of nature to one common original force [What was it that caused its differentiation into;] gravity and chemical action, electricity and magnetism, light and heat, etc., are only different manifestations, forms, or dynamodes, of a single primitive force. This fundamental force is generally conceived as a vibratory motion of the smallest particles of matter—a vibration of atoms. The atoms themselves, according to the usual 'kinetic theory of substance,' are dead, separate particles of matter, which dance to and fro in empty space and act at a distance. [And I suppose by dancing *to and fro* and *acting at a distance* they formed nuclei which evolved gravitation from "dead, separate particles of matter," which attracted atoms until, through *blind chance*, it resulted in the various sized planets ranging from the moon with its diameter of 2,160 miles to the sun with its diameter of 852,584.] * * * The two fundamental forms of substances, [Here we have two fundamental substances. In the other it was a single substance,] ponderable matter and ether, are not dead [Here is a flat contradiction. In the other it said they *are dead*.] and only moved by extrinsic force, but they are endowed with sensation and will * * * they experience an inclination for condensation" (60:216, 220).

What the key is to the understanding of such *scientific* "verbiage" as evolutionists give us, I do not know. Whether it is making the "intellect a dethroned king" or queen, or throwing it under the feet, or "biting off your nose to spite your face," if thereby you may give offense to those who believe in the *phantoms* of a vital force, free will, and "divine omnipotence" (60:221), I cannot say.

But now since the belief in the existence of the soul, after the so-called death of the body, is well established, some may like to know if the souls, the animating principle, of animals survive after the death and disintegration of their bodies? I will let another answer that. Here it is:

"The essential constituent element of difference in the vital and mental entities * * * of man and animals * * * is this: While the lower animals at birth receive their specific stores of knowledge suited to their environments, ("without the capacity of teaching or being taught, except to a very limited specific extent"), thus adapting them exclusively to this single state of existence, the

human being receives no knowledge at birth,—not a single idea of inherited intelligence,—but an unlimited blank capacity for being taught, having an interior organism capable of being cultivated and expanded to eternity! This alone constitutes a wall as broad as the earth and as high as the heavens between the man and the brute.

* * * As a necessary psychological corollary and scientific outgrowth of this sublime demarkation, lower animals cannot have the slightest conception of a future life, since their vital and mental organisms, as well as their specific stores of inherited knowledge, are only suited to and limited within a temporary existence" (167:470).

Is that not a reasonable explanation and theory why animals are not immortal, especially so when we take the following into consideration?

"However the anthropoid apes [Our supposed ancestors, according to evolutionists] gained their degree of mental ability, it does not appear to be on the increase. They are in a state of mental stagnation and may have remained so for millions of years" (172:115).

Does that not then prove the contention, as given above, why man may be immortal while animals may not be so? But now the evolutionists, who do not believe in the immortality of man may want to know, how a babe, which has not yet reached the age of understanding before it dies, and could, therefore, not have had any conception of a future life, how can such a one be immortal? Here is the answer to how a babe may attain immortality, even though it had no conception of a future life before it passed on.

"Throughout this study in spiritual biology we have assumed that the subjects of the classification which we seek are adult men and women. That is to say, they are individuals who have advanced so far toward complete human development that they may fairly be examined for our purpose. But what of the infant, the immature, the undeveloped, whose physical life is broken up? To this it may at least be replied that the marvelous possibilities which are seen to lie in the law of heredity may well contain all that is needed here. When we consider what actually is carried over from parent to child through the microscopic bridge of a single germ cell, we need not despair of heredity doing for the soul as it does for the body. That ethical qualities, when they exist, are transmissible is a common experience. It would at least be no violation

of the analogies of Scripture and nature if the child of one who has achieved life eternal [Which achievement must already have been begun on this plane existence] should also prove to be immortal. Where, or how, or under what circumstances its development may take place is the same question, no more and no less difficult, under any theory of a future life. Our theory has in its favor that so far as any answer at all can be given it gives it in terms of processes which we know to be real" (20:186, 187).

Is that not a reasonable and possible theory for the infant's immortality? That such a theory, admitting that the rule works both ways, would undermine the doctrine of immortality for all, in the case of a dying infant whose parents do not believe in a future life, and could, therefore, not have had achieved eternal life before transmitting jointly, at fecundation, to the new life germ their qualities of disbelief in immortality, I will admit, because I do not believe in a special creation of each individual soul, as theology teaches, nor in the immortality of those who are so utterly depraved as to no longer have a conception of God, or of the soul of man, while they are on this plane of existence, hence making them fit only for eternal suffering, a thing which is not a fact, having proved it so in earlier chapters in this book.

When the Bible says: "So the heavens and the earth were finished, and all the furniture of them" (Gen. 2:1), and "God blessed them, saying: [Not in words, for He spoke to the animal creation in the same words, (Gen. 1:22), but in the emotions, instincts, and passions.] "Increase and multiply, and fill the earth" (Gen. 1:28), does that not imply that God no longer creates directly, but indirectly and mediately, and in the case of man he plants and God gives the increase? So when the parents of any living being, at fecundation, transmit jointly a part of their vital invisible organisms—the soul, as well as the physical entities, to the germ which becomes a new living being, the seed of the soul and the body, as it were, is sown and God gives the increase just as He does in plants and animals.

If the soul of each human being is to be a special creation, as theology teaches, then what did God mean when He said: "Increase and multiply?" Did He mean that man was to multiply his body only, or did He mean the whole of man? Again, supposing God creates each new soul directly, at what period of gestation does the

soul enter? What is its size? Is it the adult size into which the physical body will develop, or is it a miniature in size and grows with the development of the body? The fact that the consciousness of the child unfolds with the development of the body is proof positive that the soul is not a special creation. Is not the soul, as it were, the incorporeal pattern or mould into which the physical body develops itself, and is an offspring of the parents? How otherwise could there be a family resemblance in the children, and especially of the father?

"Yet not a thousandth part of its corporal being at birth has come from the father,—nearly the entire physical entity being the product of the mother, through transference of her bioplasts and blood-corpuseles to its body" (33:321).

That is a fact is it not? Then how could the child resemble the father if it were not through receiving from the father its soul cell or germ, when it receives nine hundred and ninety thousandths part of its physical from its mother?

Of course, believers in special creation of souls ask, "How, according to the theory of heredity, [Propagation of souls by generation.] can we explain the great difference between children of the same parents? How explain the creations of poet, artist, musicians" (25:221)?

The first question has already been answered: it is because a mother cannot go through the same mental perturbations during the period of gestation of each separate child. That we know is a fact. The answer to the second question, How explain the creations of poets, artists, or musicians, on the theory of propagation of the soul by generation, is one I will have to give according to my theory, and if God is not partial, and therefore did not specially create infidel souls with the power of prose and poetic eloquence and oratory to speak against Him, as some have done, then my theory must be correct. This is my theory, and I have read something to the same point. It is this: for every faculty of which one is possessed there must be a cell that is the seat of it, and if during its development, during gestation, the mother experiences a sensation of delight and pleasure in hearing any one use language that seems eloquent to her, although it may not seem eloquent to another person who hears it oftener or who is more highly educated, this mental impression is conveyed to the foetus and if the cell of

language happens to be the one that at the time is developing, this mental perturbation of delight and pleasure will react on that cell giving it a stimulus that causes its greater development. The same is it with art. The mother, at a certain favorable time of gestation for the developing of the artistic cell, may see something that causes her great admiration. Likewise is it with music, or any other of the faculties which may have developed prodigies. That is why sometimes children, whose parents were apparently dull in a particular faculty, have distinguished themselves in that particular faculty and sometimes to a greater degree than children of parents who had that particular faculty better developed. Is that not a better solution as to what is the cause of poets, artists, musicians, and prodigies, than the theory of the theologians that God specially created their souls for the manifestation of such phenomena?

Did God specially create the infidel poets' souls that they might use their eloquence against Him and all things religious? You will hardly dare say that He did. Well, then, have I not a better theory for the explanation as to the how of the "creations of poet, artist, musician," or a prodigy of any kind, than is that of a special creation, especially so when we take into consideration that God is not partial, and when some of the great poets were infidels? It is not to be inferred, however, that all prodigies owe their marvellous genius to the source I have given here, for heredity creates a tendency in the offspring which makes it easier to educate this or that faculty. We have instances of that in musicians. It is said that "Mozart's father was a violinist; Beethoven was the son of a tenor singer, and Mendelssohn was of a musical family" (186:39). It is further said that, "Notwithstanding a few striking exceptions [according to an old schoolmaster], the natural dullness of children born of uneducated parents was proverbial" (186:36).

Now, do not these facts prove that—

"The incorporeal life germ [The soul] of the child is conveyed to the ovule by the father and mother jointly at fecundation" (167:63), and is not a special creation? Theology teaches that the soul "is in every part of the living body, because it is the form of the body" (25:190),—and I do not question it, then what causes it to expand with the body if it is a special creation and cannot be propagated by generation, and it is the form of the body from

the embryo to maturity? Cannot God give the increase to the soul germ of the child when it is transmitted to it jointly by its parents as well as He gives the increase to the physical entity? And if He can then why may not the cell that develops into the soul be transmitted by its parents jointly as well as the cell that develops into the physical entity is jointly transmitted by its parents? And were the doctrine of Original Sin true, then it would be making God creating a soul sin sullied direct, for we must admit that from nothing, nothing comes, without the intervention of God, and if the parents were cleansed from original sin in baptism then how could they transmit that which they have not? Does God create direct the soul that is His enemy, being stained by original sin, "even from the day of our conception?" (52:4.)

If at the time of fecundation—conception—the soul is already fully formed, then what size is it? It cannot be larger than the embryonic foetus, for if so it would have to extend beyond the limits of the womb which has not as yet begun to expand with the increasing growth of the embryo, and in that case how can the soul of the child extend beyond the limits of the womb if the mother's soul "is in every part of the (her) living body," and one soul substance is of the same kind as that of another soul which cannot, therefore, occupy the place of another soul without displacing it? Difficulties, innumerable, could be piled up against the doctrine of a special creation of souls.

Dr. Dowie says: "The soul is the animal life. The soul is not spiritual at all, and one of the most stupid things a Christian can do is to argue for the "immortality of the soul." I shall * * * show you how right it is to argue for the immortality of the spirit, but, let me warn you, never argue for the immortality of the soul. You will plunge yourself into a sea of confusion if you do, and give your adversaries an essential advantage," which is this: "The infidel quotes Scripture at you, and flings at your head 'The Soul that sinneth, it shall *die*,' * * * etc. The infidel asks you, when you are arguing for the immortality of the Soul, 'How can a thing be immortal that can die' " (187:15, 20)?

According to that then it is the animal life that can sin and that dies. But does the animal life die, if the "soul is the animal life" only, when it sins? Will not the animal life die whether one

sins or not? Has a babe, who dies before it reaches the age of consciousness, sinned because it died? The Scriptural text "The soul that sinneth, it shall die," is literally true in the sense in which it is meant, and if it is not raised to spiritual life from its grave of sin by the "voice of the Son of Man" 'it will in time die. That is what is meant by the Resurrection,—which theology has misinterpreted as being the re-creating, re-animating the disintegrated dust on the Judgment Day at the end of the world,—the raising to life again the conscience that is dead in sin, and which I have already attempted to make plain in the chapter on the Resurrection.

The text, "The soul that sinneth, it shall die," is also a text in favor of the annihilation of the utterly depraved, and means that there is to be no such an endless torture in an everlasting hell of fire, sulphur, and brimstone,—and as a writer said, of coal oil, had the writers of the Bible at the time known that there was such a thing as coal oil,—as orthodoxy would have us believe.

When a soul once sins it plants the germ in it that sets to work towards its decay, just as a disease in the body starts toward decay the body, and if something is not done to counteract it the soul will eventually die, just as the disease will finally kill the body, not letting it mature. If this doctrine of the special creations of souls were once put aside it might be easier for orthodoxy to undermine Mormonism if the following is true:

"How would the * * * lady like to hear the Mormon elders teaching her girls that there are myriads of little unembodied spirits, the spiritual offspring of God, hovering all about us waiting to be clothed with bodies, so that they may take their place in the procession for human development, and that until the young women of the world will lay aside their selfishness and 'false pride,' and all become 'mothers in Israel,' even if a dozen of them have to 'marry' the same man in order to do so, millions of these unfortunate, miniature spirits will have to remain without the bodies which are necessary to their development and exaltation? Possibly she would say that no sane woman could be made to believe such stuff. This is very easy to say; but as a matter of fact thousands of women are made to believe it none the less. How such ideas are made to appeal to the motherhood instinct in women can only be understood when considered in the light of

the fact that thousands of women are today sacrificing themselves—their all—because of their belief in the divinity of such teachings. The history of Mormonism has again and again proved, and is proving today, [May, 1900] that women who cannot be moved to yield to the lusts of beastly men [Such as patriarchs of the Old Testament were who had “pot slinger,” “kitchen mechanic,” and “biscuit shooter,” *wives*, of “inferior degree,” “servile extraction,” and “inferior condition,” besides the *queenly* wife as wives.] by appeals to their personal interests, who would even die in the defense of their honor, can be influenced to yield to appeals in behalf of the alleged baby spirits which they are made to think are hovering around them, praying, longing, even to the point of despair, while waiting for mothers to give them bodies and homes in which to rest from their weary wanderings. * * * When such appeals are made to the young maidens during the imaginative and critical periods of their lives, the influence is too often irresistible. The mothers of this fair land, who are given to despising the unfortunate, polygamous women of Utah, should be on their guard lest their own daughters be caught in the same toils” (183:200, 201).

Would not my theory, that the soul is not a special creation, but is the development of the ovule to which the father and mother jointly conveyed the incorporeal life germ, undermine such Mormon teachings as just given here? a. f. y.

“There is now no need for long voyages and costly words to appreciate the beauties of this world. A man needs only to keep his eyes open and his mind diciplined. Surrounding nature offers us everywhere a marvelous wealth of lovely and interesting objects of all kinds. [Which are the result of dead atoms dancing *to and fro*, and *acting at a distance*, through “blind chance.”] In every bit of moss and blade of grass, in every beetle and butterfly, we find, when we examine it carefully, beauties which are usually overlooked. Above all when we examine them with a powerful glass or, better still, with a good microscope, we find everywhere in nature a new world of inexhaustible charms. [The result of unconscious causes acting “without preconceived design,” creating new forms that charm, just as man creates new forms “by an artificial choice with a definite design.”] But the nineteenth century has not only opened our eyes to the aesthetic enjoyment of the micro-

scopic world; it has shown us the beauties of the greater objects in nature. Even at its commencement it was the fashion to regard mountains as magnificent but forbidding, and the sea as sublime but dreaded. At its close the majority of educated people—especially they who dwell in great cities—are delighted to enjoy the glories of the Alps and the crystal splendor of the glacier world for a fortnight every year, or to drink in the majesty of the ocean and the lovely scenery of its coasts. [With the eyes, those *wonderful instruments* whose “structure is so remarkably purposive that they might well lead to the erroneous assumption of a ‘creation on a preconceived design,’” instead of by *non-purposive causes without preconceived design* through “blind chance.”] All these sources of the keenest enjoyment of nature have only recently been revealed to us in all their splendor, and the remarkable progress we have made in facility and rapidity of conveyance has given even the less wealthy an opportunity of approaching them” (60:341).

According to that the world is beautiful even to an evolutionist who sees no design in it, it simply being the result of “blind chance,” yet those who profess to believe in a Creator who designed the world would have us believe that it is a “huge immortification” to behold all this beauty and enjoy it, and that God is more pleased with us if we deny our senses these beauties which delight. That He is better pleased if we go to the desert, live in a cave, eat roots and herbs, sleep on leaves, abusing and ill-treating the body, which will be “glorified” and which will take precedence over the soul on Resurrection day, than if we remain in the world, and with thanks, enjoy its beauties and pleasures, and try to make one another as happy as possible. It is such fanaticism of false religions that brings disrepute on God and His creation, and gives unbelievers pretext for ridiculing true religion, the religion of humanity, of Jesus.

“Spiritual books tell us that if we indulge, for instance, our sense of smell in some fragrance, it is a huge immortification.” (11:195).

I suppose it then also applies to the other senses, if it is a *huge immortification* to indulge the sense of smell in some fragrance. In that case I suppose the fanatical “Saint,” in the desert, surrounds oneself with dead things and jimson weeds, so that he or she may not commit the “huge immortification” of indulging

the sense of smell in some fragrance. Or if fruit is found the leaves are eaten, the fruit probably sold and for the money received therefrom it is paid to those, who, unlike the Christian Scientists, who are "unlike the Lord of course, who had not whereon to lay His head," that they may say Masses, at one dollar for a low Mass and five dollars for a high Mass, for them so as to be selfishly sure of their salvation even if the rest of the world does go to the devil who tempted Lucifer.

Here God created the beautiful world, the beautiful women and the brave men, to love, the beautiful and fragrant flowers, the luscious fruits, and yet to enjoy them all is a "huge immortification." I thought God did not tempt us? Is that not equal to a temptation to put all those beautiful things, which I have just mentioned, before us and if we enjoy them it is a "huge immortification?" If it is a "huge immortification" to enjoy, with thanksgiving, the things of this world, may it not also be a "huge immortification" to enjoy ourselves and be happy in heaven, if God is the same yesterday, today, and forever, and we should get to heaven?

Who are more an honor to God, and ought to be called God's children, those who respect themselves and act as noble persons because they are created in the image and likeness of God—which image and likeness ought to have some resemblance to the original—and who remain in the world, enjoy its lawful beauties and pleasures, strive to help others along and extend to those in need a helping hand, or those who flee to the desert or the cloister, shutting themselves out from the world, regard themselves as "miserable worms of the dust"—a nice image and likeness of somebody—say the Rosary over and over, perpetually adore the Eucharistic God,—which is only a piece of baked dough—go about with long faces, fearing that if they smiled God would be displeased with it, mortifying their bodies so that they become weakened and die a premature death, and deny themselves the beauties and lawful pleasures of this life, because it would be a "huge immortification" to indulge them? a. f. y.

Can atheism and infidelity see anything wrong in that view that I have of the Creator, the beautiful world and the enjoying its lawful beauties and pleasures, and could they not have been designed for that purpose by an all-wise Creator? Does any sane

mind believe that all the beauties and pleasures of this world were not designed for a purpose by God, but that they are simply the result of "blind chance"? And as I have already proved that God does not will, send or decree anyone any misfortune and suffering, is it not easy to deduce the fact that there is an intelligent, living and conscious power—God behind all phenomena? And is special creation, as I have explained it, then, a "worthless" theory, or a doctrine of "superlative nonsense" (163:321, Vol. 2)?

In the next chapter I will present some arguments for and against the existence of God, and if I succeed in convincing the reader that there is a God then the reader ought to make an effort to help check the wave of infidelity and agnosticism which is beginning to make itself felt and which has started a Sunday school in which the non-existence of God is taught.

To me it seems that it is high time that creedal lines, sectarian walls, and denominational fences be put away, that all believers may be one in combatting anything that tends to undermine the conscience and the morals of the family, the society, and the nation.

CHAPTER XXIV

ARGUMENTS PRO AND CON—THE EXISTENCE OF GOD.

In this chapter I will present some arguments for and against the existence of God.

“Reason * * * can prove by its own light the existence of God” (129:5).

It was reason and deep reflection that forced me into the understanding that all the phenomena which we behold in the universe must have had a mind and power back of it, in order to produce it, that was conscious and living and which we call God. When one understands a thing faith is no longer needed to support any belief or conviction, and that is why I believe in the existence of God even though I have no longer an infallible authority or a Bible to rely upon to prove His existence.

“All men have a natural aptitude, instinct, for believing in Him—that will seem to reason a strong added presumption of His actual existence. * * * Now pure reason takes note of the obvious facts of this material universe. Its vastness astonishes and bewilders. Its immensity of resistless forces amazes. Its innumerable forms of matter, its wonderful variety of organisms, the intricate delicacy of the millions of organic structures, the exquisite workmanship displayed in organs of creatures so minute that only the most powerful microscope can reveal them to the eye of the man, all these combine to overwhelm us in amazement. Then the endowment of inorganic matter with its affinities, its cohesions, its gravitations, its crystallizations, its electric forces, its adaptations for transmutation [That is the only kind of transmutation theory that I believe in.] into new and wholly alien forms of vegetable and animal organisms—a miracle, indeed, which evolutionists like Le Conte and Dawson and many more declare that mere evolution can never account for—are subjects of new wonder. This income of life itself, in the vegetable world, enfolded in a seed, laying hold on all the elements of earth, air, water, using sunlight and shadow, heat and cold, chemical affinities and elastic mysteries, cohesions and gravity,

and building out of the same soils and climates—by some witchcraft of its own—[“Blind chance,” probably, according to the “highest intellectual progress.”] a rose, a lily, a weed, an oak, a luscious fruit, culling out its flavors, its colors, its forms, with so subtle an art that man can never even account for or so much as follow its selections or its processes, will challenge reason” (48:107, 108).

After reading but the foregoing extract, does it seem to you that it is all the result of “blind chance” evolution acting through unconscious non-purposive causes under “appropriate conditions,” which makes a rose, a lily, a weed, an oak, a luscious fruit, all grow in the same soil side by side?

“If knowledge comes to us through the senses, unless there be a sixth sense, how can we know that God is.”—Lacy (98:82).

The following is Father Lambert’s answer:

“If knowledge comes to us through the senses, unless there be a sixth sense, how can we know that God is.”—Lacy (98:82).

The following is Father Lambert’s answer:

“If knowledge comes through the senses alone * * * how can I know that Mr. Lacy exists? I never saw, heard, touched, tasted or smelled him. Now if there be no other means of acquiring knowledge than through the five senses, how can I know that he exists, since none of my senses testify to his existence? He has never come within reach of any of them. So far then as my senses are concerned he is to me as that which is not. Ah, but did you not read his ‘Reply to Lambert’s Notes on Ingersoll?’ I have read a book with that title, but which of my five senses tells me that the book ever had an author or that an author was necessary? I have the knowledge that a book must have an author. As this knowledge could not come through the senses, which testify only to the book’s existence, it must have come to me through some other source, and therefore knowledge does not come to us through the senses alone, whether they be five, six or twenty. What then is the mental process by which I came to that intellectual state in which I can affirm Mr. Lacy’s existence? My reason, enlightened by the idea of being in general tells me that a book could not come into being without a cause or author. [Oh yes, it could through “spontaneous generation” under “appropriate conditions” of *millions* of years.] My senses tell me that a book is in being. My reason then says, *therefore* its author also exists, and this affir-

mation of reason to itself constitutes what we call knowledge. It follows that my knowledge that the 'Reply' had an author comes from reason and not through the senses. It is the result of a judgment of reason. * * * This being premised, we can now consider the question: 'How can we *know* that God is?' We have seen how we know that you exist, namely, because you did something—wrote a book. Well, there is another book called the Book of Nature. It is an admirable work, an exhaustless source of instruction, pleasure and amusement. Unlike some books it bears reperusal; unlike others it never requires a second edition. It has a way of reproducing its leaves as Time's skeleton finger stains and mars them, and presents fresh pages to its readers as they hurry past from the cradle to the grave. Humanity, as it rises and sinks wave after wave, gazes on them in admiration as it passes away. But the book remains ever ancient and ever new while intelligences flit past it and are gone. * * * Now, if your book proves *your* existence, why should not this magnificent Book of Nature prove the existence of *its* author? If my reasoning be sound in one case why is it not sound in the other? The process is the same in both. I know you *are* by your work; I know God *is* by His work. If you deny the validity of this reasoning you destroy in me the possibility of knowing that you exist; if you admit it, you admit that there is a way of knowing that God exists" (98:82, 83, 86, 87).

Can unbelief get around that reasoning for the existence of God? But, says the unbeliever, the author of a book had a beginning and must have had a maker, then who made the Author of the Book of Nature if the analogy of a book and the universe is a correct one? If we then ask who made the universe we are told that it is eternal. Well, then, that is the answer to the question, Who made the Author of the Book of Nature? The Author is *eternal*, and, therefore, needed no maker or designer. Now what has unbelief to say to that? Unbelief says that the "universe * * * is, always was, and forever will be. It did not 'come into being;' it is the one eternal being" (165:253).

If then we, who believe in God, transfer that belief and make God eternal instead of the universe without a maker, are we doing anything that is more impossible to conceive in thought than is the conception in thought that the universe is eternal and that its orderly arrangements are due to unconscious, non-purposive

causes, acting through the impulse of "blind chance" under "appropriate conditions" of *millions of years*?

"The mind of every thoughtful man is forced to one of these two conclusions, either that the universe is self-existent or that it was created by a self-existent being. To my mind there are far more difficulties in the second hypothesis than in the first" (165:254).

To my mind, however, there are far more difficulties in the first hypothesis than in the second, in which the universe was created by a self-existent Being,—God. How is it with you, when you remember all that has been said so far, in this book, on the existence of God, and of the universe with its myriads of plant, animal, and human life,—its planets ranging from about 2,000 miles in diameter to the hundreds of thousands of miles, all moving with a speed than can scarcely be imagined and held in their orbits without any visible support? Can you believe all this is the result of "blind chance"?

"Quitting the domain of history, Ingersoll goes to metaphysics, and asserts that man has no ideas, and can have none excepted those suggested by his surroundings. He tells us that man cannot conceive of anything utterly unlike what he has seen or felt. In a word he tells us that ideas and conceptions are the reflection of things. * * * Now, if the broad proposition be true that man has no ideas except those suggested by his surroundings, whence comes the idea, that has run like a golden gleam through the ages, of one Eternal and Omnipotent God? [Why, "spontaneously generated," of course, for it is an axiom of science that from nothing, something comes through the intervention of "appropriate conditions" of *millions of years*.] Whence comes it? [Why, it is eternal. The idea of an Omnipotent God is an illusion of evolution that is, always was, and forever will be.] By Ingersoll's own argument, by his own philosophy, by his own metaphysics, there must be such a God, else the idea would not exist" (190:40, 41).

So then if the idea exists of a God it must have been suggested by surrounding, according to Mr. Ingersoll's own metaphysics. Unbelief is getting caught in its own traps, is it not? a. f. y.

"In the problem of evil we have a serious difficulty,—the oldest and gravest difficulty to belief in a God worthy of our worship. But, while it is a difficulty, the difficulties on the *other* side, in

rejecting the idea of any divine causation or any beneficent purpose, are far greater (183:92).

As I have already shown how evil may exist in God's universe and He be exonerated from all blame of it, because He governs the universe by law with penalties attached for its violations, and having created man with a reason, free will, and power to do as he chooses to, the problem of evil then cannot be regarded as an argument against the existence of God, can it? a. f. y.

"If Christ was in fact God, he knew all the future * * * why did he fail to speak? Why did he not tell his disciples, and through them the world, that man should not persecute, for opinion's sake, his fellow man? Why did he not cry, 'You shall not persecute in my name, you shall not burn and torment those who differ from you in creed'" (165:267, 268).

When Jesus said, "Love your enemies," did not that imply the meaning that His disciples in all ages were not to persecute, burn, or torment anyone for opinion's sake? And did He not, through His disciples, tell the world that man should not be persecuted for differing from them in creed? Here it is:

"A man that is a heretic after the first and second admonition, avoid" (Titus 3:10).

To *avoid* a heretic is different from that of treating him the way man-made religions, in all ages, treated him by crucifixion, the stake, the dungeon, the rack, the iron virgin, etc., is it not? Well, then why is unbelief so devoid of "honor bright" and did not say that Jesus *did* tell the world, through His disciples, that a heretic was to be left alone,—avoided after one or two admonitions, and was not to be persecuted, burned, or tormented for opinion's sake, or for differing from them in creed? Does unbelief labor under the impression that its "verbiage" and misrepresentations will "bumfozzle" the people all the time? Or what kind of Bibles have they been reading, if they read any at all, that did not contain the injunction, "A man that is a heretic, after the first and second admonition, avoid"?

We have now seen some of the arguments for and against the existence of God, and I will leave it to the reader if the arguments for the existence of God do not outweigh those arguments against His existence.

We will now look at another phase of the subject of the exis-

tence of God and that is, the worship and providence of God. Some may think that a God who governs by inexorable law is one who cannot be revered, or be pleaded with, or be praised because it would have no influence on Him anyway, if He lets His law take its unchanging course. As regards to reverencing Him I will let another speak.

"It is the merest truism to affirm that a power which acts continuously and according to law, must always be a higher object of reverence than a power which acts impulsively and without regard to law." 191:225.

That is true is it not? It makes God just and not partial or capricious Who would reward where not merited or punish where not deserved. Is not such a God a higher object of reverence than is the capricious, partial, and vindictive Jewish Jehovah and orthodox God who wills, sends, or decrees any one any suffering or misfortune, and Who chooses a certain race of people, and commands the extermination of others who in the end could not have been any worse than His "chosen" people were in the end? And, as already stated, a God Who acts according to, and governs the universe, by law is exonerated and vindicated from all blame of any evil, disease, or misfortune that befalls any one. Is that not so? a. f. y.

As to the providence of God, I do not see where there is a legitimate place for it if He has endowed us with reason, free will and power to do as we choose, and if "what things a man shall sow, those also shall he reap," (Gal. 3:8) is true, which I do not think any believer in the Bible questions. If God's providence were exercised outside of a general enforcement of His law then we would not have a free will. If I wanted to go to a saloon, blow in my money, and make a laughing-stock fool of myself, by getting on a busthead of a spree, and God would intervene before I got into the saloon so that I could not go in, then I would virtually not have a free will and power to do as I choose, would I? And if He intervened in one case and not in another then where would His Fatherly providence come in that could be revered? Are we not all alike His creatures? And if so, then would He not be partial if He exercised a special providence over one and not over another? But it will be said that those who do not ask God for protection need not expect to receive the same favors that

those do who ask Him. In that case it may be asked, What becomes of the attribute of God that He is all-powerful and "can do anything, and has only to will and the thing is done," (29:57) and He has not impelled all to ask for His special providence? Will it be said that God exercises special providence when asked to do so, but not otherwise? Read the following and see if he does?

"St. Patrick's church at—Wisconsin was struck by lightning and destroyed last Sunday" (16:July 11, 1902).

Why did not even the holy water that is kept in the church



PERPETUAL ADORATION OF THE EUCHARISTIC GOD.

exercise, as it is believed it does, a "supernatural" protection over the church building and protect from the lightning that acted in accordance with immutable law? Will it be said that no one had ever prayed that the church building be protected "from lightning and tempest" (Litany of the Saints)?

"The Superior began to look cheerfully to the future. But

alas! there now came to her and her Sisterhood a period of singular and bitter trial. [Probably He wanted to show them "signal favors" in return for their "perpetual adoration of the Sacred Host," the Eucharistic God.] On the evening of the feast of Our Lady's Assumption, 18—, during an electrical storm, lightning struck the roof of the north wing of the buildings and tore it open. The shock was something dreadful, and the terror of the poor Sisters, kneeling in prayer in their chapel, [To whom, or for what were they praying?] was great and overpowering. But this was only the beginning of their heavy misfortunes. Hardly eight days later, on the feast of St. Bernard, [It is a wonder he did not "supernaturally" protect the Sisters from misfortunes.] the lightning a second time, between three and four o'clock in the morning, struck the chapel of the convent and flooded it with electrical fire. The two Sisters who were adorers before the Blessed Sacrament at that hour [Adoring the Eucharistic God as shown in cut here.] became almost unconscious from the effects of the shock, [It is strange, is it not, that their God who was immediately before them did not "supernaturally" protect His "adorers," and show them "signal favors" in return for their prayers of "vain repetitions?" Matt. 6:7] and the Perpetual Adoration was thus interrupted for the space of five or ten minutes, until two other Sisters could take their places before the altar. When daylight revealed the extent of the storm's damages, it was found that the entire north wall of the chapel was rent from top to bottom. [Looks like God wanted to rebuke such blind idolatry as perpetually adoring a piece of baked dough, does it not?] In consequence, the whole building [Which no doubt had holy water in every room] was so weakened and shattered, that the chapel could no longer be considered safe for occupation. The altar was removed to another room of the convent, and the whole north wing of the structure had to be supported by pillars, in order to avoid the danger of a complete collapse. Since that fatal day the Sisters have been obliged to carry on their work of Perpetual Adoration of the Most Blessed Sacrament [Which has "blessed" them with a building whose *entire north wall* was *rent from top to bottom* by lightning.] in the little chapel under the roof, and will have to continue thus until the new chapel can be finished" (Benedictine Convent of Perpetual Adoration).

That was contained in a circular letter asking for contribu-

tions to rebuild the building and chapel that was damaged as stated. Is it not strange that no "supernatural" divine providence was exercised, in the first place, and protected those from loss who were "perpetually" adoring Him, and, in the second place, kept that circular letter from getting into the hands of the modern "Judas" who has analyzed it for you in this book?

What has become of all the "supernatural" providences of holy water, rosaries, blessed candles, Eucharists, etc., in the convent in which they, no doubt, were at the time of the electrical storms whose lightnings *rent from top to bottom, its entire north wall?* If I wanted to be bigoted, fanatical, and narrow-minded as some are, I could say that in that incident God rebuked and showed His displeasure at the blind idolatry of adoring a piece of baked dough as a God, could I not? But I do not say it because it is not the fact. The lightning simply acted in obedience to law and the first object that attracted it it descended down on, and it made no difference whether that object be a church, a convent, a house, a barn, a tree or what not, and whether it has been sprinkled with holy water or not, it is going to strike it, and no "supernatural" providences are going to interfere to prevent it from striking.

"While Mrs. — was out collecting for Father —,s new church, Tuesday afternoon, she slipped and fell on the sidewalk, breaking her leg." (16: July 18, 1902.)

I will venture to say that that lady had on her, at the time of the fall, at least one Scapular and if she had, why was she not "supernaturally" protected from misfortune? Surely the work she was doing could not have been regarded as evil and that God was punishing her for it, could it?

And no doubt she even had the priest's blessing in the work she was doing. Then why was not God's providence exercised over her and protected her from her misfortune? It is simply because God governs by inexorable and immutable law, and if He is impartial and just to all, then He cannot exercise any special providence over any one. He has endowed us with a reason, free will, and power to do as we choose to, and if we are thoughtless and careless and thereby become exposed to accident and get hurt God is not to be blamed for it because He did not intervene and prevent the accident.

So far I have cited only the misfortunes to Catholics, and in order that the non-Catholic cannot say that those incidents, which I mentioned, were rebukes of God of Catholic idolatry I will cite an incident in which it certainly cannot be said that it happened as a rebuke of any such thing.

"The coroner's jury decided this morning that the death of the Rev. — * * * who was killed by an electric car on the bridge * * * was due to an unavoidable accident. The testimony given at the inquest showed that the Rev. — had attempted to cross the bridge when he became blinded by a cloud of steam [Why did not divine providence hold him back before he got into the steam and smoke which blinded him?] and smoke from an engine passing underneath the bridge, and could not have seen the car which struck him. * * * The Rev. Mr. — was the presiding elder of the — conference of the United Brethren church. He had been in the ministry for twenty years. [Surely, a time long enough to have won the special providence of God.] * * * He left a wife and six children." (57:1903.)

I could cite more instances of misfortune to non-Catholics, if I wanted to, but I do not think it necessary, for I believe the case cited just now, proves conclusively my contention that there is no such a thing as special Divine providence, and there cannot be where God is not partial, and man has been endowed with a reason, free will, and power to choose to be careless and thoughtless if he wants to be so.

When a mother is so careless and thoughtless as to leave an innocent child, that can just walk, in the midst of tubs of water, boiler, etc., on the floor, while she leaves the room for a time to do some one thing or another, and the child in her absence falls into a tub of water, or a boiler and is drowned, would not that have been a time for Divine providence to have intervened and suspended the law of gravitation so the child would not have been drawn into the tub or boiler in losing its balance, which precipitated the child into the water that drowned it?

When we behold the many misfortunes which befall us can we not trace them, as a rule, to some cause or other over which we had control had we exercised only the proper care and thought in time? If I had not been so thoughtless on that fatal Wednesday, already mentioned, and had not wandered into a knee-high oats

patch—that was wet from rain and dew—after a rabbit I would probably not have gotten that attack of rheumatism which has resulted so disastrously to me, and has caused untold anxiety and worry to others. If there is such a thing as special Divine providence why was it not exercised over me between the time at which the Sisters told my sister she ought to be proud of such a model young man, who goes to church and the sacraments so regularly, being her brother, and the time when a priest said he thought John was too good a Catholic ever to lose his faith, and protected me from the incipient steps which led to my present affliction that gave me time to think and by thinking lost the Catholic faith?

Of course the non-Catholic, who has not very much love for the Catholic Church, may say that that was the way Divine providence worked, that it was preparing me to attack the errors, idolatries, superstitions, and blasphemies of the Catholic Church. But how about it when I attack, in like manner, his or her infallible Bible? Are you ready to admit that the Bible is no more infallible than the Pope?

I have read the book entitled "Shall We Believe in a Divine Providence?" by D. W. Faunce, D.D., and after having read it I was forced to the conclusion that Divine providence had very little, if anything, to do with the affairs of men and nations. If one reads Catholic literature, the devil has been the prime mover in certain events of history, and if one reads non-Catholic, or Protestant, literature God was the prime mover in those same events of history. So then, what becomes of Divine providence, when it contradicts itself if looked at through Catholic and non-Catholic spectacles?
a. f. y.

Now that it has been made apparent that God exercises no special Divine providence, but that He governs by immutable law, and can therefore not be influenced by prayers or pleadings to suspend the operation of His law can it be said then that such a God is not an object of the highest reverence? And what is the most pleasing service that we can render to God? Is it in perpetually adoring Him in the Eucharist; in saying vain repetition prayers; in eating Him frequently in Communion; in saying the Rosary which honors the Blessed Virgin; in fasting so scrupulously exact as to observe the trivialities the Church makes use of when she says:

"Such eatables as butter, eggs, cheese, fruit and the like are not permitted at this breakfast [During Lent.] and milk only in sufficient quantity to merely color the warm drink. [Of coffee, tea or chocolate.] At the evening collation the fourth part of an ordinary meal is permitted" (1:21, Mar. 1903); in processions in which the statue of the Blessed Virgin is carried and the children sing "Sancta M^{aria}, ora pro nobis," or in processions in which a piece of baked dough is carried about for a God? Is that what Jesus summarized as that which would be pleasing to God and which would bring forth the pleasing welcome of "Come, ye blessed of my Father" (Matt. 25:34-45)? Hardly. Well then let us live the religion of humanity of Jesus and not waste our time, money, and health in blind, idolatrous and superstitious nonsense.

Even in the moral realm God governs by law, for how otherwise can one's conscience, which has not yet become seared, feel remorse for a deed committed of which no one else knows anything about?

"After battling ten years with a conscience that day and night tortured him, — — * * * confessed to his wife * * * a crime committed ten years ago, and then committed suicide * * * When a boy of 15 years, — engaged in a game of cards with a friend and two other young fellows. All of the youths were drinking. [This did not happen in Kansas.] — won and was accused of cheating by two of the party. [That is usually the case in card playing, to cheat and quarrel.] A fight followed and — drew a revolver and fired several shots, killing the two who had attacked him * * * — left — and became a wanderer over the country. His friend remained behind and paid the penalty with his life * * * He was tried for the murder and died without revealing (his friend's) name. — learned of his friend's death through the newspapers and, haunted by the crime he had committed, fled farther from the scene * * * He married and determined to settle down * * * and lead a quiet, retired life, in the hope that he might in some way atone for his crime. But his conscience gave him no peace and life became a burden * * * Just before retiring — told his wife of the crime that had weighed him down for so many years. [It is strange that evolution, which can evolve things under "appropriate conditions," did not here, under "appropriate conditions,"—for certainly that was an appropriate

condition when no one but himself knew he had committed a crime, — evolve a conscience that would have been at ease, is it not?] He told her * * * how he had been tormented by his conscience; had in vain sought to forget the deed, and how the blood of the men seemed ever before him" (57:July 5, 1902).

That is an example for you Agnostics who teach the children in Sunday school the non-existence of God. Do you not think you are thereby doing children an irreparable wrong for teaching them thus? To teach a child there is no God why then should it fear to do any wrong where it sees no one can know of it, and that all it needs to fear is not to be caught in its wrong doing by a human being? The young man, in the incident just cited, would not need to have feared for his crime because no one knew of it but himself, yet he had no peace of conscience. Why was it thus if there is no God to cause anyone remorse of conscience for wrong doing? Would evolution evolve such a conscience if evolution works toward the good and happiness of beings? Was there any happiness for the man to have his conscience tormented from the time he committed a crime until he took his own life as a result of that remorse? Evolution cannot account for that then can it? We have no other alternative then but to believe that conscience is a creation of God, and that it can, like all other faculties of man, be nurtured or be destroyed, become seared, dead, as it were, is that not so?

Here is another case somewhat similar to the other which certainly cannot be accounted for on the theory of evolution, and the non-existence of God.

"Pursued and tormented by a remorse and fear that would not let her rest day or night, Mrs. — has confessed a murder done by her husband, a murder which she helped him to conceal. * * * For three years Mrs. — kept the secret, but the memory of the deed was with her always, driving her to the verge of insanity. When at last she could bear the strain no longer and she went with her story to the county attorney she first wept, her form shaking with her sobs, and then, in a firm voice she unburdened her soul of the secret that will send her husband to the penitentiary and make her despised and hated of all men. —, the husband, is under arrest. To the court he has made a written confession of his guilt and says that now, with the penitentiary before him, he has found the first

moments of peace since the midnight three years ago when he dragged the disfigured body of the little orphaned — through the weeds and buried it on the farm behind his house. * * * They had destroyed all physical evidence that (the orphan) had ever lived. These two were the only ones in all the world who knew of (the orphan's) murder. No one else ever suspected that the orphan had been killed. * * * The little murdered child waif had not a friend on earth [But had more than a friend elsewhere] concerned enough about her to inquire into her disappearance. But through the stricken consciences of the (orphan's) murderers the death of little — is at last to be avenged, partly at least" (57:—).

How will the theory of evolution, and the doctrine of the non-existence of God, account for two persons, who had no occasion to fear anything from man if they kept their lips sealed, to have no peace of conscience from the time the crime was committed until they made a confession*that would cause them in time to suffer publicly in order to atone for a crime committed in secret? Are not the Agnostics then doing the children, to whom they teach, in Sunday school, "the non-existence of God," an irreparable wrong, and will bring about in time a state of affairs such as existed in a certain nation at one time, and of which a writer says:

"The French people saw such a sight once, [A people with no God.] and though it is near a hundred years ago, civilization shudders as it recalls the time when Ingersollism ruled France" (190:110)?

It may be seen then that even in the moral realm immutable law is operative as well as in the physical and the material. And when anything befalls any one it should be said that "God's law be done" instead of saying, as theology blindly does, that "God's will be done." God's will is never that any evil, suffering, or misfortune should come over anyone. And when it is once perceived that God does not will, send, or decree any one any misfortune of any kind, but that misfortune is the result of either our own or of some other one's carelessness, thoughtlessness, profligacy, and perversion of reason, common sense, and free will, then God stands exonerated and vindicated and is a higher object of reverence, for working according to law, than if He were a Being Who

acted impulsively and punished where not deserved or rewarded where not merited. Is that not so? a. f. y.

Are you convinced in your mind now that there is a living, intelligent Being of power over and above the universe, Who governs it by law, and Who neither wills, sends, nor decrees suffering or misfortune for any one, and whom we call God? Can you now give an affirmative answer to the question, "Is there a God?" If you can then live and teach it and help bring about the Fatherhood of God and the brotherhood of man and the religion of humanity taught by Jesus.

Believing that I have successfully shattered those links in the chain of the evolution theory which I attacked, thereby rendering it useless as a theory for the origin of man, as being descended from some lower animal, instead of him being a special creation according to the theory which I gave, can evolutionists, atheists, and infidels now say that they are any freer from believing in errors, contradictions, and absurdities than are the Christians whom they like to harangue and taunt as superstitious and as hypocrites? Can they any more so say to the Christians, because I have undermined some of their fundamental doctrines, "I told you so" than Christians could say to them likewise "I told you so," because I have successfully broken the links in the chain of evolution which I have attacked, and proved that man is not descended from an animal, a doctrine that one of them said, "after thinking it all over I came to the conclusion that I liked" (42:353)? Well then if the score is even is there any reason for refusing to acknowledge that one was in error in the past on matters of religion or of evolution, as I freely acknowledge I was once?

I no longer regard it as humiliation and a wounding of my pride to acknowledge that I was once in error for believing that the Blessed Virgin could hear the petitions addressed to her, where now I know it is utterly impossible for her to do so, for no being, excepting God Almighty, can hear over 46,000 petitions, simultaneously every second of time from one end of the year to the other, as I have already proved by mathematics, would be the case if she heard all the prayers addressed to her by Catholics the world over. And if it does not hurt me to acknowledge an error then why should it hurt any one else to acknowledge an error when made aware of it?

And now if all, whether once a believer or an unbeliever, will acknowledge the errors that they have believed in the past, when they are pointed out to them, and bury past differences is not the gap, believed to have existed, between them then narrowed down so that they can join hands and bring about, not alone the union of the Churches, but all reasonable and fair minded thinkers into one body? Do you not believe this would then be a better, safer, and happier world than it is now with the many sects, nearly all of whom are jealous of one another, afraid one or the other would inaugurate a reform that would help mankind in general, thus carrying off honors which they themselves would like to have had credit for?

As the gap between the believer and unbeliever has probably been narrowed down so now that they can about clasp each others hands, the book might be brought to a close here, but there are yet a few subjects on which there seems to be some diversity of opinion that I will give them a little consideration and touch principally their weak and their strong points, enough so as to start one to think and reason on them.

CHAPTER XXV.

SOCIALISM, SINGLE TAX, ANARCHY.

As these subjects have each an element in them that is common to all three we will consider them together, for they all have a bearing, more or less, on religion, and as I desire to bring as many as possible into the One Church which I hope will be reared on the ruins of the various denominations in existence at present, I thought it not amiss to give the above subjects a little consideration. As volumes could be written in reviewing each of the subjects separately, and as but a limited space will be devoted to them in this book at present, I will consider but a few of their theories, and if I can show or prove that they are erroneous then the whole must be regarded as of somewhat doubtful tenure. If certain of their theories were carried out it would have to ignore religion, and to some extent justice.

"It [Socialism] assumes that all wealth is produced by the labor of society, [Which I do not question] that it is, therefore, the property of society, and that justice can be realized only by dividing equally that which belongs to all" (192:102).

So then if two laborers work side by side, one spends his earnings, saying, "I am going to enjoy myself while I am young," or "I am not going to have the lawyers fight over my will,"—answers young men made to me when I advised them to save their money—and another saves his earnings in anticipation of attaining a fairly old age that he may have something to live on then, why then, according to Socialism, the one who saved his earnings must divide equally with the other fellow when he demands it, and when having done so justice would be realized. Would you call that justice? a. f. y.

"It is the continuous increase of rent—the price that labor is compelled to pay for the use of land, which strips the many of the wealth they justly earn, to pile it up in the hands of the few, who do nothing to earn it. [Yes, but probably their ancestors who did not live on the "I am going to enjoy myself while I am young" plan, put their savings in real estate—land, that in generations to

come would become inconceivably valuable.] Why should they who suffer from this injustice hesitate for one moment to sweep it away? Who are the land holders that they should thus be permitted to reap where they have not sown" (176:306)?

Those are the words of the champion of the Single Tax theory. If that advice were followed would not as already stated, religion and justice have to be ignored, and would it not be but a step removed from anarchy? a. f. y.

"‘We can dispense,’ they [Socialists] say, ‘with your idea of man being created in his divine image; for we know that the difference between man and other animals is only one of degree; [It seems they have fallen into the Darwinian delusion also] * * * therefore the future belongs to Atheism, in that alone there is salvation for humanity to recover its proper rights, so long bartered away for an illusive blessing’" (103:205). [The blessing of our ancestors who said: "I am going to enjoy myself while I am young," even though our posterity will have to suffer for it.]

Here is more which shows that Socialism has a tendency away from religion:

"‘After two hours’ march, the procession [following an obscure Socialist to the grave, in 1878] reached the cemetery of the Free Church and through a gate, surmounted with the inscription, ‘There is no hereafter or meeting again,’ they passed on to the grave, over which —, a Socialist Deputy * * * held the first funeral oration. —, he said was now before his judge, the judge being the people now present, not the obsolete divinity of the past" (193:207).

When I lived in Chicago I attended a few meetings of the anarchists, just before the time of the Haymarket riot, and this is one of the things I heard there:

"Let us rise up and make dynamite out of the grease of—" [Here they named some wealthy men, but you bet there were no millionaire brewers mentioned].

Those meetings were held in a Turner hall and the hall was so laden with the fumes of cigar smoke and the odor of liquor as to be quite sickening. Well, after hearing the names of those out of whose grease they would make dynamite, I looked up their history and found that, as a rule, these very men who became so wealthy, even during one generation, were men of abstinence of

the use of both liquor and tobacco and that they were early and late workers. It seems that they did not live on the principle of "I am going to enjoy myself while I am young," and spend a part of their earnings for liquor, tobacco, and ten dollar "blows" of a Saturday night in bawdy houses, as I have overheard young men say that they had "blowed" themselves ten dollars worth on a Saturday night in bawdy houses. It may be seen, then, that the three subjects, Socialism, Single Tax, and Anarchy have elements in them that are somewhat similar and may, therefore, be considered together. All three would use force, and all three have a tendency away from justice, and, therefore, away from religion, and without religion there would be no belief in God, and without such a belief how far would it be removed from another Commune such as raged in France at one time?

As I have proven the teachings of theology to be false when it says that God wills, sends or decrees misfortune to any one, so likewise will I attempt to prove that the theories of Socialists, Single Taxers, and Anarchists, as to the cause of the unequal distribution of wealth, are also erroneous in the main. The key to the cause of the unequal distribution of wealth must be sought for in the individual and not in the economic conditions.

The fact that two men working side by side earning the one twenty dollars a month more than the other and the one earning the less having the most to show for his labor at the end of years of labor, proves conclusively that the key to the unequal distribution of wealth is to be found in the men themselves and not in any outside agencies.

For three years I worked for the same company that another young man worked for. He had been with the company two years before I went to work for the company, and he received twenty dollars a month more pay than I did, he being a better educated man than I was he could do clerical work that I could not do as well as he. At the end of three years I had saved a thousand dollars, and how much do you suppose the young man, who received twenty dollars more a month than I did, and who had been with the company then five years, had at the time? You will probably say that he ought to have had at least fifteen hundred dollars, being he had no one dependent on him. Well, he did not even have a full month's salary, for during the month preceding the last pay day for

me with the company, I having sent in my resignation to take effect in thirty days, he borrowed five dollars from me which he paid me on the last pay day that I was with the company. I then had my thousand dollars, and he probably did not have a cent he could claim as his own, after he had paid others whom he owed, and I noticed there were a number of bill collectors who called to see him on pay day.

If now we had worked together, say for fifteen years, I would have had at the end of that time five thousand dollars and he would in all probability not have had anything but his clothes, and those probably not all paid for. Now, according to Socialism, this wealth of five thousand dollars, which was produced by labor, is the property of society, and justice would be realized by me dividing equally with the fellow who has nothing, but who received twenty dollars more a month than I did. Would you call that justice if I were compelled to do that? Would not such a theory, if carried out in practice, place a premium on prodigality, and a discount on energy, thrift, and ambition?

And now supposing that with the five thousand dollars I buy land near a growing city and which in time, through the growth of the city, becomes so valuable that my posterity in generations to come can live from the income from it without doing a thing to earn it, would it be justice to me if the descendants of my prodigal fellow laborer who left them nothing but tendencies to bad habits, prodigality, and disease, would not *hesitate for one moment* to sweep away from my descendants that which they reaped where I have sown? Do you suppose that if the fathers, grandfathers, or great-grandfathers of those valuable landed estates in some of the large cities had lived on the principle of "I am going to enjoy myself while I am young," or "I am not going to have the lawyers fight over my will," or as laboring men have told employers who advised them to save their money and not squander it, said, "If we saved our money and became rich who would you have to work for you?" and had spent their money for cigars, liquor, ten dollar "blows" of Saturday nights, poker games, horse racing, costly "stylish" clothes for which the tailor never received pay, oftentimes, etc., that their posterity could now live in ease and luxury without sowing where they reap?

If you want to blame anything for the unequal distribution of

wealth blame those ancestors of yours who let opportunities pass by them because they did not save that they may have had the means with which to take advantage of them. Supposing that some one of your ancestors, who probably lived on the principle of "I am going to enjoy myself while I am young," and who, therefore, had nothing with which to take advantage of an opportunity, an opportunity was presented that if it had been taken advantage of you could now have some of the luxuries, comfort, and necessities of life of which you are now deprived, would not that ancestor be rightly blamed if you blamed him for your present impoverished condition?

Remember that if you are not to be blamed because you have nothing and another has more than enough that it is because nine times out of ten your ancestor who had the opportunities let them pass by without taking advantage of them as those took advantage of them whose descendants now have more than enough.

An old man, in his sixties, who was poor, told me that if he could have saved his money as I could he would have a trunk full of gold. Now how will Socialism explain why this man, who labored all his life, producing wealth, yet had none of it,—because he had not the faculty for saving that which he had produced,—except on the theory that it was the man's own fault, and that it was *not* due to any economic conditions?

Will the theory of Socialism which is "The establishment of a system of co-operative production and distribution through the restoration to the people of all the means of production and distribution, to be administered by organized society in the interest of the whole people, [Whether they are savers or some say, "I am going to enjoy myself while I am young," that is going to make no difference, I suppose.] and the complete emancipation of society [From the principle of "I am going to enjoy myself while I am young?" Oh no, it is] from the domination of capitalism" (128:411, Feb. 16, 1900) make us all equal in the capacity for labor and for saving our surplus earnings? Can Socialism create central stores from which each will receive equal share with another, because each has produced or contributed share and share alike to it or because all have equal means? What then will become of our free will if no one can live so as to enjoy oneself while one is young by spending all one can earn and borrow?

"The plan of Socialism is that products should be gathered

into large central stores, and then distributed among the various members of the community according to their claims upon the income of society; in other words, in accordance with their own individual income" (194:135).

But how about it when one lives on the principle of "I am going to enjoy myself while I am young?" Is that not going to cut some figure in one's *own individual income*, and, therefore one's claim on the products in the *large central stores*?

"A Socialist is one who desires that the wealth of the nation be owned collectively by the people [Whethor they live on the principle or not of "I am not going to have the lawyers fight over my will."] rather than by a small fraction of them—commonly called capitalists. By 'wealth of the nation' is meant the land, the railroads and telegraphs, the flour mills, the oil refineries; in short, all those agencies by means of which food, clothing and other commodities are produced.

By Socialism we mean government ownership and management of all wealth producing industries. For instance, just as some of the industries, such as the common schools, the postoffice, [Yes, and I know where men lost good positions with the postoffice simply because they were going to enjoy themselves while young—by going on drunken sprees. Will Socialism make all men teetotalers?] etc., are now owned and managed by the people. * * * It is certainly a praiseworthy sentiment that the citizens and inhabitants of a nation should desire to own their own country. It is as natural a thing for them to so wish as it is for a man to desire to own his own house, rather than to rent it of a landlord. The motive that inspires a father [Should have begun to provide before he was married, and when he spent his earnings because he was "going to enjoy" himself while young] to provide a home for his family is of the same nature as that which animates the Socialist, who desires that all shall have homes of their own. [Whether they have saved fifteen hundred dollars or not, which could easily have been saved in five years, if one with twenty dollars less a month could save one thousand dollars in three years.] We said that every workingman who understood what Socialism meant would certainly be a Socialist—for assuredly your condition in life is not such that you should fear for a change. You are poor, you are dissatisfied with your lot in life, you have a sense of being un-

justly dealt with by society; you know that your labor alone produces all the good things of life, and you know that some one else enjoys them; [That cannot be true if those who said "I am going to *enjoy* myself when young," enjoyed themselves by spending their money for cigarettes, liquor, ten dollar "blows" on Saturday nights in bawdy houses, and who if they saved and became rich an employer of labor would have no one to work for him] you know all these things and you know, or you should know, that as simple a thing as casting your ballot intelligently can produce a change, so that you yourself will receive and enjoy all the fruits of your labor, [Which no doubt the young man thought he enjoyed who had less than a month's salary at the end of five years' labor, that he was enjoying "all the fruits of labor"] with no necessity of giving the lion's share, or any other share to such parasites as Rockefeller, Astor, Vanderbilt & Co" (105:3, 4).

Who are at fault that Rockefeller, Astor, Vanderbilt and Co. [The "Co." cannot mean me, for were it not for my people, I would ere this have been in the poor house, notwithstanding my thrift before the time that God "sent" me this affliction as a "token that He loved me" (111:123).] are parasites, if parasites they are?

If it was the lack of the spirit of "live and let live," with them, have we not made use of the same spirit by patronizing them when they cut the prices of their products to throttle competition, rather than patronizing the small dealer and pay him a trifle more, who had to sell at a legitimate profit in order to live? Were we not in reality as selfish in principle as these so-called "parasites" who squeezed the life out of their competitors by underselling them, for a time, at a price that the competitors could not stand and live, when we patronized the cut prices because it would be money in our pockets?

That is one of the puzzling questions to me why these unions, which are for the purpose of preventing any one from giving a certain value in labor for a price less than the labor is supposed to be worth, will patronize any one who offers to give a certain value in goods for a price less than they are worth. Such action only shows their own greed and selfishness. Do you suppose that if the people, who believe in the spirit of "live and let live" for themselves, had always manifested that spirit towards others that we would today have these "parasites," mentioned by a Socialist? Instead of rallying to the support of those who hold their goods at a value with a

legitimate profit and thereby also upholding the manufacturer who pays labor good living wages, we rush to the "cut price" dealers because we are greedy and selfish and feel that we will be made the richer by a few cents or dollars.

And how can the "cut price" dealers live, pay enormous sums for advertising, pay big rents and subscribe hundreds of dollars for the different events, conventions, celebrations, etc., which take place from time to time during the year in their cities, unless some pay for it? It is either a squeezing of manufacturers who must then keep the wages of their laborers at a minimum in order to be able to sell at a low figure to the "cut price" dealers, or else it is a freezing out some small dealer by cutting the price of the goods to a figure at which there is no more any profit and the small dealer is forced to sell, if he wants to save anything, to the larger "cut price" dealers at from fifty to twenty-five cents on the dollar. Is that not a fact?

I venture to say that if all the people who believe in the spirit of "live and let live" when it concerns themselves, would manifest that same spirit to others and would patronize no dealer who advertises to sell goods for less than they are really worth these large department stores—which are sapping the hopes, ambitions, and independence of struggling young business men who have put the earnings of years of labor into the business,—would soon melt away, bringing the shopping on from three to ten stories high down to the first and second floors from the ground, thus reducing the exorbitant land values in certain localities and spreading the value over other land values that are now low on account of the congestion of business in a few favored localities, and which business has been forced into the air by the construction of tall buildings.

When a store does business in buildings ranging from four to ten stories high do you not suppose that it must draw support from somewhere in order to go so high from the ground to retail merchandise? And where do you suppose the support is going to come from unless it is of the trade of small dealers who are scattered about the city? And if the small dealers cannot live at their business any longer and are forced to sell to those who do business in tall buildings does that not throw just that many more laborers on the labor market, thus forcing wages down, and also reduce the

demand for small store buildings thus reducing the land values on which they stand?

That when a department store opens a business in a building from four to eight stories high, and advertises to sell goods at "cut prices," it affects the trade of small dealers, I know it to be a fact from my own experience. I had been in business about seven years, and those years were by no means called years of prosperity in the United States, and had increased my business year by year at a rate that was hopeful and gratifying, when a department store opened in the near vicinity. Well, from that time on it was all I could do to hold my own, in fact in time I could not hold my own, notwithstanding the fact that I opened a second store next door and advertised to the extent of a cost of several hundred dollars.

No doubt my advertisements were so small, because I could not afford to advertise like department stores could, that they were so overshadowed as not to be seen, and therefore did no good in the way of attracting trade. That such has been the experience everywhere where department stores have been opened may be seen from the attempts that have been made at legislation against them, in several states, but which was of no avail, because you can no more legislate department stores out of existence than you can exclusively by act of Parliament make any one moral or sober. The only way those things can be accomplished is by creating a public sentiment that upholds the principle of "live and let live" even though it costs some sacrifices.

If a public sentiment could be created that would not patronize any institution that offers to give goods at a less value than they are really worth then cut price advertising would cease for it would no longer attract customers if it did not advertise to give a value of 50c for 39c, or \$1 for 69c, or \$1.25 for 98c, or \$2 for \$1.39, or \$2.50 for \$1.98 etc., etc., and small dealers would then have a chance to do an encouraging business.

The argument of department stores that they have become mediums through which the people may obtain goods at a less exorbitant cost than the small dealers can supply them is groundless, for how many small dealers have become fabulously wealthy by charging exorbitant prices that department stores want to root out? Do not the big rents which they pay, the heavy advertising they do, and the many floor walkers and supernumeraries which they

employ have to be paid out of the profits of the business? And when manufacturers already sell on a close margin to small dealers who buy in small quantities do you suppose that they can make such a difference in price to any who buy in large quantities so that the large retailers can sell at so much lower a price than others as they claim in their advertisements they do?

I was in active business for ten years and *know* on how close a margin manufacturers sell their goods so that large quantities cuts very little difference with them in making special prices of any consequence. Another argument of department stores is that by having all lines of goods under one roof makes it so much more convenient for one to do one's shopping than it is to go to so many different stores and that it also saves shoppers time. Well if one reads the experience of shoppers, as given from time to time in papers, one would not think that there was so great a convenience and time saved in shopping in crowded department stores after all.

But all that is not to the point so much as that of unions patronizing stores who advertise "cut prices" which must eventually result in "cut prices" in wages to laboring men who work in manufacturing. If unions manifested towards others the spirit of "live and let live," which they desire for themselves, they would not be tempted by the advertisements of those who offer to give a certain value in goods for a less price than they are really worth and they would then give their patronage to those who sell goods at a living profit and who uphold the prices that the wages of the laborers who manufacture the goods may be upheld also.

The first year or two that I was in business there were quite a number of stores that sold out at auction because there was a period of depression due to the reaction of a boom and the stores could no longer hold out. I attended those auction sales and bought goods ranging from ten to seventy-five cents on the dollar, but when I put them on sale in my store I did not cut the prices of them but sold them the same as regular bought goods because by doing so I upheld the prices so that my competitors, who had not bought any goods at auction prices, would have equal chance with me so that if I got any of their trade it was not to be because I sold at "cut prices." Then also there was this reason for upholding the prices: After those goods had been disposed of I would have to buy

at regular prices again, and if I cut the prices once it would not appear exactly just to have sold one person an article at a certain price that was less than would have to be asked of that person's neighbor who happened to buy an article of the same kind later. Again, did I not make just as much profit by selling a smaller quantity, of the goods bought at auction, at regular prices than if I had sold them off at a rush at "cut prices?"

As I never again can enter the mercantile business, because of my physical affliction, this cannot be construed to mean that I am paving the way to the opening of a business which I expect to make successful by working on your sentiment now, but I am appealing to you to think of the many young men, with small means, and in whom the sweet and tender emotion of love has been awakened by an object of affection, who would like to venture into a legitimate business that would make them independent and not keep them all their life time the servants of others, and who would like to infuse into the hearts of their sweethearts and young wives a hope that one day they may look up to their husbands as hopeful, happy, and independent business men.

Do you not think that unless there is a little more of the spirit or sentiment of "live and let live" shown than there has been in the past that it will react injuriously on the happiness of innocent women and children if their husbands and fathers have their hopes, ambitions and independence killed by the "cut price" department stores, which makes it an unsafe venture for young men to put their small means into a legitimate business? If the maxim of Socialism is "One for all; all for one" (194:148), then let them rally to the support of those who uphold the prices of goods that the laborers' wages may be likewise upheld, and that the business may be done nearer to the ground spreading over more land and thereby making land of more equable value than it is now where the business is done in a few tall buildings in a favored locality. Then you will force some of the exorbitant land value estates to decrease and not leave them such "parasites" who cannot possibly spend their incomes. That is the only just way in which the valuable land owners in the large cities can be deprived of some of their enormous wealth.

It is by practicing the spirit of "live and let live" wherever you are, by patronizing those near you who do not do a "cut price"

business. Then the department store cannot do the business it does. It would then have to ask for a reduction in rent which may be so low that it may not be enough to pay the expenses attached to the keeping up of a many storied high land-valued property, thus compelling the owner to sell some one or other parcel of land which he owns in order to keep up his other properties. And with the spreading out of the retail center the other valuable lands covered with tall office buildings would likewise decrease in value, for then smaller office buildings would be spread over more of the city because the retail business would then be done more on ground floors than it was when the department stores did it in buildings from four to ten stories high. If such a course were followed then within twenty-five years some of those enormously wealthy landed estates, in some of the large cities, would be considerably reduced in size, but still leaving them large enough so that it would bring the owners of them an income amply sufficient to give them an easy and comfortable living.

Such a course would not be unjust because you would then be patronizing the small dealer and be passing by the "cut price" department store instead of patronizing the department store and passing by the small dealer as you did in the past. Make a little sacrifice in time and money if necessary,—but I do not think it is necessary when it comes right down to comparing notes between time and money spent in small dealers' stores and in department stores,—by patronizing the small dealers who sell goods at regular prices so that they may make an honest living for themselves, their wives and their children and thus give your sons, and your daughters who marry struggling young business men of small means, renewed hope and courage. You will then also help towards a more equal distribution of wealth by giving those your patronage who have small means instead of giving it to those of large means who can afford then to pay the high rents commanded by the high value of the land owned by such so-called "parasites" as the Astors and other large landed valuable estates which their ancestors honestly and justly founded and left them.

To use any other method of depriving them of their valuable possessions would be unjust and if the suggestion were followed of the Single Taxers to not "hesitate for one moment to sweep it away" (176:306) it would be anarchy if it were swept away by

force. It is the peoples' own fault that some landed estates have become so valuable. It is not the fault of the owners that their ancestors, generations ago, did not live on the principle of "I am going to enjoy myself while I am young" and did not spend their money for cigars, liquor, poker playing, "stylish" clothes, ten dollar "blows" Saturday nights, patronizing "get-rich-quick" concerns, etc., but spent it for cheap land over which the city finally grew and made it enormously valuable.

If people would not be so greedy and selfish and would patronize their own towns whenever it were possible to do so, even if it would cost them a few dollars a year more to do so instead of going to larger cities to do their business, do you not suppose such a principle, if carried out by all, would have a tendency to increase the value of land in your own town and decrease it in the larger cities?

Of course large city papers will say that people within a certain radius of a large city ought to take pride in building up a large city to which they could go occasionally for a change of scene and for a good time, etc., but if you do that does it not only increase the value of the land in the large city at the expense of your own town? Is there any satisfaction in a "pride" that makes millionaire land owners in large cities richer at the expense of the land owners, of which you may be one in your own town?

Is that not helping to a still greater unequal distribution of wealth by doing your trading or business in a larger city instead of doing it in your own city when you can do it just as well in your own city, the only excuse you can probably give for not doing so is because you think you can "do better elsewhere?" Why do you not then pull up and get out of the town altogether if you think you can "do better elsewhere?"

You or your husband may be in business or a mechanic in the town owning probably a piece or two of land that has not increased in value in years, and you wonder why it is thus, while the value of the land in the city in which you do your own principal trading is becoming more valuable every year. It is because you and many others like you think they can "do better elsewhere." That is why. It is blind greed and selfishness.

If you practiced the spirit of "live and let live" at all times and patronized your home industries and your small dealers first

then the equality of wealth in landed estates would not be so great as it is. Then we would not have such "parasites" as a Socialist calls them.

There are other agencies, of course, by which the unequal distribution of wealth is kept up which has nothing to do with land values, but I just pointed out some of the causes for the inequality of land values between large cities and small towns and which has made such rich land "parasites" in large cities, and also how their values may in twenty-five years be materially reduced through just and honorable methods and without anarchistic methods such as Socialists and Single Taxers would make use of.

"It [Socialism.] assumes that all wealth is produced by the labor of society, that it is therefore, the property of society, and that justice can be realized only by dividing equally that which belongs to all" (192:102).

How will this "dividing equally" be accomplished if it is not by confiscation?

"Why should they who suffer from this injustice hesitate for one moment to sweep it away? Who are the land owners that they should thus be permitted to reap where they have not sown? * * * And by the time the people of any such country as England or the United States are sufficiently aroused to the injustice and disadvantage of individual ownership of land to induce them to attempt its nationalization they will be sufficiently aroused to nationalize it in a much more direct and easy way than by purchase. They will not trouble themselves about compensating the proprietors of land" (176:306, 326).

How far removed from anarchy would that be if carried out as suggested in the foregoing quotation? a. f. y.

"Up to the present, man has been, to a certain extent, the slave of machinery, and there is something tragic in the fact that as soon as man had invented a machine to do his work he began to starve. This, however, is, of course, the result of our property system and our system of competition. One man owns a machine which does the work of five hundred men. Five hundred men are, in consequence, thrown out of employment, and, having no work to do, become hungry and take to thieving. The one man secures the produce of the machine and keeps it, and has five hundred times as much as he should have, and probably, which is of more

importance, a great deal more than he really wants. Were that machine the property of all, every one would benefit by it. It would be an immense advantage to the community" (196:53, June, 1902).

If one man can buy such a machine why cannot the five hundred who are thrown out of employment? Supposing that the one machine owned by the one man can already produce five hundred times as much as he would have need of what would that have to do with the product of the machine owned by the five hundred men, and which now does the work for them instead of them doing it, if the men can use all the product turned out by their machine? Let the one man keep the product of his machine if the five hundred own a machine that will produce all they have need of. Why should they take to thieving when all they need to keep them from it is one machine? But probably they have nothing with which to buy it because they or their ancestors lived on the principle of "I am going to enjoy myself while I am young," and therefore, had not saved any money with which to buy a machine. Will Socialism give to men the faculties a distinguished person said some legislation was needed that would give them that, namely, "thrift to the thriftless, industry to the irresolute" (197:198)?

But says the Socialist that "To recommend thrift to the poor is both grotesque and insulting. It is like advising a man who is starving to eat less. For a town or country laborer to practice thrift would be absolutely immoral" (196:52, June, 1902).

Of course it would be insulting to recommend thrift to the man who has a wife and from three to six children, who has to pay rent, and gets only from one dollar and fifty cents to three dollars a day, but would it have been insulting to have recommended it, when he spent, in his younger days, his earnings in ways already mentioned a number of times in this book?

I know of "country laborers" who worked for years for farmers, at a certain wage for the year, and who had no expense but to buy their clothes, the farmers' families doing the washing and ironing of the mens' clothes, yet instead of having five hundred dollars or more, which they could easily have saved, at the end of that time had less than twenty-five dollars coming to them. And they were good and hard laborers, too, but they lacked the faculty of saving

and if advised to save their money said that they were going to enjoy themselves while young.

I have seen so much of this prodigality in the country and in the city that I cannot help but believe that where people are so poor as to suffer for the necessities of life, in this country at least, that nine times out of ten it is the fault of themselves or their ancestors, and that economic conditions, land values, etc., had little or nothing to do with it. I wish my experience and observation could give me a different conviction of it, but I cannot go squarely against what I have heard and seen.

I have been a laboring person from almost childhood days until I was stricken down in my thirty-sixth year of age, and my sympathies are with the laboring people, but I do believe that the theories of Socialism, Single Tax and Anarchy, if carried out, will *not* help the wage earners. I believe the key to the solution of the perplexing question as to the cause of the unequal distribution of wealth lies within the character of the individual and not in that of society. We must begin, then, by changing the individual. Of course that is at variance with the teachings of Socialism, which "Aims first at changing the social order, and through the social order improving the individual" (118:875, Aug. 10, 1001), but that would be nothing out of the commonplace with me for my position, in nearly all of this book, is at variance with the commonly accepted opinions of the majority of the people, so that, no doubt, some think I got out of the bed wrong end to when I made up my mind to write this book.

"It is plain that no man can earn a million dollars in a brief human life, however hard he may work. But many have become millionaires, and while it is impossible to do so honestly in a strictly ethical sense, we will admit that some have done so legally. This shows that these men have been enabled to do this only by the many advantages of the institutions of this country, and aided by the protection of the law" (196:50, June, 1902).

Let us see whether or not a man may not honestly become a millionaire in a lifetime.

Supposing a man, as many have done, starts a brewery in a small way and by diligent attention to business his business increases from year to year so that he keeps on expanding so that in time he can open a private park. He has this park fitted up in such a manner

as to be so attractive that he can charge ten cents admission to it. People will flock to that park on Sundays in such numbers that it has reached as high as twenty thousand for a Sunday. At ten cents admission for each that makes two thousand dollars alone for just getting into the park. After they get into the park they can buy all the beer they want to, besides spending their money for other things, so that the money flows so freely into the coffers of the brewer as to lead a man to say once, when speaking of a particular park that it was a "regular mint" for the owner of it. The man who said that was no great money saver either, therefore his remarks could not have been prompted by a feeling of criticism of the way people spent their money, but it was simply the spontaneous expression of what he had observed. Now if these various ways of the brewer in making money, such as selling his beer in saloons, in parks, which are a "regular mint" for him, etc., make him a millionaire, which he has become in *less* than a lifetime, can it be said that he did not honestly acquire it? or that it was due to the "many advantages of the institutions of this country," and was "aided by the protection of the law"? Where is the law that obliges people to drink his beer or patronize his park?

If people have not common sense enough to see that they are making themselves poorer and the brewer richer by drinking his beer and patronizing his park is that the fault of the brewer? If he puts those things before you in order to get you to spend your money and you spend it, is that not just and honorable as it is for the drygoods merchant to display a tempting piece of dress silk and it tempts some woman into buying it who really has no need of it?

No one is obliged to patronize a saloon or a brewer's institutions for making money, and if there are fools enough to part with their hard earned money so as to make the brewer a millionaire why that is not the brewer's fault and he honestly acquired his millions. Is that not so?

As well say no one can, in a lifetime, spend a million or more dollars as to say no one can acquire that sum honestly and legitimately in a lifetime. But some have spent millions in a lifetime and afterwards wound up in the poor house. That proves then that land values, or economic conditions, or the "many advantages of the institutions * * * aided by the protection of the law"

has nothing to do with the poverty of many but that the fault lies in the individuals themselves. Is that not so? a. f. y.

Now, if all men were total abstainers there would not be so many cases of extreme poverty as there are. The saloon is one of the agencies through which the rich are made richer and the poor poorer, but of course it would not do to say anything against the saloon or the practice of drinking for that would be an infringement of "personal liberty." And you know how human nature does cherish the thought of having "personal liberty"—of making of themselves slaves of the liquor habit, and of enjoying themselves while young—and suffering for it when old.

It was when I tried to persuade a young, and another man who had a wife and children, to save their money and not spend it for liquor, as they did, when one of them said to me, "I am going to drink all I want to for I am not going to have the lawyers fight over my will." Ever since that time when the man said that, and that was in the '80s, and I see a young man under the influence of liquor—who has probably taken his whisky straight and is taking his walks otherwise—I say to myself that if he does not change there will be no danger that the lawyers will fight over his will. It is in cases like that where the following would be quite appropriate if it could be made effective:

"What is needed is some legislation that will give brains¹ to the brainless, thrift to the thriftless, * * * and discernment to the fool" (197:198).

And if Socialism and Single Tax will do that then I say, "All hail, to them!"

Now that it has been made apparent that I am not an enthusiastic admirer of the drink habit, you would, probably, like to know my position on that subject. Well, I am not a Prohibitionist who would force a man to stop drinking, and would force the injunction by "smashing", *a la* Carrie Nation & Co., the drinking places. Although I am not a drinker, yet from what I have read and observed, I know that human nature is so constituted that it becomes, to a certain extent, that which it has been fed on, and it would, therefore, work a hardship to a nature that has become addicted to the liquor taste to force it to break off from that taste at once.

So then the way in which I would bring about the reform

would be to regulate it in such a way that the rising generations would eschew liquor, leaving the old drinkers alone until their generation had died out. I would begin the reform by abolishing the "social glass" in the home, and at the banquet. Then I would, for the benefit of confirmed drinkers, who have lost their pride and no longer care if any one sees them drinking in a saloon or not, and who must according to the demands of their nature, have liquor to satisfy their appetite, have saloons in conspicuous places, compelling them to be unscreened so that the people can see who is drinking at the bar. That would keep many a young man from going into a saloon if he were seen going in and could be seen, from the outside, drinking at the bar. It would be pride then that would keep out of the saloon the young man, and we know that pride is the sheet-anchor of many a virtue.

If it should be objected to, in making drinking so public, then it must be on account of the disreputable character which drinking in a saloon is, and it is just for that very reason then that it should be made as public as possible. If drinking liquor in a saloon is not disreputable then why object to have it made so public as to be seen drinking in a saloon? Do you object to going into a drug store and be drinking soda, in the front end of the store in full view of the public passing by on the outside? If not, then why object to drinking liquor in full view of the public passing by on the outside unless it is because it is disreputable to be seen drinking liquor?

The saloons should also be compelled to close at 9:30 p. m., excepting Saturdays, for that is late enough for any one to be out who has to have a good night's rest in order to make him fit for his work the next day. If all that was carried out a public sentiment against drinking to excess would be created which in time would result in a gradual reduction in the consumption of liquor, and finally end in a complete total abstinence provided the women folks learn how to cook so the men can get their fill at a meal that will give the men strength to endure without liquor from one meal to another.

There is no question about it but that poor cooking, such as soggy biscuits or bread, tough beef steak burnt to a crisp, scorched potatoes, "rily" coffee, etc., is the cause of much intemperance. For how can a laborer endure to work from one meal to another

without taking something that is supposed to give him strength—that is liquor, if he has not been able to eat a full meal on account of its being so poorly prepared? It is against nature to do so; he must have something and this something is usually liquor, which seems to be ever handy to him, be he at home, in the factory, or at work on the street. We must strike at the source or cause of things and not only at the effects. Nor is bad cooking responsible only for some intemperance, but it seems it is a potent factor in the cause of wife desertion and divorce if this is true:

“—, general secretary of the associated charities of —, has studied this problem as it relates to the 125 deserted wives on the records of that organization. He found that most of the wives deserted by their husbands were wretched housekeepers; that their homes were filthy, the children ungoverned and dirty, the meals irregular [Probably because they were members of the “Gamblers’ Ancestors” club] and badly cooked. These conditions have a potent influence in causing men to desert their homes” (Daily paper). “Lessons in housekeeping should be subservient to nothing. Bad cooking may bring about divorce proceedings. It takes more than human love to withstand a daily diet of tough chicken” (57:—)—Mrs. —.

Now behind all that the seed of intemperance may be lurking, therefore, do not neglect to properly train your daughters in the elements of good housekeeping if you want to help destroy intemperance.

If then intemperance can be made to decrease gradually through employing methods, some of which I have mentioned, then there will be no need of prohibition or of saloon smashing. Saloon smashing is a mean, unjust and reprehensible piece of business. If public sentiment has created the demand for the saloon it ought not to be destroyed unless the owner of it is fully compensated for his loss. How many a saloon keeper, with a wife and family that are just as dear to him as though he were in a more honorable business, has his all invested in the saloon business by which he makes a living for them, and oftentimes that a poor living because the brewer and the cost of the license for conducting the business leaves him little for himself. Would it be just then to deprive the man of his means for supporting his family by smashing and ruining his stock and fixtures? As much as I hate and detest liquor and the saloon I

could not help but feel indignation for those fanatics who destroy and smash saloons. It seems some ultramundane fanatics have not learnt yet that men cannot be made moral or sober by an act of parliament and that human nature, as a rule, is as contrary as a mule.

It is said that if a man wants to keep a mule in a parched and dry pasture all he has to do is to put the mule in a rich corn field alongside the pasture and that the mule will then jump over the fence into the pasture, and stay in it with a self-satisfied air that he has done just the opposite of what was wanted of him. The same it seems it is with human nature, especially when it gets liquor into it; if you attempt to coerce it then it is that it will rebel and do just the opposite. Therefore temperance or total abstinence can never be brought about through prohibition and the smashing of saloons; it can only be brought about by public sentiment and persuasion.

And the way such a public sentiment is to be brought about is to show the rising generations—the drinking part of the present generation being like a tree now which cannot be bent as a twig, therefore it would be only a waste of time and effort to try to change the sentiment in them—that, as a rule, liquor does no one as much good as it does harm. That it is one of the powerful agencies through which the rich are made richer, for the licenses paid by saloons helps to reduce the taxes the rich would have to pay if it were not paid into the tax treasury by the saloons, thus making them that much the richer for having that much less taxes to pay. That those who drink are not, even by their superiors who drink, respected and treated with the consideration that total abstainers are treated. I saw an illustration of that when I worked with a lot of men some of whom drank considerably. The “boss,” as he was called, was a drinker to some extent, and he used to curse and swear at the men who drank when he would tell them to hurry and do this and that, but he never used such language towards me. And why was it? It was because these men had made beasts of themselves and, therefore, they were cursed and ordered about like dogs. As long as that “boss” was about he never once cursed and swore at me, but he did frequently at those who made beasts of themselves, even though they were much older than I, and ought,

therefore, on account of age, have commanded the greater respect and consideration from a "boss" who drank himself.

That the use of liquor will finally give one an odor that is offensive and which destroys the sweet flavor of "Shrewsbury clock" kisses which a man may want to give to his wife or forty-second cousins. And do you not suppose that a man likes to kiss wife even though he is already grey-haired? Read the following and see if what I said is not true about a man's desire to kiss his wife even in old age.

"The principals in a — wedding were a groom of 75 and a bride of 76 years. * * * In speaking of her wedding, the new Mrs. — said: "They [Their posterity by former marriages, both being widowed] objected to our marriage, but I guess — and I are of age. I have lately thought that there was an affinity between us; [How will evolution account for that if love is only an "affinity of two differing cells," and "what passes for love in men is only sexual feeling"?] that — was intended for me and I for him. I know he loves me, because he hugs and kisses me all the time" (Daily paper).

Now do you suppose that if he had a breath that had the odor of a whiskey jug, or a beer keg, or a wine bottle, or, what is worse, an odor that came from a conglomeration of rot-gut whiskey, stale beer, and sour wine, that she would let him kiss her "all the time"? Hardly. And what healthy, normal young man does not one day expect to marry the "sweetest of the sweet"? Well, then 'keep yourself free from the sickening odors of liquor by not drinking it.

Here is the way a distinguished divine dramatized the career of a man who drinks.

"I believe there are five acts in a tragedy.

"Act the first of the tragedy: A young man starting off from home; parents and sisters weeping to have him go. * * *

"Act the second: The marriage altar. Full organ. Bright lights. Long white veil trailing through the aisle. Prayer and congratulation, and exclamation of: 'How well she looks!'

"Act the third: A woman waiting for staggering steps. Old garments stuck into the broken window pane. Marks of hardship on the face. * * * Neglect and cruelty and despair. * * *

"Act the fourth: Three graves in a dark place—grave of the child that died for lack of medicine, grave of the wife that died of a broken heart, grave of the man that died of dissipation. Oh

what a blasted heath with three graves!" (38:865, Oct. 16, 1901) etc

Of course that picture of the career of one who drinks may be an exaggeration, as a rule, but I have seen and heard of cases that were almost a parallel of it, and I suppose it is only the drunkard's wife who can fully realize what a life of tragedy it is to be the wife of a drunkard. When I see a man staggering home drunk I can picture to myself what a greeting for a husband and a broken-hearted wife and innocent children it must be. Instead of coming home a sober, light-hearted, and smiling husband and father, with a little fruit and his week's wages in his pocket, he comes home drunk, sullen, cursing and swearing, perhaps, and with half, or less, of his hard earnings of the week! There is a contrast right there that is as great as that between heaven and hell, the contrast between the sober man's home and that of the drunkard.

When a young man says that he is going to spend his money for liquor because he wants to enjoy himself while young, or when married, because he does not want the lawyers to fight over his will, then are they only inflicting future suffering on themselves? Are they not causing trusting wives and innocent, helpless, poor little children suffering for which there is no possible excuse, whatever, except the gratification of their own selfish and unrestrained appetite? No wonder that drunkard's wives have wished themselves dead when they beheld their own and their helpless children's sufferings. Therefore, young man, for the sake of your future wife and children, *stop* drinking liquor when you can yet do so, if you are a so-called moderate drinker, and do not be "bumfoozled" by any such false ideas as enjoying yourself while young, or in not wanting to have the lawyers fight over your will, or by the cry of others that you are a fool for resigning your "personal liberty," or that you have no will power because you will not trust yourself now with "social glasses" and moderate drinking, or that you are "soft" because a mother or a sister or a sweetheart has induced you to become a total abstainer!

I have seen some appalling results follow from the use of intoxicating liquors and know that no picture of its evils can be overdrawn.

Because there are here and there cases where men have not been ruined or injured by the use of intoxicating liquors that is no criterion to go by that *you* may likewise fare as well. The odds

are always against those who tread on dangerous ground, and social glasses and moderate drinking may be regarded as treading on dangerous ground.

There is no question but that the use of liquor is a heavy tax on the laboring people, and by laboring people I mean all those who work for wages or salaries. No doubt the greater portion of our annual drink bill of one billion and eighty millions of dollars, for the United States alone, is paid by the laboring people. Just see what that amounts to if it were equally divided per capita among the inhabitants of this country. It would mean a little over fourteen dollars for each person, man, woman and child, and making the family even only as large as it is in France, where it is 5.03, it would mean over seventy dollars for each family each year and all for something that does the person more harm than good. Seventy dollars would buy, at an average of two dollars a pair, thirty-five pairs of shoes. Is every drunkard's family shod as though that amount was paid for shoes, annually? Seventy dollars would buy fourteen suits of clothes and dresses at five dollars each. Is every drunkard's family of children dressed as though that amount was paid annually for clothing? You need but observe the drunkard's or drinker's family to see for yourself that no such amounts are paid for the shoes or for the clothing and dresses of his wife and children.

Nor is that the only loss that the drinkers sustain. They also lose time while drinking for which they receive no pay. They are also often robbed of the money they have about their person when they are under the influence of liquor, so that without question it may safely be said that what it costs, directly and indirectly, to drink is fully twice one billion and eighty millions of dollars annually. What a cost that is, eh, for something that does more harm than good to the physical strength and health alone, not taking into consideration the baleful effect it has on morals?

"I never knew a young man or young woman to go astray, and walk in the way of lewdness, whose departure from the path of virtue was not chiefly from the influence of strong drink."—Father Matthew (61:221-224). Yes, drink robs us of money and morals.

At one time there was considerable agitation in a large city about renewing the license of a variety theatre because of its unsavory reputation. I had heard so much about it that I did not think it could be possibly true of what was said about its immoral

character. Well, to satisfy myself on that score I went there one evening to see for myself. It was just something awful the sights I beheld and what I heard. At the entrance there was a bar and men standing before it drinking, as I passed in. On the second floor there were the boxes, which were more like stalls, and which opened toward the stage. Girls in decollete dresses, cut so low as to show the "foot hills," as an editor east of the Rocky Mountains calls them, and in tights and in, short of the knee, skirts, would go into the boxes soliciting the men to buy bottled liquor. I asked what the liquor cost there. They said one dollar for a half pint bottle of wine, that salesmen at hotels said they could buy there for twenty-five cents, for the same quality. Twenty-five cents for a bottle of beer that held just two glasses, one glass of which was supposed to be for the buyer and the other for the girl, for they were supposed to be "sociable" and treat the girls. The same quality and quantity of beer could be bought at hotels by salesmen for ten cents. The reason I know that is because I have bought goods from salesmen, during the summer season, when they would order a bottle of beer and had it brought to the sample room where they had their goods on display. I being a total abstainer the salesman would drink it all himself to quench his thirst and I saw that there were just two glasses of beer in the bottle. I asked what beer like that cost and was told, "Ten cents; you can buy it in any of the hotels of the country for ten cents." So then there was a plain case of robbery practiced in that variety theatre, as it was called, of seventy-five cents on a bottle of wine and of fifteen cents on a bottle of beer.

And did the men buy any liquor? Well, if you had seen the drunken condition some of the men and the girls were in before the play, which was full of immoral innuendoes and suggestions, was over, you would not have thought otherwise but that they *did* buy liquor at robber's prices.

After the girls got the men loaded up with liquor they would sit in the boxes with the men and smoke cigarettes, so that the atmosphere of the house was almost stifling. There was one young fellow there who looked as though he might be but an ordinary laborer, for he had on very common clothes, and I do not suppose he was yet eighteen years old, he looked so young. I watched him particularly for he had no vicious looking countenance and wanted

to see if he had, at so young an age, already fallen into the depths of debauchery. He smoked cigarettes, and also became so drunk before I left the theatre, that he staggered, after one of the girls, into a room, at one end of the second floor of the theatre, over which was the sign "Furnished Rooms, for rent," and which could easily be seen from the boxes.

There was an object lesson in that young man! Scarcely eighteen years old, a cigarette smoker, a drunkard, and a debauchee! And how many there are of such we cannot know definitely, but that the number is quite considerable may be inferred from the number of men who were at that theatre that night and who drank. Every box that I could see had men in drinking liquor, with the girls. Will any one dare say that the use of liquor is not an agency by which many laboring people are made poor and destitute, when some begin already to dissipate when yet in their teens? How will Socialism and Single Tax place in the hands of such the wealth-producing industries, and the management of them, without first improving the individual?

It surely cannot be said that it was the having of a family that was crying for bread, and that he could find no work so as to earn money with which to buy bread to satisfy their hunger, that drove the eighteen year old boy to drink to drown his troubles, can it? Well, then is not the key to the solution of the question of inequality in wealth to be found in the individual and not in economic conditions and private ownership of land? a. f. y.

Supposing that one day this young man should come to the realization of the seriousness of life and should reform and marry,—which is not at all improbable for some of those who boasted of their ten dollar "blows" on Saturday nights in bawdy houses, are now married to respectable women,—and have a family, but because he dissipated away his money before he married and has, therefore, little or nothing when he gets married, and he cannot now save much above that which it costs him and his family to live, and he becomes sick and his children, instead of going to school, will have to go to work in stores and factories to earn to help support the sick father, who is at fault there that the children have to work when they ought to be going to school? Was it economic conditions and private ownership in land or was it the man's dissipation

when young—"enjoying himself when young"—that is the cause which now compels the children to work?

Of course I do not say that all who are poor and destitute now are at fault for their impoverished and destitute circumstances, for some have had misfortunes that swept away their possessions and some have been reduced in financial circumstances on account of spending their money on doctors, who never did them any good, for trying to cure them. But those cases are few and far between when compared with those who *are* directly at fault themselves for their destitute circumstances, and many of those can be traced to the agency of liquor drinking.

That liquor drinking is undermining the character of the youth is an admitted fact by those who have been in positions to observe the effects of it on those who drink.

"One of the principal evils undermining the character of the youth of the country and destroying the intelligence of men, not only in the army but in nearly every business and profession, is the use of tobacco and alcohol. * * * I am fully convinced the world would be better without either."—General — (39:94, Jan. 30, 1901).

As already stated, I noticed that smoking was as freely indulged in as drinking at that theatre, which shows that they usually go hand in hand and are, therefore, twin sisters of evil. It is no doubt the use of tobacco first, which finally leads many to drink. When boys in knee breeches smoke cigars, as I once saw three fairly well-dressed boys, in knee breeches, do one New Year's day, it would not at all be surprising if one day they took to drinking. One stimulant requires another so that as a logical consequence a boy who uses tobacco will in time crave something stronger than the mere use of tobacco affords, and that will be intoxicating liquors.

Besides being a filthy, nauseating habit, the use of tobacco is not without its expensive side. When a man smokes at least twelve cigars a day for over twenty years, as a Christian Scientist stated he did before he became a Christian Scientist,—and afterwards a Christologist,—just see what that amounts to, not counting the matches used in lighting them, for he may have lit the one by the stub of another. Twelve cigars at, say, six for twenty-five cents would be fifty cents a day for twelve cigars. Leaving out Sundays and holidays, as days of rest on which he did not smoke, there are

at least three hundred days in a year, at fifty cents a day would amount to one hundred and fifty dollars for one year. In twenty years that would amount to three thousand dollars. Now, will not three thousand dollars buy quite a nice home? So then we will say a man becomes an inveterate user of tobacco at the age of thirty so that by the time he is fifty years old, just about to pass out of his prime, he has smoked, and filthied away a nice home which might come in very handy then. But he has no home and now if he is a Socialist or a Single Taxer and has no home and one who has saved his money and has a home why it would only be justice "by dividing equally" with the man who spent his money for tobacco. Would you call that justice? If you do, then you would place a premium on prodigality and a discount on thrift, and what would the world come to if such an idea became general? We would soon degrade and sink to barbarism, would we not? a. f. y.

Just what the amount is that is spent annually for tobacco in the United States I do not know, but one in the tobacco trade made a statement that "two hundred million dollars were spent for smoking tobacco in the United States in 1901." And this the year of the great drouth at that. If we add to that an equal amount for chewing tobacco, which I suppose would not be far from the actual sum spent for it, we have four hundred millions of dollars spent in a year for the gratification of an appetite that, to say the least, is filthy, nauseating, sickening, and unhealthy.

Do you suppose that it is healthy for a woman to step into a pool of tobacco spit, such as may be seen almost anywhere where men are about? I have even seen tobacco quids and pools and cigar stumps on the steps of churches where ladies had to pass over. Would you call that of the highest sanitary condition, and therefore, not unhealthy? Nor is that all that can be charged against tobacco. Just see how many fires there have been as the result of the use of tobacco. Yea, even people burnt to death on account of fires that were caused by the careless use of smoking tobacco. And that the filthy habit of using tobacco is the cause of some refined women not marrying may be seen from the following:

"In regard to your proposed bill, taxing old bachelors and old maids, I would suggest, in behalf of the old maids, that you get a bill before the legislature prohibiting men from spitting on the

sidewalks, which would make the men much more attractive to the women in general. For my own part, I have never felt that I would like to be tied for life to any one with that filthy habit, and as there are not enough really nice, clean men to go around, the old maids should be exempt from spending their hard-earned money to help support and educate the tobacco spitter's children. * * * Don't think that I am a sour old maid, but I have worked in public office long enough to know men as they really are."

It may be seen then that notwithstanding that "woman's strongest instinct, the maternal one" (198:153), is a fact, there are women so refined that they will forgo marriage and maternity rather than to be the wives of filthy tobacco using men. And are they not right?

It is said that "love can only thrive in purity" (3:394), which no doubt may include purity of habits, and if it does, then can love thrive in an atmosphere of filthy, nauseating, and sickening odors of tobacco and liquor? And if love cannot thrive and live in such atmospheres and there are children born to married couples in such atmospheres are they not rather the penalty of lust than the privilege of love?

Bad habits may then also have a bearing on marriage, and non-marriage on the problem of women wage earners, which is beginning to affect the labor market for men. If a woman does not marry she therefore has no one to support her, hence must earn her own living, and in doing so comes in direct competition with wage-earning men, in many spheres of labor. And will not that, therefore, have more bearing on low wages than land values, which is the theory of Single Taxers for the cause of low wages?

As with liquor, so the tobacco habit is one that cannot be regulated with prohibition, nor can the taste for tobacco be well rooted out in those who have acquired the taste for it, therefore, the only way to rid ourselves of a filthy habit is to create a public sentiment against it by properly training the rising generation. The old generation we will leave alone, only pitying them that they have become the slaves of their appetities instead of being their masters. As much as I hate, detest, and loathe liquor and tobacco I have not the least feeling of resentment and condemnation for those who traffic in them or who use them. No doubt it was force of circumstances and environments that has caused those

who traffic in them and use them to do so. It is not every young man, as I had, who had a lot of nice girls for schoolmates who tabooed the use of liquor and thereby made him a total abstainer, as I was made a total abstainer by the Good Intent girls of my day and generation. Therefore we must not condemn those who have fallen under the force of circumstances and environment.

When we once have Christian Unity, as the result of the appearance of this book, we will amend the Constitution so that the taxes for the maintenance of the public schools will be apportioned for two kinds of public schools; the one in which there will be only secular education, as now, and the other where, in connection with secular education, morality and cleanliness of habits and sobriety will be taught. There will be no men of the cloth, who have an odor about them of a reeking nicotine pipe, to teach the boys the filthiness of the tobacco habit, but clean and self-respecting men and women who will teach that.

It might be a good idea, too, so long as tobacco will yet have to be manufactured to supply the demand of the generation that is already addicted to its use, to create in the boy a distaste and loathing for tobacco in all its forms by making the boy, at about from eight to ten years of age, take such a big chew of tobacco, about ten minutes after a good square meal, and on the day before a children's picnic, that will make him so sick as to vomit out the meal just eaten, and so sick that he will not be able to go to the picnic. I think that would cure him for all time of the desire for tobacco. Anyway, that was what cured me of the desire for tobacco, although there was no picnic in my case.

When I was about ten years old, during one harvest time, men, who helped us harvest, gave me a chew of tobacco, about ten minutes after I had eaten a big dinner, that made me so sick that I threw up my dinner, and, it seemed, some of my breakfast and the supper of the night before. Well, I can tell you that that experience cured me from the desire of becoming a "man" by having smoke come out of my mouth like smoke out of a defective stovepipe, or by having a rivulet run down my chin like the juice out of the mouth of a panting dog.

But now the stickler for liquor and tobacco may say, What will the people do for a living who now work in liquor or tobacco factories, if there should come a time that there will no longer be any

demand for them, and therefore no more employment for people in those industries? By spending the one and a half billion dollars, now spent annually, in the United States, for liquor and tobacco, for clothing, shoes, food, furniture, and other useful and necessary things, which could be used to advantage, and for comfort in the homes and by the families of drinkers and tobacco users, there would be more of a demand for those things than there is now, and the people could then be employed in making those things, instead, could they not? Then the farmer's grain that now is used in making liquor will be made into bread stuffs, instead. There will then be more meat bought than now so that the farmers can raise fowl on land that may be too barren to grow anything but tobacco, although I believe soil that is too poor to produce any useful vegetation is also too poor to produce tobacco.

Then again, is not the making of wearing apparel, or putting up breadstuffs in packages, as congenial, healthy, and clean an occupation for girls as rolling up nauseous weeds and making up other things into smokers' and chewers' articles? The buildings now devoted to the making of liquor or tobacco could, with not a very great expense, be converted into food-product mills or factories for the manufacture of useful and necessary goods.

It may be seen then that to make the changes in the nature of the goods made would give just as much employment to people as now and the cost in converting buildings into the use for producing and manufacturing useful and necessary goods would not be so very great but that the sacrifice would be well repaid in a better and happier people.

Will any one dare say that liquor has not caused many tears and is not the direct and indirect cause of a great deal of unhappiness and crime? Read the following and see what the use of liquor has caused.

"The old county jail was never the scene of a more pathetic incident than that which occurred there this forenoon. In one of the cells is locked — — * * * who was brought from — to save him from lynching by a mob —, while insanely drunk, shot a man who tried to arrest him for burglary, and for this the people there threatened to string him up. — had a wife and four children in — and a father and mother and several brothers and sisters in —. The wife and four children came — yesterday [After hav-

ing walked fifty miles.] and, being without money, slept last night in the charity ward of the — institute. —'s mother and sister came from — this morning and all of them met at the jail door and went into together to see him. Ahead walked the old mother. * * * Next was her daughter. Behind her was the wife, with a four months' old baby at her breast. Behind them came the little girl of eleven, a boy of nine and a boy of three years. In this formation they climbed the iron stairway to —'s cell. * * * The aged mother wept and bewailed the fate of her boy. * * * The wife wept. The sister wept and the four children set up a wailing that resounded from the old walls of the jail. * * * — clutched the bars of his cell and hung his head low, and tears streamed from his eyes. [What a sequel to "I am not going to have the lawyers fight over my will," but they will, probably, fight over saving his neck!] 'Oh, —! —! What have you done?' wailed his mother. * * * 'Oh, —, my boy! I'd rather see you dead before me today. It will kill your poor old father. [What difference does that make so long as "I enjoyed myself, spending my money for liquor?"] He came home from [His place of work] last night and when he heard it he took his bed. * * * And what will this poor woman and all those little children do? It was the drink that did it.' — raised his head, shook his clenched fist on high, stamped his foot and cried: 'Curses on it mother! It was the drink.' It was too pathetic a scene for even the deputy marshal, used to sights of human anguish, to stand. He walked away with tears in his eyes" (Daily paper).

That is an incident that might be a good thing for a young man to read occasionally while he has as yet not tasted liquor. And if he understood the law of growth and knew that an appetite is whetted by what it feeds on, he would undoubtedly remain a total abstainer all his life. Just see how much anguish might have been spared had the man in the foregoing incident been a total abstainer. There was his aged parents, his sister, besides his other brother and sisters who no doubt feel the disgrace of the deed committed by their drunken brother, the wife and probably the oldest child, and last of all he himself. Oh, what a terrible price to pay for the foolish idea of "I am going to enjoy myself while I am young," or for "I am not going to have the lawyers fight over my will," or for taking a "social glass" for friendship's sake, which

whets the appetite for liquor until one is no longer master of himself, but the slave of his appetite! Is that not so?

Yet there are people who, of course, not understanding the law of growth, will say, "Oh, it will not hurt to give the little ones a light drink of wine or beer, for if they are men when they become grown they will not make beasts of themselves."

Yes, that is said because they do not seem to understand that stimulating things excite abnormal appetites, which, as a rule, get beyond the control of one's reason and will-power.

Nor is liquor responsible only for anguish and suffering, but also for much crime. Here is the verdict of one in a position to know:

"If I had my way," said the police magistrate on the bench this morning, as he sent a "plain drunk" to the workhouse, "I would not only close every saloon in the country, Sundays and week days, but I would stop the sale of intoxicating liquors in any shape or for any purpose whatsoever. I would make it a crime to manufacture the stuff. This may appear far-reaching, but the sentiment is justified by the sights and experiences in this court room. Ninety-five per cent of the cases tried here are the direct result of (liquor). * * * Mind, now I am not saying anything against saloon men. It is the stuff they sell [Because, with Cain, they can say, "Am I my brother's keeper?" So if no one wants to buy their stuff there is no law compelling any one to buy it, hence they will sell it, and rightly, too, if any will buy it.] That causes all the trouble. There are few people in this world of ours who know how to drink (liquor), and this reminds me of the—colonel's opinion: 'One drink of (liquor).' said he, 'is enough. Two is one too many, and three are not half enough.' [The latter seems to be the case, as a rule, with those who drink at all.] * * *

* Just so long as it shall continue to be sold, just so long shall we have police courts and crime. There's nothing particularly original about these remarks, but their truth is borne in upon the mind by the things we see and hear. The woes that arise from the use of (liquor), the ruined men and women, the broken families, the griefs and tears, all aired in this court, are enough to turn gray the hair on a buffalo robe." (57:—).

And yet there are even so-called Christian people who will defend the use of liquor.

"Carefully collated statistics show that from eighty to ninety per cent of the crimes committed still have some connection with intemperate drinking" (192:225).

The police judge is not alone then in his opinion as regards the effect of the use of liquor on crime, is he? We will now see what is said about the results of the use of cigarettes on the young as many acquire the tobacco habit through beginning with the use of cigarettes.

"Dr. —, in his report to the Governor, gives figures [And, as a rule, figures do not lie.] to show that cigarettes are the cause of the downfall of more inmates in the — State Reformatory than all the other vicious habits combined. Of the 350 inmates in the reformatory last year, 236 claimed that cigarettes had driven them to crime" (16:—).

Here it may be seen that fully two-thirds of those at the reformatory were driven to crime through the use of cigarettes. Why boys will take to smoking cigarettes may be due to the reason given below.

"A boy argues with himself: 'Nearly all the other boys in town smoke, and it is so innocent and inexpensive. Why should I not learn the art also?' *Innocent* and *inexpensive*, did you say? Did you ever calculate the expensiveness of 'cigaretting?' Let me tell you, boys and young men, it is enormous. The habit of smoking cigarettes is far-reaching. Its effects upon the physical constitution are great, upon the mental constitution *greater*, and upon the moral * * * constitution *Greatest*. And then its effects upon the pocketbook are not small. It will lead to many serious evils, if persisted in, as physicians and text books on physiology and hygiene will plainly tell you; and such evils as this are hard to bring under control. Stop it, boys. Throw the cursed thing away. It is a pernicious habit, and you will regret in after years that you ever allowed it to fasten itself upon you" (199:26).

Besides the argument of the boy that "nearly all the other boys in town smoke," there are grown people, who ought to know better, who will encourage and flatter young men to drink and smoke by telling them if they do that they will be "men."

One time at a wedding, where liquor and cigars were freely distributed among the guests, as is the custom at some weddings, two young men, yet in their teens, and about the same age, had a

tray of liquor and a box of cigars passed to them by one of the helpers. One young man helped himself to both liquor and cigars, and the other refused both. Then the man who passed them around said to the young man who refused to touch either liquor or tobacco:

"You will never be a *man* unless you drink and smoke. See Mr. — is going to be a man one day for he does not refuse to drink and smoke."

Well, in after years this same young man, who was "going to be a man one day," did up this very spokesman for several thousand dollars. The other young man has probably not yet become a "man," for he has not yet done up any one, so far as it is known, and I am informed he is still a total abstainer from liquor and tobacco. Now, which of the two, in your opinion, is the more of a "man"? a. f. y.

I have already stated that the use of tobacco is a filthy habit. Here is the verdict of one who is a user of tobacco and this is what he says about it:

"An edict has gone out from the general offices of the — railroad forbidding the use of tobacco in the offices along the lines. It is a good order. We use tobacco and are ashamed of it. Take a lot of men in the same room who use tobacco, and the result is disgusting. Tobacco is one of the worst of American habits; particularly chewing. There are tobacco chewers who do not recognize the rights of others, and who do not realize how disgusting they are. Lately when we cannot resist the temptation to chew, [Where is your will-power you boasted of when you began to use tobacco, and when some one told you not to use it for a day may come when you would like to give up its use when you saw the harm it was doing you, but that you could not do so then, and you said you could quit when you wanted to, just as the drunkard, when he was a moderate drinker, said he could stop drinking when he saw it was going to do him harm?] we go off and chew in secret. Boys who have never learned the habit, should look around them, and count the men who are trying to quit. Tobacco chewing is not a crime, but it is a disgusting habit" (Daily paper). [Yet expect refined wives to submit to "Shrewsberry clock" kisses from husbands with such habits.]

Here is the chance for the defender of the use of tobacco to

say that railroad employees are, by such edicts against the use of tobacco, compelled to barter their "personal liberty" if they wish to continue in the employ of such a railroad. But are they? Have others no rights? Read what an official of a railroad company has to say in regard to the rule of prohibiting the use of tobacco by the men while on duty, and then see if it is not a just rule even though it should be an infringement of the "personal liberty" of the men.

"Regarding the new rule prohibiting the use of tobacco, an official of the company said: 'Cleanliness and neatness are important factors in the railroading of today, and these considerations alone are sufficient warrant for a prohibition of the use of tobacco by employees when on duty. We desire that employees shall not make our property disgusting to travelers by the use of tobacco, and themselves steeped with tobacco poison while on duty'" (Daily paper).

There is nothing in that, then, that is an encroachment on "personal liberty" is there, when such a rule inures to the good of others? Why then should a regulation of the liquor traffic, along the lines suggested in this book, be an encroachment on the "personal liberty" of others, if such a regulation of the liquor traffic makes it so disreputable to be seen drinking that it keeps many from drinking, and the refraining from drinking inures to the good of a father, mother, brother, sister, wife, or children? Have those no rights as well as the one who wants to drink, and who thereby would spend his time and money for things which should go to those to whom he is related by the ties of kindred?

"Forty per cent. of the distress among the poor, said a recent official report, is due to drunkenness" (200:4).

Socialism would say it was due to the unequal distribution of wealth caused by the agencies of production being owned by private owners instead of government ownership of them. But will a drunkard be justly and honestly entitled to the products produced by agencies, owned by the government if he squanders his time and money in drinking in the saloon?

"It is a sorry admission to make, that to bring the rest of the neighborhood up to the level of the saloon would be one way of squelching it; but it is so. Whenever the tenements thicken, it multiplies. Upon the direst poverty of their crowds it grows fat

and prosperous, levying upon it a tax heavier than all the rest of its grievous burdens combined. * * * All the evil the saloon does in breeding poverty and in corrupting politics, all the suffering it brings into the lives of its innocent victims, the wives and children of drunkards it sends forth to curse the community; its fostering of crime and its shielding of criminals—it is all as nothing to this, its worst offense. [Selling liquor to minors] * * * For the corruption of the child there is no restitution. * * * It saps the very vitals of society; undermines its strongest defences, and delivers them over to the enemy. (200: 211, 215).

That much then against liquor and tobacco. They are costly, dangerous, disgusting, filthy, and useless habits, are they not? a. f. y.

CHAPTER XXVI

SOCIALISM, SINGLE TAX, ANARCHY—Continued.

"Whatever may be said for the institution of private property in land, it is therefore plain that it cannot be defended on the score of justice. The equal right of all men to the use of land is as clear as their equal right to breathe the air—it is a right proclaimed by the fact of their existence" (196:303).

Have we not all as equal a right to health as we have to air? If so, are all equally healthy? If not, why not? If we are sick, diseased, or physically afflicted is it not either the result of our own carelessness, thoughtlessness, and lack of exercising common sense in eating, drinking, dressing, and living or else an inheritance from our ancestors? If such is the case with regard to health which is as free as the air, and "is a right proclaimed by the fact of existence"—a case of reaping what we, or others, sow—then may not the equal right to the use of land be bartered away in the same way, by ourselves or by our ancestors? It is simply a reaping of what we, or our ancestors, sowed, if we have no equal right with others to the use of certain lands.

I know of men who married widows who owned land, and the men, through prodigality, and politics—standing on street corners smoking cigars and telling how the country should be governed and be saved, but who left their hay and crops out in the field to go to ruin through rain, when they could have saved them by staying at home and stacking them—lost their right to the lands their wives owned when they married them. Now what was the fault there? Was it economic conditions or private ownership of others in land, that caused these men to lose the land through prodigality?

They had the lands in their possession once. Then why did they barter away their rights to them? No one forced them to sell. They simply did not care very much to work so they sold the lands and when they got the money in their hands it was soon squandered, leaving them and their posterity no rights to land nor

with money. Was that not reaping what they sowed as much so as this is reaping what one sows?

"The headache of the morning is the reaction from the debauch from the night" (176:239)? And no doubt, the debauch caused the squandering of money, too.

"In the great cities, where land is so valuable that it is measured by the foot, you will find the extremes of poverty and of luxury. And this disparity in condition between the two extremes of the social scale may always be measured by the price of land. * * * The great cause of inequality in the distribution of wealth is inequality in the ownership of land" (176:260, 266).

Is not the great cause of the "inequality in the distribution of wealth," as already pointed out, the prodigality on the part of those, or their ancestors, who have little or nothing, and the thrift on the part of those, or their ancestors, who have much and more than enough? What had the price of land in Chicago to do with the young man who received twenty dollars more a month,—and who had virtually nothing at the end of five years of labor,—than another young man who saved one thousand dollars in *three* years? What did the price of land in a city have to do with those who spent all their earnings saying, "I am going to enjoy myself while I am young," or "I am not going to have the lawyers fight over my will," or in ten dollar "blows" in bawdy houses, or if "we saved our money and became rich who would you have to work for you"? Can a person have money or land at the end of years of squandering all that one earns as one goes along?

It is these mistaken theories, as to the cause of the inequality in the distribution of wealth, of some agitators who want to pose as the friends and champions of the laborers and the poor, that creates discontentment among the majority of the thriftless poor who have little or nothing, and which makes Socialists, Single Taxers, and Anarchists of many. They are just as mistaken in their theories as to the cause of the inequality in the distribution of wealth as orthodoxy is when it says that the devil—which I have already proven does not exist—is the cause of all our woes, sins and diseases. Is that not so? a. f. y.

"Inasmuch as the taxation of rent, or land values, must necessarily be increased just as we abolish other taxes, we may put the

proposition into practical form by proposing—*To abolish all taxation save that upon land values*" (176:365).

According to single tax, then, the man who puts ten thousand dollars into a mercantile business need pay no taxes but the man who puts ten thousand dollars in a farm must pay taxes. Well, I do not suppose the farmers then will be anxiously clamoring for single tax.

"It is sufficiently evident that with regard to production, the tax upon the value of land is the best tax that could be imposed. Tax manufactures, and the effect is to check manufacturing; tax improvements, and the effect is to lessen improvement; tax commerce, and the effect is to prevent exchange; tax capital, and the effect is to drive it away. But the whole value of land may be taken in taxation, and the only effect will be to stimulate industry, to open new opportunities to capital, [That was saved by those who said, "I am going to enjoy myself while I am young," and "I am not going to have the lawyers fight over my will." It surely will "open new opportunities" to such by exempting capital from taxation.] and to increase the production of wealth" (176:371).

And will not the taking of the whole value in land by taxation drive the people off the farms? What is it that makes land values unless it is labor? What was the land in the United States worth before it was tilled? And what is tilling but labor? And will you tax labor on land and exempt from taxation all other labor be it put into the manufacture of goods or into the putting up of buildings—*improvements*? Would not the tax in land values have to come from the products of the land which labor produced? Will the land produce without labor, be it city or farm land?

"The monopolist of agricultural land would be taxed as much as though his land were covered with houses and barns, with crops and with stock. The owner of a vacant city lot would have to pay as much for the privilege of keeping other people off of it, until he wanted to use it, as his neighbor who has a fine house upon his lot. It would cost as much to keep a row of tumble-down shanties upon valuable land as though it were covered with a grand hotel or a pile of great warehouses filled with costly goods" (176:393).

Here it may be seen that our theory of Single Tax would oblige every farmer and every city land-owner to improve their possessions whether able to do so or not. It would tax the same

amount the man who owned a valuable lot but who could build on it only an ordinary residence building, on account of limited means, that would rent, we will say, for fifty dollars a month, as it would tax the man who built a "grand hotel," because he had the means to build it, and which rented for five hundred dollars a month. Would that be justice?

Supposing every valuable city lot of equal value were equally improved where would the tenants come from to occupy them? The fact that some capitalist lets his valuable city lot remain unimproved does that not give another, who has an improved lot, more returns on his investment? And does not the unimproved lot owner have to pay taxes on his lot? Oh, but it will be said that he does not pay in proportion to its value compared with the value of the improved lot adjoining. In that case it is the assessor's fault.

Let us take for an illustration two pieces of land, side by side, of equal value. One has improvements on it that cost, we will say, ten thousand dollars, and that parcel of improved real estate is taxed on a basis of a valuation of twenty thousand dollars. The other is taxed on a basis of a valuation of five thousand dollars. Now would there be anything unjust in taxing the unimproved land on a basis of a valuation of ten thousand dollars, which his unimproved land must be worth if the land adjoining of equal value with ten thousand dollar improvements is taxed on a basis of a valuation of twenty thousand dollars? If not unjust, and it would not be unjust to do so, then if the land owner objected would he not have the right to improve it or sell it to some one who would?

If then owners of valuable lands, covered with "a row of tumble-down shanties," could afford to pay the just taxes without improving their properties so as to bring in greater returns, why then the owners of improved land, many of whom have only that as a revenue producer in their old age of inability to work any more, would receive better returns. Is that not so? And as it is are there not already many vacant store, residence, and other buildings in large cities which are not "booming"? Would you build more to have more vacant? There are two sides to the question and I do not see how Single Tax can straddle them both.

To say that by building more would reduce rents for the poor is an argument not tenable, especially when Single Tax would exempt capital from taxation, because to tax capital "is to drive it

away" (176:371). I know of cases where men, who own much rental property, in fast growing cities, and who also loan money who would rather loan money than have it invested in rental property, because, they say, it brings better returns. If then more building would reduce rents and moneyed men will not build more because they can get better returns by loaning their money, then who is going to do the building? Are those going to do it who said "I am going to enjoy myself while I am young," etc., etc., etc., and who have nothing? Could such get laborers and mechanics to work on their buildings, if the land and material were furnished on time, and they had no money with which to pay them from one dollar and a half to four dollars a day, as some mechanics get?

"We should satisfy the law of justice, we should meet all economic requirements, by at one stroke abolishing all private titles, [How far removed from anarchy is that?] declaring all land public property, and letting it out to the highest bidders in lots to suit" (176:362).

Will the bidders have to pay down cash when they bid on lots to suit? If so, how could those bid who had no money, having spent it all, as already mentioned a number of times? Of what advantage would "declaring all land public property, and letting it out to the highest bidders in lots to suit" be to such? It may be seen then that the remedy for the inequality in the distribution of wealth would *not* lie in making "all land public property."

There is one more theory of Single Tax to which I would like to call attention and that is to "tax capital, and the effect is to drive it away." Would the exemption of capital from taxation be just? Supposing two men work side by side until they become too old to work any longer and each one has saved ten thousand dollars. One buys a farm for ten thousand dollars, and being too old to work it himself rents it out. Now it takes a good renter and favorable seasons for crops for him to pay six hundred dollars a year rent, which would be six per cent. gross income. Out of that the owner of the farm must pay insurance on the buildings on the place. Then there is wear and tear on the improvements. A storm may blow down a wind-mill, or a chimney, or hail may break window panes, (probably destroy enough of the renters crops also so he will have to make him an allowance for poor crops,)

this or that needs repairing or painting, etc., and by the time that is all reckoned in and the taxes paid he will do well if he has five per cent. net annually on his investment. The other man loans his money on mortgages at six per cent. He has no wear or tear on them. No storms or hail to damage them. Requires no insurance, etc. Now, would it be doing justice to the man who invested his money in land that, after having paid taxes on it, nets him five per cent. while the man who has his money invested in six per cent mortgages is exempted from paying taxes? Why should one man have but five per cent. net on his investment because he invested his money in land while the other has six per cent. net on his investment because he loaned his money on mortgages?

By exempting from taxation the mortgages of the ten thousand dollar capitalist is not thereby the hundred thousand dollar, or the millionaire capitalists' mortgages exempted from taxation likewise? Then why should not the hundred or more thousand dollar capitalists pay their just share of taxes as well as the poorer land owner or the poorer owner of a house and lot who pay their just share of taxes?

Just think of how many rich capitalists thereby escape paying their just share of taxes by not taxing mortgages, while the poor laboring man who owns a home or the poor farmer who owns a few or more acres of land must pay his just share of taxes?

But it will be said that to tax mortgages would be double taxation. Why should it be? Supposing the man, of my illustration, loaned his ten thousand dollars in four equal parts of twenty-five hundred dollars each on four ten thousand dollar farms, and the farms were taxed on a basis of a valuation of ten thousand dollars, less the twenty-five hundred dollar mortgages, would that then be double taxation if the holder of the mortgages was taxed for his mortgages?

But it will be said that as mortgages are listed as personal property the money loaned would pay double if he were taxed where he lived and in another place or state in which the money is loaned. That could be remedied easily by classing mortgages with deeds, which they are in reality, and taxing them where they are recorded. But it will be said that to tax mortgages would only force the interest up to a higher rate. Why should it? Cannot the people pass laws that will guarantee the investor in city or

country real estate—land—as great a net income on their investments as they would by allowing the investor in mortgages now more than those get who invest in improved real estate?

If farms will return only a gross income of, say six per cent, out of which the taxes and other incidentals must be paid, would it be unjust to pass laws that would allow money lenders only a gross income at the same per cent as that of the farms, and make them pay their just share of taxes? And would such a law not be constitutional because it would be based on justice? If our Constitution cannot rest on a basis of equal justice for the poor house and lot, and the poor farm, owners, and the rich capitalist then let us amend it or draw up another wherein God is remembered, and justice is done to all.

“It is difficult for small farmers and homestead owners to get over the idea that to put all taxes on the value of land would be to unduly tax them. It is difficult for both classes to get over that idea that to exempt capital from taxation would be to make the rich richer and the poor poorer” (176:366).

Well, to tax the poor man who owns a ten thousand dollar farm with a twenty-five hundred dollar mortgage on it, owned by a hundred thousand dollar or millionaire capitalist who is exempt from taxation, might easily lead one to be unable to get over the idea that that would not “make the rich richer and the poor poorer.” Is that not so? a. f. y.

We have now seen some of the theories and propositions of Socialism and Single Tax and will let you a. f. y. whether or not economic conditions or land values are the great causes of the unequal distribution of wealth such as there is now between the pauper and the millionaire, or whether or not my theory, that is, the prodigality and thriftlessness, in nine cases out of ten, of the poor themselves or their ancestors for one or more generations back, and the thrift and the taking advantage of opportunities because they had the means with which to do so, of themselves or their ancestors for one or more generations back, is the great cause for the unequal distribution of wealth?

If we or our ancestors have lived much on the principle of “I am going to enjoy myself while I am young,” etc. etc. etc., and have thereby become without means with which to take advantage of an opportunity, of which a noted person says:

"I knock unbidden once at every gate! * * * and I return no more!" (197:97), then we must suffer the consequences, if for failure to take advantage of the opportunity we miss much of the pleasures and comforts of life.

There has just come into my hands some Socialist literature from which I will quote before closing this chapter, and according to some of it I do not see how Socialism will ever succeed unless it makes every one of equal mind, tastes, desires, etc.

"The Socialist ideal contemplates the complete ending of the profit system, on the ground that it is robbery from first to last, * * * and the giving to each man his full product." (201:8).

Now, what is meant by profit? Does it mean that a manufacturer should pay his employees, his rent, his taxes, etc., out of his business in which there is no profit to be taken? Or does it mean to distribute among his employees all that is made over and above those expenses and what it costs him and his family to live? If so, and the manufacturer has no right to anything above that then what right has the laborer to more than to a living? When one saved one thousand dollars in three years, out of one's salary, that was over and above what one needed for a living, was that not a *profit* which one shared? Well then if the profit system were ended, what right would one have had to the one thousand dollars saved? Will Socialism limit profit only to the acquiring of means with which to supply one's needs? If so, how about the young man's needs which cannot be satisfied with a salary of twenty dollars more a month than than the one received who satisfied his needs and saved one thousand dollars in three years at a salary of twenty dollars less a month than the one received whose needs still unsatisfied (for he borrowed money) at that twenty dollars a month more salary?

As already stated, will Socialism make us all of equal mind, tastes, desires, etc.? Until it does that how can it end profit taking? If one man spends twenty dollars a month more than another earns who saves one thousand dollars in three years, is the employer of that man to give him, at the end of that time, one thousand dollars gratuitously—"his full product"—because at twenty dollars more a month he has nothing at the end of three years of labor?

Is that not another false, impossible, and discontentment breeding *ideal* or theory of the Socialist, the ideal which "contemplates

the complete ending of the profit system, on the ground that it is robbery from first to last, * * * and the giving to each man his full product" (201:8)? a. f. y.

Socialism says "it would solve the temperance problem by making it possible for the working classes to have nice homes so that the saloon would be eradicated" (57: April 6, 1903).

If "nice homes" were a preventive of a man taking to drinking why then does it not restrain a well-to-do farmer, who has a "nice home," and also a nice family, from becoming a drinker and a supporter,—instead of an eradicator,—of the saloon? I know of such cases. Or why does it not restrain one in the city, under like circumstances, who takes to drinking because of the taste and desire for liquor, which was acquired through drinking the "social glass" or for friendships'sake? That then is another argument of Socialism that is without weight, is it not? a. f. y.

"Private housekeeping is also a great source of waste. In 100 families there are 100 cook stoves, 100 pantries, 200 wash tubs and wringers, [The making of which gave employment to some.] 300 separate meals to cook every day, 300 dish washings, 100 tired wives, * * * and 100 ill-tempered husbands who wonder what fool it was that said: 'There's no place like home'" (202:45).

Edward Bellamy, in his book, *Looking Backward*, also seems to favor co-operation in housekeeping, or rather in living in great central apartment houses where one need but touch certain buttons for anything one wants from a meal to hearing, lying in bed in one's room, a non-profit taking grand opera. But is not the extra cost of private house-keeping better for the sanctity of the home and the family than is the convenience of living in hotels or in large central apartment boarding houses?

I have lived in hotels and boarding houses and saw what effect it had on the married women who had nothing to look after but their own personal conveniences. They were by no means as satisfied and contented as were some "tired wives" who did private house-keeping which occupied some of their mind and time. They often had the "blues," for want of some useful occupation, no doubt, and they also spent more time in the company of men not their husbands than what might be considered strictly proper, so that when I saw that I said to myself that if I ever got married I would not want to live permanently in an hotel or a large apart-

ment boarding house if I could help it. And is not the movement towards public, as against private, living, becoming one of the modern day things which is deplored by those who uphold the sacredness of marriage and the family.

But supposing that in place of where there are now 100 private cook stoves, and "100 tired wives," who do the cooking for their own families, there was but one large public or central stove or range, which of the 100 wives would do the cooking for the other 99? (They could not all cook at once, for it is said that too many cooks at one stove spoil the broth.) Would each take turn about at it, cooking, say, three or four times a year? How could they cook well with so little practice? Supposing, however, that one does the cooking what would the other 99 do? Would they do something that would be less hard labor than cooking in a hot kitchen, over a hot stove or range? If they did, and the cook should *strike* against such an *unequal distribution* of hard labor, then what?

Right here is where Socialism is inconsistent with itself, is it not? First it would have co-operation, and now that private house-keeping is virtually co-operation,—100 wives cooking on 100 stoves, therefore each wife doing an equal share of labor,—it says it is a "great source of waste" to do that. It seems Socialism does not know what it does want, excepting that "the age of business [Labor.] will come to an end, and the age of pleasure will begin" (202:106). (It seems to be a case of eating cake—"enjoying myself while I am young," etc., etc., and still have cake, too, "age of pleasure,"—when the cake is all gone.)

As to the people owning the public service companies I have no view on that theory, excepting that I believe it would not turn out so advantageously as is generally supposed by Socialists that it would. They refer us to the postoffice, for instance, but were it not for the appropriations made by Congress for it it could not be carried on as it is. And if more appropriations had to be made for other utilities that are of benefit to the public, in order to carry them on, then where would the revenue come from? Supposing one of the planks (No. 5.) in the platform of Socialism were made a law, that of "The education of all children up to the age of eighteen years, and state and municipal aid for books, clothing and food" (196:111, June, 1902), and taxes would have to be

levied for those purposes—"books, clothing and food"—for all up to the age of eighteen years, do you not suppose that would require a large sum? And especially so if all under the age of eighteen wanted to dress in the latest styles and wanted to be clothed in "up-to-date" wearing apparel—for to deny them that privilege would be as much an encroachment on "personal liberty" as it would be to compel the young man, who drinks, to drink in a conspicuously located and unscreened saloon—and wanted *lampreys* for dinner on Fridays?

I do not think that there would be very much danger then, among Socialists, of "race suicide," if the State had to furnish those things to their children until the children attained the age of eighteen years. Do you not think so? And do you not think that such a theory, if carried out in practice, would place a premium on profligacy and a discount on industry and thrift? For who would want to work to produce that on which to pay taxes, as revenues in "aid for books, clothing and food" for the children of those who said "I am going to enjoy myself while I am young," or "I am not going to have the lawyers fight over my will," etc., etc.?

I will admit that if the railroads, for instance, were owned by the government they could not then discriminate against one city, or person, or corporation in favor of another city, person, or corporation, thereby building up the one and destroying the other, but beyond that I do not see how it will help any one otherwise. One would have to pay a certain amount for transportation anyway in order to raise the revenue with which to pay those who operated them. And those operating the railroads, under Socialism, would certainly not want to limit all men's wages to that low level of the one who can live on the least—and for any one to have anything over and above that which one needs would be "profit taking," which is "robbery [Of the government owning the railroads.] from first to the last"—because he has but ordinary or common tastes, etc., while others might have tastes, desires, etc., that are different: as for instance, the difference between the tastes, desires, etc., of the one who spends all of his twenty dollars more a month salary than another receives, and the one who, on twenty dollars less a month salary, saves one thousand dollars in three years. Therefore

the cost of transportation could not be materially redeemed from that which it is now.

It may be seen then that it might be of doubtful advantage, after all, to put all public service companies under governmental control. But be that as it may, however, it would probably not hurt to give that kind of railroading a trial. But how is the government to obtain control of the railroads? It certainly would be unjust to the majority of the holders of railroad securities to confiscate the railroads, for many of them are persons of only ordinary means, and to purchase them where would the government get the money with which to do that? If it is said that non-interest bearing bonds could be given, then where is the money to come from to pay the bonds when they become due? If it is said out of the revenue derived from the operating of the railroads then would they not have to be operated on a *profit making* basis? And if so, how does that agree with the ideal contemplated by the Socialist who would make a "complete ending of the profit system," because it is a "robbery from first to last," and who would give "to each man his full [salary] product"—profit, in operating the railroads?

Is it not about becoming apparent to you that the key to the inequal distribution of wealth and to the amelioration of the conditions of mankind lies within the individual and not in economic conditions?

Make the individual,—a unit of society,—right, and then the conditions of society—which is an aggregate of units—will be right. Teach and train the individual to practice self-denial in youth thereby keeping the desires down to as low a number as possible, and the fewer desires there are the fewer there will be to satisfy and the less money will it require then to satisfy them. Practice by foregoing present enjoyments to avoid the risk of future want and suffering. That applies not to the men only but also to some women.

It is said that "the love of dress ruins as many, perhaps, as the abuse of drink." (203:51), and that "Fashion is essentially the feminine folly that offsets the coarser physical indulgences and sports of men. Women spend as much time, money and energy in satisfying their æsthetic tastes, and in the effort to be beautiful, as men do in the gratification of their coarse physical appetites and pas-

sions. Where the one finds pleasure in the adornment of the body and the decoration of her house, the other seeks his satisfaction in the vices of gluttony, drunkenness, gaming and in sporting generally." (179:277).

Do you hear that, you ladies? The last quotation is from one of your own sex.

One time the wife of one of the wealthiest men in a certain city went into a millinery store to buy a hat. The clerk who went to wait on her knew of her wealth, and, not to offend her by showing her something not fine and expensive, began showing her some rather expensive hats. The customer, on being told the prices of a few hats, said that they were too expensive for her, that a hat for about seven dollars was good enough for her. The clerk told her that as working girls paid as much as twenty dollars for hats, in the same store, she did not want to offend her by not at first showing her the best they had. Think of it, working girls paying as much as twenty dollars for hats, while a well-to-do wife says one for seven dollars is good enough for her!

Supposing now that these girls with a desire for wearing twenty dollar hats should marry young men of like extravagant desires, and who receive salaries ranging from forty to seventy-five dollars a month, and neither of them having saved anything before they were married—although it seems that one who spends twenty dollars for a hat ought to be able, by practicing a little self-denial, to save something—sickness or some other misfortune should come over one or the other of them would they not soon have to forego the gratification of some of the desires they had cultivated, by not practicing a little self-denial in time, and which they once gratified? And would not such a forced want of gratification cause them to feel dissatisfied and probably also a sting of humility and suffering? In that case where did the fault lie? Was it in the private ownership of the implements of production and of land by others, or was it in their lack of prudence and of self-denial in spending everything they earned before they were married? a. f. y.

Of course all girls are not so extravagant as to pay twenty dollars for hats, and this is borne out by the statement of bankers.

"Bankers say that the real money savers * * * are the women who earn their own living; that if it were known what little money men with families have saved up, there would be

considerable surprise. In a great many instances, girls working down town have saved twice as much as their brothers whose wages are twice as large" (Daily paper).

That is not to be wondered at is it when young men spend their money in the different ways already mentioned in this book?

It is said that "As a class capitalists are self-denying. They do not spend their money riotously as do the poor" (204:18, May, 1902).

Is this not a fact according to the above incident where a rich woman buys a hat for seven dollars and the poor working girls—if they were not poor they would not work outside of their homes unless there were so many girls that there would not be enough work for all at home—buy hats for twenty dollars.

I will give a few maxims of Benjamin Franklin and if they had been taken seriously by all, the conditions would undoubtedly be different from those which exist today in this country of bountiful resources.

"What maintains one vice would bring up two children. Silks and satins, scarlet and velvets, put out the kitchen fire. * * * It is easier to suppress the first desire than to satisfy all that follow it. * * * Experience keeps a dear school, but fools will learn in no other" (162:9-12, Vol. 2).

Does not observation and experience prove that he was about right? Will Socialism and Single Tax make all men and women of a "common denomination," that is, prudent, economical and self-denying? If not, then the theories of Socialism and Single Tax will be no panacea for the cure of the so-called ills of human society or social disorder, and I believe that the sooner we will awaken to that fact the better will it be for the peace of our mind, and for the safety of the individual and for society.

Socialism and Single Tax would, from what I have gleaned from its literature, "Deprive ambition of its incentive, industry of its stimulus, excellence of its supremacy, and the character of its reward" (197:188), were their theories and ideals carried out. To no other conclusion could I arrive than that.

In the next chapter I will point out a few things which I believe are causes more or less of anarchy.

CHAPTER XXVII.

SOCIALISM, SINGLE TAX, ANARCHY—Concluded.

There is no question that Anarchy was born of oppressions of one kind or another, and one of these is, undoubtedly, burdensome taxation required to maintain expensive royalty and large standing armies and navies. When we look at what it costs for those things it is hardly to be wondered at that people should complain of the burdens of taxation.

Here is what it costs.

“Royal Salaries—Kings, queens and other sovereigns usually receive annual moneys under the term civil list. The emperor of Austro-Hungary has an annual grant of \$3,875,000; the king of Bavaria, \$1,412,000; the king of Belgium, \$660,000; the king of Denmark, \$227,775; the crown prince of Denmark, \$33,330; the king of Greece, \$260,000, including \$20,000 a year each from Great Britain, France and Russia; the king of Italy, \$2,858,000. * * * the king of Norway and Sweden, \$575,525; the king of Portugal, \$634,440; the king of Prussia, \$3,852,770; also a vast amount of private property, castles, forests and estates out of which the court expenditure and royal family are paid: * * * the king of Saxony, \$735,000; * * * the king of Spain, \$1,400,000, besides \$600,000 for family; the king of Wurtemberg, \$449,050” (57: Mar. 2, 1901).

That much for royalty already crowned. Here is what uncrowned royalty costs, in one case:

“From the moment of his birth the Prince of — has been splendidly rich. He was born with \$300,000 a year in his pocket, and from that day to this the Duchy of — has yielded him that magnificent sum * * * The Prince married, and (the government) gave him * * * a wedding present of \$200,000 a year. That too has come to him regularly * * * year in and year out. * * * The prince has been relieved of the anxieties of a father for the financial welfare of his children by a special grant of \$180,000 a year * * * So that the public income of the prince is \$680,000 a year” (Daily Paper, 1900).

Socialism, in the face of a special grant of \$180,000 for the financial welfare of the children of one who already drains the public treasury of \$500,000, cannot be very much more unreasonable when it would require "the education of all children up to the age of eighteen years, and State and municipal aid for books, clothing and food" (196:111, June, 1902), can it? a. f. y.

But the question will be asked, How can such an extreme, of Royalty receiving hundreds of thousands and millions of dollars annually at one end and taxburdened poor subjects at the other end, be remedied? It can be done easily with justice and without the shedding of one drop of blood. Let the people say to Royalty, That as we are poor we feel the heavy burden put upon us by taxation for the support of crowned Royalty, let alone the uncrowned Royalty, we will allow you annually the sum that is paid the President of one of the leading republics of the world, and which has "Nothing to do with his brothers and his sisters and his cousins and his aunts," (205:227), and if you are not satisfied with that why then you have the privilege of resigning or abdicating your throne and we will put some one on it who *will* be satisfied. Would there be anything unjust, unreasonable, or anarchistic if such a theory were carried out in practice by taxburdened subjects? No doubt Royalty might think so, but what is Royalty anyway that people should be afraid to demand justice of them? Read history and it will tell you how kings came to have "divine rights," which, if questioned, would be treason and rebellion.

If the people would elect tax gatherers who would levy only for a certain amount for Royalty, then what would Royalty do if dissatisfied with the just and reasonable amount offered them by poor subjects, and people had instilled in their hearts the commandment "Thou shalt not kill," and there would, therefore, be no soldiers to murder their fellowmen for not doing the bidding of expensive Royalty? If people would do that it would be a better way of getting rid of oppressive and expensive Royalty than is that of the Anarchist who would assassinate them. And who would not rather be a ruler who is universally loved by his subjects, and who could go among them unguarded, safe, and without fear of assassination, than be a ruler who is hated and must have detectives and guards at his heels to protect him and who is continually in dread and fear of assassination?

Anarchy makes a great mistake in believing that by assassinating rulers it will help the oppressed. It should strive to educate the people into the knowledge that justice can only be brought about by just methods and without the shedding of one drop of blood, rather than by force and bloodshed.

Now as to armies and navies. If the nations who maintain them were barbarious and heathens there might be some excuse for their maintenance but what is to be said of it when nations, who profess to be followers of the *Prince of Peace* maintain burdensome armies and navies? It only makes a mockery of the teachings of Jesus Christ does it not? Is it any wonder that thoughtful and reflecting Liberalism and Atheism arraigns Christianity—and with good cause, too—and says:

“The Christian nations are armed with enough deadly weapons to wipe the human race from the face of the earth. Sanguinary wars are making brutes of men, and helpless victims of women and children” (207:38).

Yes, and what are so-called Christian nations doing now but increasing their engines of war? One nation fearing that another nation might encroach on territory on which it has itself its eyes. Read the daily papers and see if those are not facts. Instead of turning spears into pruning hooks and swords into plowshares, they are building more cannons and warships. Now all that cost money does it not? And where is the money to come from unless it is derived from taxes levied on the people?

If millionaires built expensive yachts and float them, or built marble palaces which they cannot occupy all the time, that is a different proposition, for that is not money taken directly from people as is money by taxation. If we could only get our millionaires to spend more money riotously, as some nations spend money for engines of war, it would help materially to bring about a more equable distribution of wealth. It would give employment to labor, and the money tied up in the construction of yachts, marble palaces, etc., would not then come into competition with the smaller means of other people who invest in business of different kinds from which they might be shut out were the money, which is tied up in yachts, etc., invested in it. But when it comes to spending money for warships, etc., it is taking money from many poor people. Of course, that puts money into the hands of some labor-

ing people. to build engines of war, but it is only a case of "robbing Peter to pay Paul" when that is done. Is it not so? a. f. y.

The following is the peace footing of some nations.

Germany, 687,383 officers and men, 132,500 horses; Russia, 949,188 officers and men, 188,300 horses; France, 573,160 officers and men, 124,612 horses; Austria, 269,708 officers and men, 67,000 horses; Great Britain, 217,007 officers and men, 29,000 horses; Italy, 217,652 officers and men, 62,700 horses; * * * total 2,909,198 men, 605,112 horses" (38:440, May 23, 1900).

That ought to be pretty good evidence that the *Prince of Peace* dwells and reigns (?) in the hearts of those Christian rulers and peoples,—especially so when "Little whistling bullets—our love messengers between nation and nation" (208:38) are used,—when nearly three million men and over six hundred thousand horses, who produce nothing except "Military life in general depraves men. It places them in conditions of complete idleness, i. e. absence of all useful work" (209:51), must be supported by debt burdened nations.

"The Austrian debt, which in 1850 was but \$600,000,000, reaches at present \$1,700,000,000; the debt of Germany has grown from \$116,000,000 in 1870 to \$559,000,000; that of Italy which in 1869 was \$1,400,000,000, is now \$2,583,000,000; the debt of Russia, which in 1853 was \$400,000,000, exceeded in 1900, \$3,000,000,000; France * * * her debt which in 1852 was a little over \$1,000,000,000, amounts today to about \$5,800,000,000" (16: Sept. 12, 1902).

Do you wonder now, when you remember what it costs to support Royalty and their brothers and sisters and cousins and aunts; the standing army of nearly three million men and over six hundred thousand horses; the many war ships that must be kept in repair, and the burdensome debts, that Anarchy and Nihilism should exist when so many people cry for bread in some of those countries today?

I have never been in Europe, but if what is said of the conditions of the different peoples is true then, indeed, must it be a heart-rending sight to see so many men who were maimed and crippled in battle, the many widowed mothers and fatherless children suffering and crying for the actual necessities of life. And

yet in the midst of such destitution Royalty must have its hundreds of thousands and its millions of dollars annually.

No doubt, when the day once comes, when the true religion of humanity, of Jesus—instead of the man-made religions as now, which take the letter instead of the spirit of the teachings of Jesus—will be infused into the hearts of His professed followers the conditions will then be changed, and Anarchy will begin to disintegrate. And such a change will be brought about without the shedding of one drop of blood, or without any injustice to any, excepting probably to the nationally provided for appendages of Royalty who will then have to provide for themselves. Then the trust of nations will not be mainly, as it is today, in their strength or numbers and their military powers, but in sympathy and righteousness. Then we will no longer have those fellowman murdering, bone shattering, flesh lacerating, limb tearing, body maiming, woman agonizing, orphan making, property destroying, debt making, disease and hatred breeding, hell of hells—wars, which are often waged only to maintain the power of some insanely mad, ambitious rulers.

And, as it seems, people never do any thinking for themselves—as I never did myself, in religious matters, up to my thirty-seventh year of age—they are led like innocent lambs, by their rulers, to slaughter and be slaughtered by their fellowmen,—brothers in Christ and children of God,—in order to uphold a “national pride,” which afterwards makes them groan under a burden of debt.

What have these imaginary lines of “national pride,” the crossing of which have been the cause of so many wars, ever done for the majority of persons, but to make their burdens heavier? Is living any easier for them now that a war has kept Tom from being their ruler, because Tom wanted to invade their territory which was ruled by Dick? If not, then what difference does it make who rules?

If rulers want to invade or encroach on one another's territory why then let them fight it out personally among themselves, and if they can settle it in no other way than by murdering, or wounding, or maiming and crippling one another, then let them do so, but don't you—their subjects—be such fools as to murder, or be murdered in wars, by your fellowmen simply to satisfy the mad ambitions of your rulers, or to uphold “national pride.”

If then, for refusing to go to war, you are given the alterna-

tive of either going or be shot dead on the spot then tell the ruler to shoot you; that you do not intend to raise your hand against your fellowman to slay him, because you are a disciple of Jesus, who enjoined you to love your neighbor, and surely murdering him in war is not loving him.

Wars have no place between Christian nations—which are truly Christian. Arbitration—the exercise of reason, justice, and the Christ-spirit ought to settle all differences and disputes between them. And what Pagan nation is there that Christian nations should be in dread or fear of that they should increase, as they are doing now, and maintain an expensive standing army and navy?

Without wars we will have no more pensions to pay to those who served in the army from a few months to a few years, and who thereby in some cases laid the foundation for future rheumatism and disease which in time disabled them for working,—because they are supposed to have “served the country” so that it entitles them and their families to pensions.

I have heard some say, who became almost anarchistic in their arraignment of the practice of increasing the amount expended for pensions the further we get away from the time the wars took place, that the farmer, the miner, and the mechanic “serves the country” as much so as does the man who enlists in the army. They said, What would the country do for food if the farmer did not expose himself in all kinds of weather and till the soil and raise food products; or for fuel if the miner did not expose himself to danger from explosions and dampness, and mined coal; or for houses for shelter if the mechanic did not expose himself in all kinds of weather and dangers to build them? They said that if one who is able bodied, as many are, is pensioned for having served the country in having listed in the army, the families of the farmer, the miner and the mechanic, who have died or who have become crippled by rheumatism or are otherwise diseased as a result of the exposure they were subjected to when performing their duties, and are no longer able to earn the support of their families, ought to be pensioned also.

Well, that is a matter justice will have to decide.

To see what wars do cost in the way of pensions we will look at the report of the Commissioner of Pensions issued for the year 1902. It says in part:

"The total amount paid for pensions during the fiscal year was \$137,504,268 and the yearly cost of operating and maintaining the bureau and the agencies outside of the payment of pensions proper, aggregates \$3,590,529. The pension system, says the report, since the beginning of the government has cost \$2,992,509,019, exclusive of the establishment of the soldiers' homes." The report also says that in the 'War with Spain, \$3,275,184' have been paid in pensions (219:Sept. 29, 1902).

When expensive armies and navies are maintained, and wars are waged that require such sums for pensions annually, as given by the report of the Commissioner of Pensions, does that look like the spirit of the Prince of Peace dwelled and reigned in the hearts of the rulers and the people of such nations that require such things? What an awful price are we not paying for our blindness, foolishness, and want of sense and justice in the past between two classes of people both professing belief in the leadership of Jesus Christ, but which in reality is only a damnable mockery.

Think of one army of soldiers with Bibles in their pockets, and who "before engaging in battle * * * fortify themselves with the consecrated Bread" (31:346), killing and slaughtering another army of so-called Christains! Is it any wonder then that there are infidels, atheists and anarchists when professed followers of Jesus, who enjoined His followers to love one another, murder and slaughter one another like a lot of savages and barbarians?

Why, civilized heathen and pagan nations have no worse a bloody record than these so-called Christian nations have. And to add to the damnable mockery of the thing we are told to believe the blasphemous doctrine that God sends wars and commands one nation to exterminate another or to free it from the idolatries and superstitions of a certain religion.

"Bishop — is the most prominent representative of the religious world who upholds the missionary view. * * * The Bishop gives the argument of 'Duty' [In the Philippines.] in the following: * * * 'No difficulties and no anxieties can alter the facts or change the situation or put back the advancing movement of God's will, which tends to the final substitution of the civilization, [Such as there is in the country where they shoot down governors, lawyers, and have family feuds in which scores are

murdered and assassinated.] the liberty, and the religion [Should have said "religions," of which there are a few hundred which rest on one infallible Bible] of English-speaking people for the lost domination of the Latin races and the Latin religion. God has called the people in America to be His instruments in a movement perhaps even greater in its consequence than the Reformation in England or the liberation of Italy or the unification of Germany, and in the spirit of dependence on Him, with the quiet courage of patient faith, we must rise to the duty of the hour" (205:194) and evangelize the fifty million or so of non-church going Americans. Oh no, it is the few millions of those who believe in the "Latin religion."

If you are a Roman Catholic do you believe what the Bishop of a Protestant church said as given here, that "God has called the people in America to be His instruments" and should send warships to the antipodes to give the people there "the religion of English-speaking people"? Hardly. (See 1057½.)

It sounds somewhat amusing to hear preachers, who place such an implicit faith in a much humanly made Bible (if not much humanly made then why has the Protestant Bible only sixty-six books while the Catholic one has seventy-four?) as the Catholic does in an infallible Pope, tell their hearers how they love the Bible—so that they can press it to their hearts like a fellow would his sweetheart. That the "blessed Book" has been the evangelization and enlightenment of the people where it has been permitted to be read, and that God is going to make a great nation of America to be His people to carry the light of the Gospel to the "benighted" peoples of the earth who have a so called religion which is only darkness, superstition and idolatry. Do you want to know what is one of the results of God calling America to bring the Gospel light and enlightenment to a "benighted" people? Here it is: "At Manila, on the principal business street where only two saloons were found before American occupation, there are now eighteen" (38:889, Oct. 31, 1900). That looks like the light of the Gospel is doing pretty well—for the liquor dealers. And what are the fruits of Bible evangelization, civilization and enlightenment in America at present? Where is there a nation of "benighted" people whose "so-called religion" is only "darkness, superstition and idolatry," that has, in proportion to its population, as many divorces, murders, sui-

cides, lynchings, feuds, boodlers, absconders, infidels and atheists as Bible enlightened America has?

"Of the 140,000 population of the city of —, only 20,000 are church communicants" (The Truth Seeker, 1903). [And I suppose 16,503 of them are girls and women.]

Taking the foregoing into consideration, does it not seem that this country could stand a little Bible "evangelization" as well as the "benighted peoples" of the earth for whom God has raised a Nation that should bring them the light of the Gospel of the "blessed Book?" Do you not think so? a. f. y. You see I am for Christian Unity and that is why I tell the truth about you Protestants who like to harp on the "darkness, superstition and idolatry" of "benighted peoples" on the earth who are supposed to have had the Bible kept from them, and on the civilization, enlightenment and progress of Bible reading nations, and that God called this Nation to bring His Gospel light to the "benighted peoples" of the earth, and that too, no doubt, with modern armor plated war ships and with bullets, swords and wars. But do you believe that, if you are not a Protestant. Hardly?

Well, then, if God did not call the people in America to wage a war—sent war—in the antipodes, then by what process of reasoning can it be said that He ever sent a war if He is the same "yesterday, to-day, and forever?" All these claims, Biblical and otherwise, that God sent wars or commanded one nation to wage war against another nation are simply damnable blasphemies! And especially so if He had to move the hearts of rulers so that they would have the heart to declare a murderous, bloody, costly and woman-agonizing war.

If "God speaks to the soul and enforces the message it utters" (40:43), then why does He not speak to the souls of would-be mad ambitious rulers who would enslave a nation or who would encroach on another's territory by invasion and war, and say to their souls that such a move would be unjust, uncharitable, murderous and infamous, and enforce the message before the rulers would declare and wage war or would enslave a certain race which would later require a war to free them?

Is it not about becoming apparent to you that God never called any nation of people, be it Jewish or American, "to be His instruments" to liberate or exterminate another nation or people or to

avenge His wrath on them? And if so, do you not think it is about time that those nations which claim they are God-fearing and Christian, and who are continually increasing their engines of war, had better throw off their masks of hypocrisy and boldly proclaim that they are unchristian at heart and are virtually atheists and anarchists in disguise and that their principle of justice is that "might makes right?" And has not "might makes right" been the principle that has been and is ruling the leading so-called Christian nations to-day, which are groaning under a burden of debt and heavy taxation, and which is the cause as much as anything of Nihilism and Anarchy?

Do away with expensive Royalty, as suggested in this book, and with standing armies and navies and reduce the burdensome taxation which is required now to maintain them and Nihilism and Anarchy will soon be a thing of the past. Do you not believe it? Well then let us practice what we preach, and be a people of One Church, practicing the religion of humanity which Jesus taught and enjoined us to know and to practice.

CHAPTER XXVIII.

MARRIAGE AND CELIBACY.

"If any one shall say that the marriage state is to be preferred to the state of virginity, or of celibacy, and that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony, let him be anathema (Counc. of Trent, Sess. 24, Can. 10)." (30:234).

Well, one anathema more or less of the Roman Catholic Church will make no difference to me therefore I will just be "presumptuous" enough to put my "ignorance" against the "wisdom and learning of eighteen hundred years of the Church" and take issue with her on that question. If the Church means that to the individual virginity, or celibacy, is better and more blessed than matrimony then I about agree with her, but if she means that it is better and more blessed than matrimony in the sight of God, which, no doubt, is her meaning, then I do not agree with her.

Supposing the first man and woman God created had been told by God—and if He did not tell them then He hardly did the square thing by them for not giving them the knowledge that virginity would be more pleasing to Him and more blessed to them in the life to come than marriage so that they could choose whichever they wanted to—that virginity would be more pleasing to Him than matrimony and they had chosen virginity. celibacy, and had left the world unpopulated, do you believe God would have been pleased with it, especially so when He enjoined them and all their descendants in Gen. 1:28, through the emotion of love, the parental instinct and the procreative passion, to "increase and multiply"? Hardly. Well, then, if He would not have been pleased with virginity, or celibacy, in the first man and woman created then why should He be more pleased with it than with matrimony, later, if He is the same yesterday, today, and forever? Does He in time look with displeasure on His own work and design? And did He not design the male and the female to be united in matrimony for a purpose—a design?

When God created the lucious fruit to be man's meat would He be more pleased with it if man renounced the fruit and ate only the leaves of the tree instead of eating the fruit? If the pleasures of marriage on earth are less pleasing and blessed in the sight of God than their renunciation—virginity or celibacy—will He be pleased with it when we once get to heaven we enjoy “numberless delights and unspeakable happiness” (7:575)? May He not then, in heaven, also frown on our delights and happiness if He is unchangeable and He is less pleased with us because we indulge here the lawful pleasures—a “huge immortification” (11:195)—instead of renouncing them? Will He not probably ask us, when we get to heaven, to renounce some of the delights and happiness there, because He seems, according to the teachings of the Church, to regard it a “huge immortification” to indulge the joys and lawful pleasures of this life?

What human father would not want his child to have all the joys and lawful pleasures the father could and did provide for whether present with the father or absent in a far country? Yet here we are asked to believe that to be happy and enjoy the lawful pleasures of this life is not better nor so blessed in the sight of God as is the renunciation of them. Such teachings impeaches God's work and design, degrades Him and makes Him an arbitrary, tempting, frowning, and ensnaring Being, does it not? a. f. y.

From what I have already said in this chapter do you now believe the following is true in the sight of God?

“The Church distinguishes four states of life: the state of marriage, of virginity, of Religion, and of the priesthood, of which the marriage state is lowest, [God's own institution, work and design “is the lowest.”] and the priesthood the highest. [An invention of man “the highest.”] The state of virginity is above the state of marriage and widowhood; and although these four conditions of life have special graces and advantages, and each is a good and holy state, in which by the conscientious discharge of its obligations one may become holy and perfect, yet still one is higher than the other, and particularly the state of virginity is above that of marriage. * * * The essence of the state of virginity consists in nothing less than voluntary, lifelong continence not only from impure desires but also from marriage, in order to serve the good God [Who can let creatures of His linger in an eternal hell of

fire, suffering, agony, and woe and who can be "deaf to their cries" for annihilation (7:266)] with an undivided heart. * * * Noble and God-loving souls should be less found fault with if they have more inclination and joy in a state of virginity, and by its beauty are more drawn towards it than to that of marriage; and this is even a proof of a good taste. * * * Not a few of those who have embraced the state of virginity have been led to do so by its beauty and dignity" (211:18, 19, 50, 51).

There is no question but that there is exercised more "good taste, beauty, and dignity" in choosing virginity, or celibacy, to live in a building "provided with gas, electricity and heated throughout with steam while the pantries, cupboards and closets would cause every house-wife's heart to rejoice" (Daily paper); the surroundings of which are "calm and beautiful" (57—); "the balmy air of her lovely convent home, nestling in the pines" (53: April 10, 1901); "on a high hill, thus enjoying a commanding position over the surrounding country" (16: Sept. 5, 1902); be "fed well" so as to "pray well" (11:94) the Rosary and daily "read the Office through once and rather quickly" (107:28); [which would be like one reading daily the Constitution of the United States]: out of the earthly bread make the "Celestial God" (51:30), then feed upon the blessed body" (49:217) so that the "blood of a God flows in your veins" (7:88); "sit supinely back taking matters easily" (28:12), and play cards so as to be in practice to play so well as to carry off the first prizes at card parties: "— church held a progressive high five party last night. The first gentleman's prize was won by Father —" (Daily paper), than there is in marrying, and complying with the injunction of Gen. 1:28, and living in a one or two room shanty "nestling" in "Poor Alley," in the "balmy air" of dead rats and decayed vegetables, with "calm and beautiful" surroundings of crying babies and howling cats and dogs, "enjoying a commanding position" over a pot of "boiling soft-soap, deodorizing diapers and building cracklin' bread" (14:57, Vol. 1), cleaning filthy spittoons filled with chewed cigar stumps, tobacco juice and quids, ashes and burnt matches, or cleaning up the drunken husband's vomitings of a conglomeration of rot-gut whiskey, stale beer, sour wine, limburger cheese, bologna sausage and potato salad with raw onions, and in working in dirt, dust, and grease in scorching hot, and in biting cold, weather, in order to provide for a wife, a husband and family.

Yes. But the question is, Is God going to fix our position in heaven according to the way we have on earth exercised "good taste" or not? If not, then is it not an impeachment of God's creation and design to say it shows "good taste" to choose virginity in preference to matrimony?

To read the literature of the Jewish and the Catholic priesthood—yea, even that of Christian Science, too—one would think that God could not and did not create and design things that are of "good taste" and are, therefore, "defiling" and "unclean" and carnal. Is marriage and child-bearing defiling, unclean, carnal, void of "good taste?" To read Catholic and Christian Science literature, of which I have quoted some in this book, and the Bible (Lev. 12:1-5 and Rev. 14:4) one would think so.

It is too bad that some of these fanatical Bible, and Catholic, celibates, and Christian Scientists who have entered brother and sister relation marriages (146:59), were not present when God created Man, so that they might have suggested to Him that He would show "good taste" and a fine sense of "beauty" and "dignity" by creating Man so that mankind could be perpetuated without the sexual embrace and accouchements, if the sexual embrace with woman in lawful marriage (Apoc. 14:4) and child births (Lev. 12:2) are "defiling," "unclean," and "carnal minded" (146:12) things. That no doubt would have better suited, too, the modern day "new woman" who thinks and makes more over a poodle dog than over a baby.

That is why I am for purging the Bible of its God-blaspheming and woman-degrading passages and throwing them on the rubbish heap of the errors of the Catholic church; the absurdities of Christian Science; the daftnesses of Dowieism; the "silliness" of the Darwinian theory, and of atheistic evolution: and the anarchies of Socialism and Single Tax, and applying to it the torch of reason, intellect, and common sense to consume it and scattering its ashes to the four winds.

The Church, in attempting to exalt virginity above matrimony, cites Christ as an example:

"For as our Divine Savior chose the most perfect state of life on earth for Himself, namely, the state of virginity, it is a proof that it is more perfect than the state of marriage" (211:21).

The Church believes Jesus is God; if then He had married

and had had an anti "race suicide" sized family what would they have been called? Would they have been Gods, because like begets like, (excepting in atheistic evolution where a lifeless Moneron may beget an exponent of the "highly intellectual progress") or would they have been God-men and God-women—half God and half man, half God and half woman—or what would they have been? Again, if Jesus was an example for all to follow in all things and all His followers had chosen virginity do you believe that we would be here today? Why, in that case our miniature spirits might yet be hovering over the about depopulated earth yearning and praying for some patriarch to practice bigamy (4:224), or for some Mormon Bishop to practice polygamy (128:210), in order that our wee little souls might have bodies "which are necessary to their development and exaltation."

If all the followers of Jesus had chosen virginity would not the population of the earth have become extinct long ago, or else be populated with only non-Christians today? Would God be pleased then if such were the state of affairs now? Hardly. And if not pleased if *all* had embraced virginity, or celibacy, then why be more pleased with those who embrace it than with those who embrace matrimony in obedience to His injunction in Gen. 1:28?

The reason Jesus did not marry was because He foresaw the trials and persecutions He would have to undergo at the hands of the Jewish priesthood,—whose corrupted religion he assailed, making Himself a "heretic" in their eyes, just as I am a "regular heretic" in the eyes of the Catholic priesthood,—and did not want a wife and family on His hands to suffer with Him. Besides, it would interfere with his traveling about in His mission, the transportation facilities of those days not being like they are now. It was for those reasons, and not because the state of virginity is more blessed and perfect than marriage, that He and the Apostles chose celibacy. After enough of conversions had been made to establish congregations—parishes—over which some one was to have resident charge, then the Apostles directed that a bishop, "the husband of one wife" (I. Tim. 3:2), and priests, "the husband of one wife" (Tit. 1:5, 6), should be ordained, proving irrefutably my contention why Jesus and the Apostles chose celibacy.

The sum and substance of it is that the exaltation of virginity, or celibacy, above matrimony is, like many other teachings of the

Church, only another human invention, used to create a supreme reverence for the priesthood, which is celibate. That is why the Church says that "The marriage state is the lowest, and the priesthood the highest" (211:18). She wants us to believe that the priests have conferred on them "all the heavenly powers" (66:38) and can, therefore, forgive sins; can go to the bedside of the sick and say to them Christ's words, "Arise, and walk," and—the undertaker moves them from the bed to the cemetery; that they can make the "Celestial God" out of "earthly bread" (51:30), then put on Christ by eating Him so that the "blood of God flows in their veins" (7:88) firing their hearts so with the spirit and life of Christ that they can "sit supinely back taking matters easily" (28:128), and, like the devil who has such powers that he can "find sins not confessed" (7:388), the priests have such "heavenly powers" that they could not find in my mind and heart the thought that I saw with the "arms of the intellect"—God-given faculties to be used and not to be thrown under the feet of faith, or to be made a "dethroned king"—that the rites and ceremonies which they performed over me since 1899, now four years, were only errors and human inventions.

Yes, what "heavenly powers" the priest do have. Surely supreme reverence is due to such celestial celibate beings when "the marriage state is the lowest, and the priesthood the highest" (211:18), and they can do all the above mentioned things.

One argument of the Church for the exaltation of virginity, or celibacy, above matrimony is that in the former state one can serve God better "with an undivided heart" (211:16) than one can in matrimony, and those who are married are "solicitous for the things of the world," how they may please each other, and are therefore divided in their service to God. What does it mean to serve God? Jesus tells us in Matthew 25:35,36, does He not?

When people "shut themselves up in convents and solitudes to make sure of heaven" (7:578) are they performing labor that will give them food to feed the hungry, and clothing to cover the naked of Matt. 25:35,36?

Is that serving God by being so selfish as to make sure only of their own salvation, fleeing from the others, shutting themselves up in cloisters and letting the others go to that devil who tempted Lucifer to commit the first sin that was ever committed; perpetu-

ally adoring a wafer God as shown in the cut of the "Perpetual Adoration," on page 545 of this book, repeatedly reciting the Rosary,—which, as I have already proven mathematically, is a prayer not heard by the Blessed Virgin, because it is utterly impossible for any being, excepting God Almighty, to listen to over 45,000 petitions at once, simultaneously, every second of time from one end of the year to the other,—and daily to "read the Office through once and rather quickly" (107:28)? Do you call that serving God? a. f. y.

As to the claim that not being married, being in the state of virginity, or celibacy, one is not solicitous,—which the married are supposed to be more or less,—for the things of this world, how to please a wife or a husband, and one is therefore not divided in serving God, we will see whether that is so or not.

One time an entertainment was given for the benefit of a cloister. On Sunday morning at 8:10 a. m. four Sisters went to the hall carrying packages from their carriage to the hall, and remaining fully twenty minutes in the hall, walking about inspecting and arranging the final details for the entertainment to be given during the week. Now, were they not "solicitous for the things of the world," and therefore not divided in serving God, when they went to the hall on Sunday? a. f. y.

Here is another:

"The annual picnic for the benefit of the Sisters of — was held at the grounds of St: — convent * * * yesterday [Sunday] afternoon and evening. The Sisters have been rather unfortunate in having to contend with inclement weather. [No doubt they prayed for favorable weather, and the priest, who said Mass in their chapel, unquestionably included a petition for the same as one of his "intentions" of the Mass. Yet God did not seem to feel inclined to show "signal favors" to "His own loved spouses" (78:56) who embraced virginity "in order to serve the good God with an undivided heart" (211: 18, 19.)] Last year they had to postpone their picnic on account of rain. This year the event was to have been on Saturday and the same thing happened. Yesterday afternoon's downpour again tended to mar the enjoyment. A large crowd was in attendance, however, and the convent halls and grounds were thronged afternoon and evening. Light refreshments were served during the afternoon and more than five hundred persons

were served with supper at twenty-five cents a plate, in the evening. * * * There was to have been a set programme of music and speaking, but the rain came just at the hour when it was to have begun. Tables and chairs were then moved into the convent building, for shelter, and the entertainment was continued informally." (Daily Paper, Monday,—1902).

I suppose none of the Sisters were "solicitous for the things of this world" when they had their grounds and convent halls thronged on Sunday, serving meals and charging those who ate "twenty-five cents a plate."

It is claimed that commercialism is sapping at the foundation of our American Sabbath, but what is to be thought of it when the so-called "Only True Church of Christ" has Sunday picnics and fairs and concerts for the purpose of getting one of "the things of the world"—money?

"The fair for the benefit of St. — church was successfully opened in the basement of the church * * * on Sunday evening" (53:—). "This evening the Young Ladies' Sodality of — church will give a concert, the proceeds to be used for the benefit of the church." (Daily Paper, Sunday — 1900.)

I do not suppose the priests were "solicitous for the things of the world," in the following:

"A grand euhre and reception in aid of the church of — will be held * * * Admission, 50 cents. * * * The committee in charge and the pastor, the Rev. —, have left nothing undone to make this entertainment one of the most successful in the history of the parish" (53:—)— in getting one of "the things of the world"—money. "The Rev. —, pastor of the St. — church * * * and the committee in charge of the arrangements for the parish picnic * * * are working indefatigably to make the event one of the most successful [For "the things of the world," just like the married are solicitous, how to please a wife or a husband] and enjoyable of the season." (53:—). "The annual excursion of St. — parish * * * promises to excel all previous excursions * * * The Rev. Fathers — and — are sparing no effort [Just like the happily married spare no effort] to make the event a success, and judging from the sale of tickets their hopes are likely to be realized. [That they are rendering undivided service to God.] There will be dancing [Of the "highly indecent, impure, obscene" round

dances, for which the "Bishop has been so good as to give us permission to have them"—when the money goes into the treasury of the church] and other features on board." (53:—). Were the priests in those cases "not solicitous for the things of this world"? a. f. y.

When a priest, who is chief celebrant in a Solemn High Mass, at the singing of the Credo by the choir, lays off his vestments and takes up the collection,—which I was told he did regularly whenever a collection was taken up in his church, I happening to be a chance visitor there on account of a Mission in the church,—was he not "solicitous for the things of this world"? There were plenty of men in the parish to have taken up the collections. It was rather a poor parish and I suppose the priest thought that by using one of those patent collection boxes, which he did, where every coin put on it can be seen before it is slid into the bottom by a slight tilt of the collection box, the people would contribute more in that way than they would otherwise.

When chief pastors take up in the church the regular special collections, the ushers doing it at other times, are they then "not solicitous for the things of this world"—money? When priests are at a dance, given in a parish hall, till after midnight—some even there yet at one o'clock at night the time those who attended, and whom I overheard say the priests were there yet having left the hall at that hour—are they "not solicitous for the things of this world"? For what other purpose than that could priests be at a hall at that hour of the night? Surely they would not be there—having taken vows of celibacy—to "have some fun, too," as the young priest, already mentioned in another chapter, wanted to have with "sweet sixteens," when he said: "I'll be darned if I will work here all night. I want to have some fun, too?"

When a priest, on his farewell Sunday in a parish, says not a word about spiritual matters, but speaks only of financial matters, even urging his parishioners to "borrow the money" with which to pay their church dues, and during Mass, goes about among the congregation with a subscription list and talking to them, does that look like he was not solicitous for money and was serving God with an "undivided heart," because he was a celibate and could therefore do so, which the married are supposed cannot do, because they are "solicitous for the things of this world," how to please a wife or a husband? a. f. y.

One Sunday, after High Mass, I asked a priest to bring me Communion. He said he would do so as tomorrow, Monday. When Monday morning came no priest came and when my people asked him later in the day about it he said he had forgotten all about it. Now why did he forget about it at that particular time? It was, no doubt, because of a Schafskopf and High Five card party which was to be given that Monday night for the benefit of the church, and which was announced from the Communion railing on the Sunday before, the preparations of which, no doubt, so occupied his mind that it seems there was no room for any other thought hence he had to, as a natural consequence, forget his engagement made with me. Now does that look like, because he was not married, that he was "not solicitous for the things of the world," and that he was rendering God service with an "undivided heart," when he was so absorbed with the preparations for a card party that made him forget all about so important a service of God as the administering of the Sacraments? a. f. y.

It may be seen then that virginity, or celibacy, does *not* make one without solicitude for the things of this world, nor make one undivided in the service of God, if perpetually adoring a wafer God; reciting the Rosary, often; reading daily "The Office through once and rather quickly;" making out of "earthly bread" the "Celestial God," and then "sit supinely back taking matters easily," can be called "serving God."

We will now see whether or not the married state is so rosy and full of pleasure that to persevere faithful in it to the end of an earthly existence one should not receive then as great a crown of reward as those do who embrace virginity, or celibacy, and who "shut themselves up in convents" (7:578), "where the atmosphere is free from worldly corruption and untainted with the woes and temptations of a wicked world" (212:68), "nestling in the pines" (53:—), "on high hills, thus enjoying a commanding position over the surrounding country" (16:—), and be "fed well" so as to "pray well" (11:194).

I do not wish to discourage any who are contemplating matrimony, although what is to follow may well-nigh discourage it in many.

"I am glad you have come to me dear Miriam," he [Spinoza] said [to his sister]; "but how you have aged! Are you ill or in

trouble?" "I am quite well, God be praised!" answered Miriam, sighing, and could not complain otherwise. "Yes, dear brother, marrying is marrying, two bad confinements, thirteen weeks in bed, and the household going to ruin all the time; no rest at night with the children, and trouble and care the whole year round" (213:379). "Take my advice and don't ever get married." * * * addressing her visitor for the first time directly. "It is a slave's life, never a moment's peace and quiet day or night, year in an year out."—A wife (214:60). "The cares and troubles necessarily incidental to the parental relation, the daily anxieties, the nights of wakeful solicitude, the misgivings, the fears, and the sorrows without number, it would be impossible for human nature to support without the aid of an implanted principle" [The affections.] (215:373).

Here is a poem on the death of little children:

"Ah! it causes bitter smarting,
And a draught of myrrh we drink,
When from little children parting
At the graves relentless brink.
Hearts are breaking then with grief
Which in words finds no relief."

—Gerhardt, (216:121).

Do celibates in cloisters have such draughts of myrrh to drink as is caused parents by the death of a child?

"—, the 13-year-old daughter of — * * * died * * * this morning * * * Her illness was similar to that of —, her younger brother, who died — morning, and whose body was to have been interred this morning. The funeral arrangements have been changed, and both will be buried — * * * The circumstances are unusually sad and it is not to be wondered at that the parents are almost beside themselves with grief" (Daily Paper).

Do you think they needed to pray for suffering in order to exercise their "heroic love" as some so-called Saints are supposed to have done?

"The saints yearn for suffering and pray for crosses. The common cares, [Like those of the married] the ordinary weariness of life, [Like a benedict at 2 a. m. walking the floor with a baby who needs paregoric, and who has to be at his place of labor at 7 a m.] are not enough to satisfy them, because they do not give them room for their heroic love." (11:148).

"Whatever may be your grief for the death of your children, it might have been still greater for their life. Bitter experience once led a good man to say, 'it is better to weep for ten children dead, than for one living'" (217:19).

Oh, how true that is for many! One needs but read of trials in courts where one child of a family has brought disgrace, suffering, and financial ruin on the family. Many and many good parents have sufferings and crosses brought on them by those who are related to them by the ties of kindred, that are enough to "give them room for their heroic love" without them having to "yearn for suffering and pray for crosses," do you not think so?

When parents can say from experience, "small children small burden, large children large burden," as I have overheard many say, do you not suppose that they had "common cares," and "weariness of life" enough without yearning for more suffering and praying for more crosses in order to "give them room for their heroic love"? When parents cannot sleep at times for worry and solicitude over a sick, or indefinitely afflicted invalid child, as I have overheard some say, do you not suppose that they had suffering and crosses enough without praying for more to "give them room for their heroic love," as some saints are supposed to have done?

And will anyone dare say that God sends the married the trials, anxieties, and crosses, such as have been mentioned in this chapter, as punishments for their "huge immortifications" of indulging the lawful pleasures of the married state? Is God such a frowning and arbitrary Being as to endow His creatures with such powerful and impelling forces, driving them into marriage, as are the emotion of love, the parental instinct, and the procreative passion, and because they do His bidding and fulfill His design and injunction of Gen. 1:28, He punishes them for it, because they did not embrace virginity, or celibacy, and become "His own loved spouses" (78:56)? Is that your opinion of God? If not, then have I not turned another table on the Catholic Church, and proved that the married state is just as blessed, and is serving God just as much as is virginity, or celibacy, which shuts itself up in cloisters "where the atmosphere is free from worldly corruption and untainted with the woes and temptations of a wicked world" (212:68), "nestling in the pines," where they must be "fed well" in order to "pray well" (11:194) the Rosary often,—which would require the

"most gracious advocate" to listen to over 46,000 petitions at one and the same time every second of time from one end of the year to the other, if she were to listen to all the petitions addressed to her by the hundred million "practical" Catholics on this earth,—perpetually adoring a wafer God,—which I have proved, elsewhere, is nothing but a piece of baked dough,—daily reading "The Office through once and rather quickly,"—which would be like one who should daily read the Constitution of the United States thinking that by doing so one was "serving" the country—out of "earthly bread" making the "Celestial God,"—which would be reversing the order of Creation which once was, "and God spoke," and certain elements became man, now man—priest—speaks and "earthly bread" becomes God; the creature making the eternal, uncreated Creator, then "feeding upon" Him and assimilating Him so that—the "blood of a God flows in their veins," firing their hearts so with the spirit and life of Christ that they "sit supinely back taking matters easily?"

I would not have had anything to say on the subject had not the church exalted virginity, or celibacy, above matrimony and tried to make it appear that those who entered the married state had not the "good taste, the sense of 'beauty,' nor the appreciation of 'dignity' that those are supposed to have who enter the state of virginity, and would then place her *anathema* on those who should say that virginity, or celibacy, is not more blessed in the sight of God than matrimony. But when she did that then that devil, who caused Lucifer to rebel against God, caused me to rebel against the teachings of the "Infallible (error teaching) Church of Rome" (11:267). In my opinion and estimation a married woman who has an infant—a "counterfeit of creation" (109:573)—nestling in her arms or who has to appear in public in a Mother Hubbard-like attire for a time, occasionally, or a married man who pushes a baby buggy with his child in it, is just as blessed in the sight of God, and is just as exalted a person and has shown just as much "good taste," has just as much a "sense of beauty" and is just as appreciative of "dignity" by having married, as is the one who goes about with a sanctimonious face, down cast eyes,—a characteristic of the submission of the intellect to blind, erroneous faith—wearing gloomy, mournful attire, and cowl over the head, with a Rosary, nearly large enough

for a dog chain, dangling from a belt, and who has embraced virginity, or celibacy. What do you say?

Mentioning "gloomy, mournful attire" reminds me of the practice of Catholics who go in mourning from six months to a year or longer for the death of a relative. Why do they do it? Do they grieve so long over it because their loved ones left this "vale of tears" and have gone to heaven? When they grieve so inordinately over the loss of a relative, is that consistent with their prayer said daily as follows: "O, my God, I love Thee above all things with my whole heart and soul," (43:83), and with the teachings of the Bible which says:

"My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial. And for fear of being ill spoken of, weep bitterly for a day, and then comfort thyself in thy sadness. And make mourning for him, according to his merit, for a day, or two, for fear of detraction," (Ecclus. 38:16-18), [That is not six months or a year or indefinitely, is it?] and: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me" (Matt. 10:37)?

When one mourns—with the apparel and not with the heart, as many do—so long over the loss of a relative, does that look like one is worthy of Christ or that one loves God "above all things with whole heart and soul?" When you lose God through mortal sin do you show your grief over it to the world by wearing sack-cloth until you regain Him again in the confessional where "by one act of obedience and humility the proud sinner cancels a whole life of iniquity and rebellion" (7:393), and thereby again merit the friendship of God, hence possessing Him again?

Or do you go about in gloomy mournful attire because you believe God is such a frowning, arbitrary and vindictive Being that He cannot brook that His children should have so an exalted and noble a conception of His character as to be light-hearted in the contemplation of the thought that your departed loved ones might be in heaven with Him instead of being in purgatory,—a place of which, if the teachings of the Church on the efficacy of the Mass, and of the Indulgences were true, the doors would be closed with this sign on it: "Closed for want of 'beloved spouses

of Christ' (1:69, Nov. 1902), whom 'the Lord loves tenderly' (65:27), whose sins He has pardoned 'like a mother that kisses the offense into everlasting forgetfulness' (16: Oct. 31, 1902) for 'the demons to touch and harass' (11:378)? Is that all the consolation the Catholic religion has to offer that we must mourn over the departed as though we had no hope, as the unbelievers have no hope, of a future life, where we shall meet the departed ones when we also take our departure from this plane of existence?

Go to a Catholic church and see all the elderly and decrepit women in somber and mournful attire. It makes it appear as though God were a terrible, arbitrary and heartless Being Who could not brook His children having a happy and cheerful countenance or appearance. When the time once comes that I must lay off my "earthly house of this habitation" (2 Cor. 5:1), and any should mourn for me I want them, after the funeral, to do so in their hearts and not advertise their sorrow to the world by wearing somber mournful attire. There is enough of gloom and sorrow in this world without being constantly reminded of it by wearing mourning apparel beyond the time of the funeral of a departed member of a family.

To return to the subject under consideration. I do not want any one to think that I regard with contempt virginity, or celibacy. My contention is only to maintain that marriage is *just* as blessed in the sight of God as virginity or celibacy, and that as far as this life is concerned the state of virginity is better for many than matrimony might have been.

Who would not rather see a daughter or a sister a Nun in a convent, where she is provided for all the time, than see her married to a man, who after marriage—as many men do—becomes shiftless and worthless, or becomes a drunkard, neglecting, starving, abusing and cruelly treating her, as is evidenced by the reports and scenes in police and other courts, reports of which appear in the daily papers from time to time?

For such a one, and there are many such—for in the twenty years, from 1867 to 1886, there were granted, in the United States to women, 7,955 divorces from "neglect to provide," 12,432 for drunkenness, and 45,473 for cruelty (218:169)—the state of virginity, voluntary or forced, would have been better. But that does not say that happy marriages, with their joys and sorrows, are not as good

and blessed in the sight of God as virginity, or celibacy, is. And to say that God is not so well pleased with His children when they indulge the lawful pleasures He has put at their disposal, as He would be with them did they deny them, would impeach Him and make Him an arbitrary and ensnaring God, and place Him beneath the character of His normal, noble human creatures. For what noble parents would not want their children to be as happy, and enjoy all the lawful pleasures they could provide for them, when absent from them in a far away country, the same as though they were present with them?

Will God then frown on His children because they enjoy, with thanksgiving, all the lawful pleasures He has put at their disposal here, because they are absent from Him, but will be pleased with it if His children, when present with Him in heaven, enjoy "numberless delights and unspeakable happiness?" God forbid that I should have such a low, ignoble and debasing opinion of Him as to believe that!

He designed the male and the female for a purpose, endowing them with the emotions, instincts and passions necessary for their preservation and perpetuation, and "has ordained that love shall wear the gossamer harness of law; and so the race falls into line two and two by marriage" (121:55), for companionship and as a biological need.

When God said: "It is not good for man to be alone: let us make him a help like unto himself" (Gen. 2:18), does that not prove that a prime object of matrimony is companionship, and that male and female "should frequently be in each other's atmosphere, so as to gain those balancing and animating forces with which nature [Of which God is the author] has so beautifully provided them," and "that when the sexes are thus brought into proximity the stronger electricities of man are made to course through woman's system, and the refined electricities of woman through man's. it is evident that both gain a new power, and health, and harmony" (151:131)?

Does that not also prove design in creation, which atheistic evolution denies, saying it is all the result of "blind chance," and likewise undermines the teachings of Christian Science which says that celibacy is nearer right than marriage? Christian Science asks:

"Is marriage nearer right than celibacy? Human knowledge

inculcates that it is, while Science indicates that it *is not*." (124:288). Well, a *Science* which makes the intellect a "dethroned king" (58:188, Nov. 22, 1900), and believes it is fair weather "in the midst of murky clouds and drenching rain," because "the barometer, that little prophet of storm and sunshine,—denying the testimony of the senses,—points to fair weather, and in the midst of murky clouds and drenching rain" (109:16), is liable to "indicate" anything, even from a brother and sister relation marriage to the abolition of marriage.

"To abolish marriage at this period, and maintain morality and generation, would put ingenuity to ludicrous shifts; [As for instance the suggestion, in another chapter, of using an incubator and "powerful eloquence" for the generation of "counterfeits of creation"—children (109:573)] yet this is possible in *Science*, [That is *Christian Science*] although it is to-day problematic" (124:286), just as it is "problematic" that healers will ever "demonstrate" without being paid matter," illusion" (109:582)—money, for it.

Here is a science, though, which, when it sees it rains believes it rains, which says: "Natural Science, however, shows that the institution of marriage has for its object the rational regulation of the sex relation as a necessary part of the struggle for completion," [Of the individual] and "that the prime cause of marriage is spiritual [The emotion of love being spiritual] rather than purely biological, [The parental instinct and the procreative passion being biological] it is the powerful impulse for vibratory correspondence ["Not good for man to be alone" (Gen. 2:18),] or for sympathy" (179:297).

Is not this latter Science more of a science than Christian Science is? a. f. y.

It may be seen then that marriage is for companionship as well as for a biological need; and that the prime cause or motive of marriage should be love and sympathy and not wealth, fame, title, or position as is alas! too often the case nowadays.

What is marriage without love? Here are a few answers:

"A loveless marriage is an unchaste union. * * * She who shrinks in positive physical repugnance from the lover's kiss; [Permeated probably with the order of tobacco or liquor or both]; who feels no drawing toward him beyond the cordial liking she experiences for several others; who sickens at the imagination of

the constant companionship of wedded life, * * * if she marries him in defiance of maidenly instinct, she becomes mistress, not wife. No considerations of worldly policy, no amount of parental influence, not all the blessings of stoled priest and the applause of those who commend the 'excellent match' can change the character of the sin. The connection is unnatural, impure, and unsafe" (219:404).

Children born of such unions would they not be as a penalty of lust rather than the privilege of love?

"When the newspapers treat marrying a title and marrying a fortune not as prostitution, but as enviable success, it is time for the church to reiterate her divine creed on this matter. * * * To marry without supreme affection * * * is to commit adultery" (38:572, June 26, 1901). "There are probably a million women in this land living lives of legalized prostitution; who conceive children in hate of husbands they abhor, bring them forth in bitterness of spirit to be reared in an atmosphere of discord—offspring stamped from their very inception with the die of the criminal or the courtesan * * * a bondage that is bestial,—prostitution pre-eminently the worst in the world, that of loveless marriages" (14:335, Vol. 1).

But says the girl, who would marry without love being the supreme motive. If I do not marry then I will be called an "old maid." What of it if you are an old maid rather than be married to a man whom you do not, and never could, love?

"The day has far gone by when the term old maid is a synonym of reproach." (220:156). "I want to see more women with the moral courage to brave the odium of being old maids rather than the pitiful weakness to become loveless wives." (14:179, Vol. 1).

Yes; if all did that then we would not be likely to have so many divorces. Of course, I do not mean by that that the women are at fault in the matter. Many a girl, at the time she married, married for love but her husband who, when he proposed to her saying: "Sweetheart, do you think I am worthy enough to go through life with you, hand in hand, as your companion, to share your joys and your sorrows with you?" and she said, yes, made a misrepresentation to her and really wanted to marry her only for her money or only to satisfy his procreative passion—which must be the case when he already begins to ill-treat her during the hon-

eymoon, as is often the complaint made in divorce cases—and did not marry her for companionship. She is not to blame then if her love grows cold, through his neglect or ill treatment, and she lives then a loveless married life with him.

(Of course, if he proposed to her, saying: "Darling, do you think you love me enough to clean my tobacco spittoon daily and clean up my drunken vomitings until death do us part"—which is the way he ought to have proposed if he is tainted with nicotine and drinks intoxicating liquors and if he is honest and truthful— and she said, yes, why then that is a different proposition.)

What then can speak louder than his actions that such was the case with him when he never takes his wife to church, to a play, or a picnic, etc., but always goes to them without her, and who spends his evenings "down town," in saloons, billiard halls, or lodge rooms,—with men he worked with during the day, but of whom he does not seem to get tired by being with them so much,—leaving her alone at home evening after evening? Would you call that companionship for her when he does that, especially when he is absent from home all day at his place of employment?

(One time a woman's husband died and her neighbors called to console her. They said to her that her husband had the reputation of being a good man. The widow said: "So they say, but I could not know whether he was or not for he belonged to seven lodges." That would mean a lodge for every night of the week. No wonder she could not know whether he was good or not if he was gone all day at his place of employment and was at a lodge every night. Well, the way some married men—and some unmarried ones, too—always spend their time away from home one would think they belonged to fourteen lodges—seven for the early evenings and seven for the early mornings of the week.

Is it any wonder then that some married women, when so neglected by their husbands, in their loneliness, pine so for companionship and cry out saying:

"Keep not your kisses for my dead, cold brow—

The way is lonely, let me feel them now,"

that the way is then often made easy for the seducer, with evil designs, to accomplish his purpose? How otherwise account for the fact that in the United States in twenty years, from 1867 to 1886, there were granted to men 38,184 divorces on account of

adultery of their wives, and 29,502 divorces to wives for like offenses of their husbands (218:169), being nearly 30 per cent. more in favor of the men than for the women? Surely no one will say that the women, as a rule, are less chaste than the men. How then account for the above facts if it be not on the ground that many men neglect their wives and do not play the companionship to them which they should?

Of course there may be this cause for the above facts of divorces, showing the women to be the greater offender, and that is because women are naturally more tender in their nature than the men, therefore more ready to forgive, and will forgive their husbands for their offenses where husbands would not forgive their wives for the like offenses. That may be a reason, and it no doubt is, why men are given more divorces from their wives for adultery than women are given for the like offense of their husbands.

That the lodge is in a measure responsible for some of the immoralities of women and of the moral and financial ruin of some men may be seen from the following:

"Women weep while their husbands, instead of being at home taking care of their wives and children, are at — banquets, getting drunk as beasts, and night after night going through this fooling and wasting their substance in the secret orders * * * Multitudes of women have lost heart, have lost hope, and fallen into sin because of their husband's neglect; somebody else has come to the house when the husband was away; somebody else has told the story of how the husband spends his nights after he leaves the lodge, and that somebody else oftentimes, pretending to be her friend, wins her heart and leads her down to damnation" (221:79).

The following is from an ex-secret society member:

"One does not trifle with truth in saying that no human guage can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room. There is a strange and powerful attraction for some men in the mysticisms of the ritual. [This does not mean the Church ritual.] * * * It would all but revolutionize a large section of American Society, if the wives and grown-up daughters of the households of the men who belong to these organizations, should insist on their right to spend for their own adornment, or their own personal pleasure, dollar for dollar spent by husband or brother for dues and initiations,

for regalia and uniform and swords, for plumes and banners and banquets. In the great majority of cases the amount of money paid out for the actual expenses of the lodge, as the dues of the order, is not great; it is in the field of personal gratification that the vast unaccounted-for sum is expended * * * It is probable that for mere personal gratification, aside from the real or imaginary benefits, the members of the various secret organizations in the United States spend annually in banquets, railroad and traveling expenses, costly gifts to retiring officers, testimonials, elaborate uniforms, and rare swords, not less than two hundred and fifty millions of dollars. [A year; which is about what it costs boys and men for cigarettes and cigars for becoming and being "men," according to the idea of the man, at a wedding, who passed around liquor and cigars among the guests.] * * * It is quite likely that the sum is considerably more than this" (222:52).

The following may be the key to why some bank defaulters and criminals in high places are not punished, or "if one of these men are sent to the penitentiary, he only spends a few months * * * when he is liberated by a—Governor"

"Just notice in our court rooms. * * * Here is a prisoner. He is before a court; he is a criminal; he has committed larceny, or he has committed some other crime; here is the judge, and here is the jury, and here are the lawyerys. There is one—[a member of a Secret Society] in that jury. That is all they need. * * * He goes in with eleven brother jurors into the jury room, and he will hang the eleven before he will hang his brother—[a member of a Secret Society.] So the courts of law have become a farce through the influence of the—grip and the grand hailing sign of distress." * * * ["Should I see the sign, or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own."—] (222:19, 20).

Do you marvel now why there are some flagrant miscarryings of justice, which the papers speak of as "a travesty on justice?"

As the foregoing quotation speaks of one man in the jury hanging "the eleven before he will hang" the prisoner, I would like to say this about the jury system, whether in the power of a member of a secret society or not, and that is, why should a jury be unanimous in agreeing on a verdict before it can render one? In

every other department of government the majority rules, does it not? Then why should not the majority rule in a court of justice? Do you not believe justice would be better served, and it would have a greater restraining influence on crime if, we will say, two-thirds of a jury could return a verdict instead of requiring all of the jury to agree to it, or letting one or more hang the jury?

It is offering a gratuitous insult to the judgment of eleven—or even eight—jurors to believe or say that one or four others of the same jury are right and all the others mistaken in their convictions and judgments, and allow a small minority to override the great majority. Is that not so? And if it is is it not about time then that the jury law be amended so that two-thirds, or three-fourths, may render a verdict? a. f. y. It would then not be so easy to bribe a jury, either.

(I will run off the main track; my subjects seeming to have plenty of branch lines, “feeders,” which probably ought to be “merged” or lopped off).

It may be seen then that many married women are neglected by their husbands, in various ways, exposing them to great temptations, especially so as woman’s nature is more emotional than man’s, which requires a protestation of love, and where she may truthfully say, with the pure-minded man, in whom the affections have been awakened by an object of affection:

“Love me, beloved, for many a day
Will the mists of the morning pass away,
Many a day will the brightness of noon
Lead to a night that has lost its moon,
And in joy or in sorrow, in autumn or spring,
Thy love to my soul is a needful thing.”

If, then, men do not want their wives to be lonesome, therefore exposed to temptation, they must play that home companionship to them which their nature requires. And the way to do that, it seems, is for the boy, whilst growing to manhood, to cultivate the faculty of staying at home evenings, and at other times, whenever he can, acquiring the habit of home-staying,—thereby also being less exposed to temptation and forming other habits which may not be good,—instead of always going “down town” to spend his leisure time.

If one has not acquired a love of home and of staying at home

whenever one can, before marriage, one is not likely to do so after marriage. Habits sown in youth almost invariably become second nature in maturity. That is a natural result according to the law of nature and of growth where one reaps what one has sown and where a thing grows by what it feeds on.

That there are other causes besides neglect contributing to unhappiness for both in marriage I do not deny. No doubt the principal one of these is that of false pretenses in courting.

"The worst of love matters in these days is that people, who ought to court to understand each other, do so to fool each other instead" (3:368).

How true that is in many cases. The woman comes into the parlor, dressed neatly, smiling bewitchingly, and speaking in a gentle and low voice. The man calling does about likewise, both appearing at their best. To see them then one would think that they were all neatness, all amiability and all good—angelic beings. But see them when they are about their duties or occupations: what a difference then. The neat man and woman have become slovenly and negligent. The smiles, when things do not run smoothly, have become frowns and the gentle voice stentorian and growling. No wonder then that marriage is spoken of as a "lottery." When they court under those conditions neither one can possibly tell whether those characteristics displayed by the one or the other or by both, during courtship, are real or are put on for effect. If put on for effect then marriage must be a lottery, for one could not tell whether they were real or shams, therefore one has taken chances, which makes it, indeed, a lottery, does it not?

A good idea would be to have a phonograph where the woman performs her daily duties, and one where the man is employed, to record their voices and language and then let their "affinities" listen to what the records have to say of each other. Such a practice might prevent many a marriage which afterwards has to be dissolved—putting asunder what God (wealth, beauty, title or position) "hath joined together"—by the divorce courts.

If women remembered the following it might be better in the end for a great many of them, also:

"It is soul and mind a man wants in women, [and no doubt a woman wants the same in man,] and not mere figure, or any sort of paint or cotton aids; but it is thought and soul, not flesh [That

does not sound very encouraging for those who wear décolleté gowns] and fol-loll, which allures sensible lovers; hence a girl who seeks to win a genuine man [Not the kind of a "man" a certain man spoke of at a wedding when he passed around liquor and cigars.] must play a judicious hand of mental, social, moral and commonsensical affectionate cards, not the physical mainly, as it is the fashion to do in these modern times; for that bait catches either worthless scamps or empty-headed fools, both of which are rather poor investments as husbands." (3:332).

A priest who has had over a quarter of a century's experience and observation has this advice for the unmarried who contemplate matrimony:

"To the young women he said: [In a sermon in a church on marriage] 'If you find a young man who prefers to hang around (saloons) and gambling dens instead of making an honest living, don't marry him.' [That is good advice, indeed.] And to the young men he said: 'It makes no difference, boys, how bright her eyes, how red her cheeks or how well she can play the piano or dance; if she is not a good housekeeper, don't marry her. I am convinced that a large portion, perhaps the major portion of marital unhappiness, is caused by the wife's lack of knowledge of matters pertaining to her household duties.'" (16: Jan. 23, 1903).

Ah, but the good priest did not say how a young man was to find out whether a girl was a good "housekeeper" or not. How will a young man find out that when he is never invited to a girl's home to partake of a meal she has prepared and which she serves? He never gets beyond the parlor in the house. How then can he know or see how she cooks, and keeps the house in order beyond the parlor? Yes, and how many girls would not rather stand behind a counter selling goods or sit in an office and play on the typewriter than do the housework in their own homes? Such girls labor under the false impression that a sensible man of good character would not want to hear of them doing so "menial" a thing as their own house-work. How then is the young man to know whether a girl is a good housekeeper or not, and would therefore make a good or a poor wife?

There is no question about it but that good housekeeping is one of the essentials of a happy married life, according to this:

"It is well known that love thrives in the sunshine, sickens in

the shade, and that however ethereal it may be, it still has strong affinities to good beef and sound food generally; that it flourishes better in a cottage than in a cabin; [Or in one room on the fourth floor of a building four blocks from the end of a street car line.] and that even democratic soap and water [And breaths of tobaccoless and liquorless odors] has much to do with its culture, growth, strength, depth, and perpetuity" (3.30).

According to that then it would be well for young men not to live, before they are married, on the principle of "I am going to enjoy myself while I am young," spending all their earnings, and after they are married have to live in a cabin or in one room in a several storied building; and for young women to learn how to cook well and to keep house neatly, as well as to learn to play the piano and to paint pictures on canvas. If all would do that, and would look more to character and tact than to wealth, beauty, title or position, and practiced the Golden Rule of marriage—bear and forbear—divorces would soon be a thing of the past, and this earth of a "vale of tears" would soon become a sojourning place where we may have a foretaste of heaven, instead of as it now is to many,—a hell.

We have now seen that marriage is not a state whose path is so strewn with roses that God should frown on its lawful pleasures, or that He would be less pleased with those who persevere faithfully in it unto the end than with those who choose voluntary virginity, or celibacy. That there is just as much solicitude for "the things of this world" in the one state as well as in the other, and that God is just as well served if we make one person happy in matrimony as He is served in perpetually adoring a wafer, etc., etc., by those who have chosen virginity or celibacy.

That God will not fix our position in heaven according to the way we have exercised here the faculty of "good taste," and that those who have married have shown just as much "good taste," as fine a sense of "beauty," and were just as appreciative of "dignity," as those who chose virginity, or celibacy, which goes about with somber attire and cowls and has a Rosary, nearly large enough for a dog chain, dangling at the belt? Is that not so? a. f. y.

And now what does the anathema of the Church, at the head of this chapter, amount to? Why no more than the following anath-

ema, which the Church will no doubt proclaim after she reads this book, will amount to.

“If any one shall say that the Blessed Virgin, whom Joseph knew (Matt. 1:25), and who had other sons and daughters (Mark 6:3), cannot listen to and hear over forty-six thousand petitions at one and the same time—simultaneously—and intercede for us before God at the same rate, therefore doing over ninety-two thousand things every second of time from one end of the year to the other, and is therefore not to be invoked or prayed to, let him be anathema (Counc. of Atchison, Sess. 25, Can. 11).”

CHAPTER XXIX.

SUMMARY AND CONCLUSIONS.

We are now about ready to draw the book to a close, and will try, by a short summary and some conclusions, to make the final appeal for bringing about Christian Unity or the union of the churches. We have seen that some of the subjects, which we have examined and analyzed, contain some elements of truth and also much error. The first of the subjects considered was that of the Roman Catholic religion. We found, with the "arms of the intellect,"—the weapons she surely ought not to deny her antagonists the use of if she intends to use them herself in her warfare against "Infidelity" (1:5, Mar. 1902)—that the Church is full of errors, idolatries, superstitions and blasphemies.

The first of her doctrines we examined was that of Everlasting Punishment, and we found that by making a human analogy of it it would, if the doctrine were true, degrade the character of God beneath that of some of His noble human creatures, who are members of Humane Societies and Bands of Mercy, who would stay the hands of inhuman brutes who would inflict vindictive, arbitrary and unreasonable punishment and suffering on human beings or on animals. Such a conception of God's character, on the level with an inhuman brute, certainly no reasonable and merciful person will entertain. If then the source is no higher even than the stream we must then believe the doctrine of everlasting punishment to be an error, a blasphemy, notwithstanding the teachings of the Catholic Church on it. The Church says further:

"They [Men and nations] have armed heaven and earth against her. [I have armed neither of them, but have used the faculty of the "arms of the intellect," which God has given me to use and not to throw them under the feet of faith.] They have threatened her. They have persecuted her, yes, and they have implored her. [I will not implore her, for there is nothing to implore with error; It only needs to be uncovered and that ought to be sufficient with

the reasonable and thinking classes.] 'Everything on earth changes,' they have said to her. [And so has the Church herself changed, for before the thirteenth century she knew nothing of the Rosary, the Scapular, the Nine first Fridays, the May Devotions, etc., etc. That is quite a change, is it not?] 'Natural Science, human laws, philosophy, governments, dynasties, all these change. And art thou alone to remain as granite? Make one concession at least. Give up the doctrine of eternal punishment. * * * She answers: 'I am immutable. I am God's truth, and God cannot change.'"—A priest's address on "The Church" (53—).

But God *has* changed, if the Bible and the Catholic Church are His oracles.

"If any man commit adultery with the wife of another, and defile his neighbor's wife, let them be put to death, both the adulterer and the adulteress" (Lev. 20:10). "Even in the earliest ages she [The Church] imposed great penances upon sinners for their sins which were already forgiven. For instance, murder or adultery was punished by a penance of twenty years. * * * During this time it was not allowed to travel, except on foot, to be present at the holy Sacrifice of the Mass, or to receive the holy Eucharist, [Putting on Christ according to Pope Leo XIII., instead of putting on Christ through the operation of the mind by an act of the will—a mental process and an exercise of will power.] * * * In our days, on account of the weakness of the faithful, [Like that of the Israelites and the people "in the earliest ages" had a "weakness" for adultery] the Church is lenient. [Oh, it is not God then 'Who is "lenient," for "God cannot change," who has been doing the changing then in regard to punishing of adultery?'] Besides the ecclesiastical, [That is, the man made, as for instance, saying the Rosary—the "Beads"—for a penance] the spiritual punishments which would have to be suffered either here or in purgatory for the taking of sins, are shortened and mitigated by indulgences" (5:553). The Church also teaches that "A *Plenary Indulgence* is the remission of the whole debt of temporal punishment" (30:294).

Here then the punishment of adultery has had three degrees. First it was punished by death, then by a penance of twenty years, and now it is remitted altogether by a plenary indulgence, which is easier to gain than a healing in Christian Science. Now if the

Bible and the Catholic Church are "God's truth, and God cannot change," then who has made the changes with regard to punishing adultery? Is the Church not arrogating to herself claims which she does not possess when she says "I am immutable. I am God's truth, and God cannot change," yet she *has* changed in her mode of punishing adultery?

Because the church has become "lenient" on account of the "weakness of the faithful," and does not impose now the severe penances on the sinners which she once did, is that "God's truth" that he also has become lenient towards His creatures on account of their weaknesses? If so, then why may not He also change on the subject of eternal punishment and inspire his church to give up that doctrine on account of the weakness of the faith of the faithful who will and can no longer believe in it, especially after they once read this book?

But whether she does or not it will all depend on it whether any persons, after reading this book, will deliberately close their eyes to reason, intellect and common sense and throw the "arms of the intellect" under the feet of blind, erroneous, unreasonable, incomprehensible, self-contradictory and blaspheming faith by still believing in the vindictive, pitiless, unreasonable, blasphemous and God-calumniating doctrine of eternal punishment. If not, then the church need not give up that doctrine, for there will then be no one to believe in her, and if no one any longer believes in her, then who would want her to give up that doctrine. I do not want her to do it, for I want to see a "One Church," which teaches the religion of humanity which Jesus taught, arise on the ruins of the churches of the present which put their religion on costly edifices and in rites and ceremonies, mechanically performing "divine services" by counting their prayers on beads or reading them out of books, instead of letting the heart spontaneously utter them; by adoring a wafer God and then eating Him so that the "blood of a God flows through their veins" (7:88), so firing their hearts with the spirit and life of Christ that they will not join a society because it has too many "kitchen mechanics," "pot slingers," "common laborers," "mud sills of society," etc., etc., belonging to it, and "sit supinely back taking matters easily." Yes, we do not want such a church which does the latter things however her theological

embroidery may be trimmed by giving up the doctrine of eternal punishment.

The next subject we examined was that of the Atonement. We saw that it was an erroneous and blaspheming doctrine, and that Jesus was not crucified in order to appease God (7:78), nor to redeem us from the "slavery of the devil" (30:117), nor as a "substitutionary sufferer that we may live," but because He was a "heretic" and a blasphemer in the eyes of the Jewish priesthood. That is all there was to it.

Because St. Paul in Rom. 3:25, and St. John in 1. John 2:2, and in other places, said that Jesus was the "propitiation for our sins" does not make the crucifixion of Him an Atonement in the theological sense, because they were still tinged more or less with the Jewish belief that God would not forgive sins without the sacrifice of a sin-offering of the blood of oxen, rams, sheep, etc. Therefore they believed that God still required—after abolishing the Jewish idea of sacrifices of oxen, etc., as sin-offerings—a sacrifice, a shedding of blood, a sin-offering of some kind in order to be in a fit mood to forgive sins, and they, therefore, thought that the crucifixion of Jesus was meant as a sin-offering sufficient for all time, hence the reasons for their belief as expressed in their writings.

The next subject we examined was that of the Mass, with its concomitants, Transubstantiation and the Eucharist. As the foundation of the Mass rested on the doctrine of the Atonement, we saw that with the undermining of the Atonement the superstructure, the Mass, must necessarily collapse with it, and this it did before the onslaughts of the "arms of the intellect." We saw that the Mass was nothing but a species of error, idolatry, superstition and blasphemy, making God such a relentless Being whose wrath could not be appeased unless His beloved Son was continually undergoing the agony he did on Calvary when he cried out: "My God, My God, why hast Thou forsaken Me!"

If a human father had committed such an insane and reprehensible deed, as requiring the death of his only son to appease the wrath he incurred through the disobedience of some of his adopted children, he would, on having recovered his sanity and a representation of his deed was attempted to be made, exclaim: "For heaven's sake do not remind me of that insane and reprehensible

deed of mine!" Well that is just what the Mass would be according to the teachings of the Church if her teachings were true, which, of course, they are not. God is not insane nor did He require the reprehensible act of Calvary to appease His wrath, therefore, as proven in the chapter of the Mass, the Mass is worse than nothing in the sight of God, and for which the church builds such magnificent buildings and altars where the Mass may be celebrated, burdening them so with debt that there is such a "ding-dong about money that people get tired of it," as a priest once said in my hearing.

It is a case of making a temple, built by hands, in which God dwelleth not (Acts 17:24), [Oh, I can find "Scriptural warrant," too, for anything I wish.] a meet dwelling place instead of making the heart a meet dwelling place for God, by adorning it with charity, sympathy, consideration and fellow-feeling for our fellow-men, be they black ["Niggers," as some fire-eating, rip-snorting, bubble-dancing Christian politicians, Christian hotel employees and Christian High School graduates, would, probably, call them, as though the poor negro could help that he was black instead of white], white or maroon.

This thing of building magnificent temples, in the midst of poverty and suffering, is like putting gold on the church steeple instead of putting bread into the mouths of the hungry on the ground, and which has brought forth the following: "The lavish waste of wealth so often found in buildings consecrated to a charity-loving Lord by a poverty-stricken community is evidence of the unholy vanity of those who thus confiscate their victims' savings. Many a poor Catholic village invests a total in its cathedral that would double the home comfort [Which might be a "huge immortification," though, to have better home comfort.] of the entire membership" (223:237).

Mentioning the word "cathedral" in the last quotation reminds me of a cathedral about which there has been some talk of building in the United States. A Catholic paper speaking of it says: "Plans for an American St. Peter's, [I wonder if Indulgences will be granted for contributions to its building fund as was done when St. Peter's was built in Rome, and which caused Luther to rise up against the Catholic Church?] which, if constructed according to the model, should be the most magnificent structure in the

world, are now on exhibition at the Architectural league in New York. The idea is so colossal, of such vast importance to the Roman Catholic interests in this country, that eminent Catholic clergymen [Who believe the Blessed Virgin can hear over 46,000 petitions every second of time.] with whom a reporter talked were loath to express opinions. The proposition is to erect in New York [Where, if one wants to know of the misery, poverty, squalor and suffering there one but needs to read "How the Other Half Lives," by J. A. Riis.] * * * a cathedral that will outdo St. Peter's at Rome both in size and beauty, an edifice that will be a tenth wonder of the world. The estimated cost is \$25,000,000. Ever since the Catholic church began its work in this country it has been the aim of ecclesiastics to build a structure of this sort. [Well the ecclesiastics ought to be able to realize their "aim" in about six years, if they will annually contribute to that purpose the four millions or so of dollars they receive yearly, as I have shown in another chapter to be the case, as "honorariums" for saying Masses, at five dollars for a High Mass, one dollar for a Low Mass, and no money No Mass, when said for deceased pastors, and laymen some of whom have been dead over twenty-five years. If they do that then I suppose it will make no difference if the laity refuse to "contribute one cent" for that purpose or not.] * * * (The) design calls for countless pieces of statuary [One no doubt of which will be of the Blessed Virgin, so it can be carried on a platform in the aisles of the church, preceded by a procession of children singing: "Sancta Maria. Ora, ora, ora pro nobis," when they have the closing exercises of the May Devotions.] both inside and outside the building, representing saints, [Who thanked "God for hell itself, and for all the pains and punishments that are there, because they are such an effectual bridle to our inordinate passions" (11:254), and who "retired into the depths of a great wilderness," making the desert re-echo with "sobs and sighs," and took stones in hand to strike the breast until blood began to flow, because of the "great fear of hell" (7:229).] angels and other symbolic figures [One of which is no doubt to be a symbol of that devil who tempted Lucifer to rebel against God.]. These are to be of the finest workmanship and together with the other embellishments must cost not less than \$10,000,000" (16: Dec. 19, 1902).

Think of it! Twenty-five millions of dollars for a temple—for what? To perform rites and ceremonies, that are not a “gratuitous insult” to God, nor “heretical,” nor a “mere spectacle,”—oh, no!—when a high church dignitary, with six or more assistants, with one or more master of ceremonies and other supernumeraries, officiates over a piece of baked dough changing it into a God—the creature making the uncreated Creator. [“Great God!” how blind we can be at times.] And I suppose when it is the occasion of some high festival of the Church, where music of the “most elaborate character” is to be given, and of which the program is printed in the daily papers of the day before, a charge of one dollar admission will be made, probably, as the minimum charge, if a charge of twenty-five cents admission, for such an occasion, is made in a church which cost less than one twenty-fifth of twenty-five millions of dollars.

Well, time will tell whether the people will contribute such an amount for the building of a Church which puts her religion, principally, in magnificent churches, burdening them so with debt that there is such a “ding dong about money that people get tired of it,” or whether the people will accept the plain and simple religion of humanity taught by Jesus Christ, and put their religion into their hearts, by putting bread into the mouths of the hungry on the ground instead of putting that sum in gold on the church steeple.

Coming back again to our summary. We saw that the way the Church teaches the putting on of Christ, that is, by the “frequentation of the Eucharistic table” (53: April 4, 1900)—Communion, is an error. We saw that Christ is put on through the operation of the mind—a mental process—by an act of the will—the exercise of will-power, manifested in a Christ-like life, and that the Eucharist received in Communion is only a piece of baked dough, which no more nourishes the soul or preserves from mortal sin than an oyster cracker would that would be washed down by a “tablespoon full of water,” as I have been washing down the Eucharist since I had to Communicate lying in bed.

We saw wherein the Church erred in her interpretation of what is meant by the “Bread of Life.” The Church says that the Blessed Eucharist is the “Bread of Life” (55: Oct. 1902), while we saw that the Gospel is the Bread of Life, and that we were to read

or hear—Scripturally “eat”—imbibe it with the mind, which is the assimilating organ of the soul. And as the mind can only be fed through the senses,—of which seeing and hearing are the principal ones,—just as the body is fed through the stomach, the senses, therefore, can no more be “deceitful,” as Christian Science teaches (109:393), if they are to supply the mind with data or facts which it is to assimilate—understand, than the food can be adulterated—“deceitful”—if it is properly to supply the stomach with nourishment to assimilate. Is that not so? Is that not then an error of the Catholic Church, and a blasphemy of Christian Science, when the former says the Blessed Eucharist is the “Bread of Life,” and the latter says the senses are “deceitful”? a. f. y.

The next subject we examined was that of the invocation of the Blessed Virgin and the saints. We saw that there were, at the lowest calculation, over 46,000 petitions addressed, every second of time from one end of the year to the other, to the Blessed Virgin, which makes it an utter impossibility for her to hear them. As the doctrine of the invocation of the Blessed Virgin was demolished, with the “arms of the intellect,” that necessarily would likewise undermine that of the invocation of the Saints, as they are invoked not a very great deal less than the Blessed Virgin is.

We also saw, in that chapter, how it was and is possible for God to be omnipresent and to hear at one and the same time the prayers of over one billion and five hundred millions, the supposed present number of inhabitants of the world, should each one pray to Him at the same time. That the prayers are not generally answered is no sign that He does not hear them, but it is because they would often conflict with one another, therefore He lets things transpire according to fixed, immutable laws by which He governs the universe. I will give an illustration to prove my point:

Two farmers we will say, live a mile or more apart and neither knows what the other is doing or wants to do. One has his hay put up and would like to plow for fall wheat but it is too dry. He wishes and prays for rain. The other farmer has a few days more of hay to put up or is going to thresh, and wants dry weather to continue until he finishes his haying or threshing. (I have been there.) He sees a few clouds which makes him fearful it will rain and spoil his hay or delay his threshing. He then wishes and prays for dry weather to continue.

Now, what is God to do in a case like that, for both are good, God-fearing, Christian men and both have prayed earnestly and sincerely for what was desired? To be just to both then He must ignore both prayers, as though He did not hear them, and let the events of dry weather or rain take place according to His fixed laws of nature, Is that not so? a. f. y. Hence the reason why prayers are not answered sometimes.

The next subject we examined was Confession, that is, auricular confession to a priest. We saw, from Catholic writings (7:345 and 66:15), that it can be nothing else than a relic of paganism. We saw that most of the penances imposed on penitents was the Rosary or the Litany of the Saints (See page 125 of this book) which are prayers not heard by those to whom addressed, therefore, the penances are of no avail and it makes auricular confession to a priest, with penances, only an invention of the church by which she may know whether any of her children attend Protestant churches or do something else which may endanger their faith (63:176-206 and 57:1901).

We saw that no sin is forgiven unless forsaken—sin no more—and all that we need to do, if we have sinned, is to forsake sin, make confession and restitution to those whom we have wronged, and that we need not examine our conscience to see how often and under what circumstances we committed this or that sin. We saw, also, that auricular confession was a device introduced into the church to aid the Inquisition, and having once been introduced the church could not very readily abolish it again without involving her claim to infallibility. We, also, saw that the parable of the Prodigal Son was squarely against such a thing as confessing sins according to circumstances and number, and that all that is required is to repent, make restitution and sin no more.

The next subjects we examined was that of Indulgences and Purgatory. We know from experience and observation that indulgences do not liberate us from "poverty, disease, all sorts of adversities and accidents" (5:552), as the church teaches. And if indulgences do not do that here, we may rest assured that they will never liberate any one from purgatory.

We, also, saw that an intermediate state of punishment was necessary and just that the innocent sufferers here, who suffered at the hands of mobs, murderers, scoundrels, bank-wreckers, absconders

of trust funds, etc., may be recompensed and that the guilty may be punished with that measure of punishment or suffering which they caused or meted out to others.

The next subject we examined was that of the Infallibility of the Pope. We saw in the instance of the late Pontiff, Leo XIII, that there is nothing in the claim of the Church that "the Pope, as successor of St. Peter, Prince of the Apostles, by virtue of the promises of Jesus Christ, is preserved from error of judgment when he promulgates to the Church a decision on faith or morals" (31:149). I will give two instances wherein it may be plainly seen that the Holy Father, Leo XIII, of whom a priest, at a banquet in response to the toast Leo XIII, said that "Leo, by his colossal intellect and inspired wisdom, has drawn the world to him," etc., (19:May 8, 1903), was not preserved from error, notwithstanding the statement of a priest that he is a person of "colossal intellect and inspired wisdom." Here are the instances:

"He alone is able to fulfill the duties of a Christian life who has put on Christ, and Christ is not put on except by the frequentation of the Eucharistic table" (53:April 4, 1900).

"In October, 1883, our Holy Father, Leo XIII, issued his first encyclical on the devotion of the Holy Rosary. Since that time he has given us many letters on the same devotion, all animated with the same lofty sentiments of faith in the efficacy of this prayer and zeal for its propogation among the faithful. His Holiness enjoined that during the month of October the Rosary * * * should be recited in all the churches and chapels" (53:Oct. 9, 1901).

Now, are not those two instances plain errors, in view of the fact that Christ must be put on through the operation of the mind by an act of the will, and that it is utterly impossible for any being, however glorified, excepting God Almighty, to listen to over 46,000 petitions at one and the same time—simultaneously, every second of time from one end of the year to the other? If then a Pope, with a "colossal intellect and inspired wisdom," and an "eagle eye" (54:29, Sept., 1902), as another priest spoke of him, is not preserved "from error of judgment when he promulgates to the Church a decision on faith," by erroneously teaching how to put on Christ, and enjoining that the Rosary should be recited daily in all churches and chapels, which would require the Blessed Virgin, to whom the Rosary is addressed, principally, to listen to over 46,000 petitions

every second of time,—not taking into consideration that she would have to do the same number of things in addition were she to intercede for us at the same rate,—then was any Pope ever preserved from error? a. f. y.

It may be seen then that the doctrine of the Infallibility of the Pope has no truth in it and that it is only a human invention, like many other things are in the Catholic Church.

The next proposition we considered was that the Catholic Church was no more Apostolic than the Protestant Church is. We saw, from the Church's own writings, that doctrines and practices were introduced into the Church hundreds of years after Jesus and the Apostles had come and gone, and that there is no truth in her claims that "She is Apostolic, for she accepts no doctrine which does not come from the Apostles" (5:348), and in "If anything is promulgated or definitely decreed by the Church as being part of the faith, the meaning is that this was a thing which the Apostles themselves believed and preached" (45:59), and that "All revelation came from God alone through His inspired ministers, and it was complete at the beginning of the Church" (31:149).

We saw that such an important doctrine as, "I will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months" (53: Nov. 13, 1901), "does not come from the Apostles," nor was it "a thing which the Apostles themselves believed and preached," but that it was revealed, "In the year 1675, whilst she [Margaret Mary] was one day in prayer before the Blessed Sacrament, our Lord appeared to her" (5:428) and made that promise to her. We saw that the Rosary, "one of the most profitable devotions," was not revealed by "God alone," but was "revealed to St. Dominic by the Divine Mother herself, about the beginning of the thirteenth century" (43:470). We also saw that the Catholic worship or religious service is in reality more of a "gratuitous insult to God," more "heretical" and more of a "mere spectacle" than is the Protestant worship or religious service.

In the short summary made so far, has it not been made apparent that there never will be, if people will not throw the "arms of the intellect"—God—given faculties as well as faith may be—under the feet of faith or make them a "dethroned king,"—a return of the Protestant Church to that of the Catholic Church, or a reunion with her on her terms—"the highway of submission?"

"Facts are as they are, and their consequences will be what they will be. One thing is sure—the church, Catholic and Apostolic, [As I proved her to be Apostolic.] will not change. This must be kept always in mind. It does no good to deceive ourselves or others; for good and all the doctrines are fixed. [Well, it is to be seen if they are "fixed."] * * * The church has laid down her laws and her dogma; she settled them for all time. [Or, at least, until she reads this book.] Come what will, she can never retract them to please any parties. Individuals may talk as they list; [Which I am doing with the "arms of the intellect."] she has said her mind, and there it stands, four square against all the winds of heaven. [Which are probably not as powerful to "raze" her as one shot out of the cannon loaded with ammunition of the "arms of the intellect."] There is but one way of re-union—the *highway of submission* (Italics are mine.). To dream of compromise on her part is to dream of fairies and fairyland" (16:—). [What a fine Elysian field's smoke that will make one day for the writer should he live long enough to have to put that in his pipe and smoke it!]

Will the Church, in defiance of the facts, as proven with the "arms of the intellect," "not change" on the doctrines of the Mass and the invocation of the Blessed Virgin, as she now holds them? Will any one, after reading this book, still believe that the Blessed Virgin can listen to and hear over 46,000 petitions every second of time from one end of the year to the other, and still continue to pray to her, asking her to intercede for one?

If then we take out of the Catholic church the Mass and the worship and invocation of the Blessed Virgin and the Saints, what is there then that would very much distinguish the Catholic worship or religious service from that of the Protestant? With those two doctrines and practices taken out of the Catholic church what is there that would very much distinguish the Catholic religion from that of the Protestant? If there is nothing,—with those two doctrines and practices taken out of the Catholic church,—that would very much distinguish the Catholic church from the Protestant church, then why not unite and have a church which teaches the plain and simple religion of humanity that Jesus taught?

Is there really any sense in having any other than a One Church for all those who believe in a God, in the leadership of

Jesus Christ and in a life beyond the grave? There is certainly but the one right way to be a Christian and that must be the way that reason, intellect and common sense—"arms of the intellect"—would point out.

Does God then inspire these contradictions, in answer to prayer for light, wisdom and understanding to know His Truth, that He leads one into the Catholic church and another into the Protestant church? If one reads what converts to either of the two churches have to say one would have to believe that He did?

The cause of the diversity of beliefs lies in the fact that we have placed more credence in so-called infallible authorities—The Catholic in his church, and the Protestant in his Bible—than in the "arms of the intellect." God surely would not contradict Himself by asking us to believe, on the strength of faith—a supposed gift from God,—that which the Catholic church or the Bible teaches, if the "arms of the intellect,"—also a gift from God,—tells us it is an error, an impossibility, or a blasphemy, would He? And are not the doctrines of eternal punishment, the Atonement, the Mass, and Purgatory according to Catholic teaching, blasphemies? Is not the doctrine of the invocation of the Blessed Virgin an impossible doctrine, when she would have to hear over 46,000 petitions every second of time from one end of the year to the other, were she to hear all the petitions addressed to her? And will God require us, by faith through the Catholic church, to believe that which the "arms of the intellect" tells us is an utter impossibility? I, for one, do not believe that He will.

Are not the doctrines of Confession, Indulgences, the Infallibility of the Pope and the Apostolicity—teaching only that which the "Apostles themselves believed and preached"—of the Roman Catholic Church, errors?

If then I have succeeded, with the "arms of the intellect," in purging the Catholic Church of errors, idolatries, superstitions and blasphemies, and bringing her up to the platform of Christian Unity, or Union of the Churches, but should not quite have succeeded in getting her or the Protestant Churches on the platform, then I trust that that which will follow will drive them on it.

The first subjects that we come to, in our continuation of our summary, and which will concern both the Catholic and the Protestant churches, is that of the Deity of Christ and the Trinity.

We saw that Jesus is not God, being but the incarnation, the fleshly manifestation of the Word of God, the Logos, the Christ of God, just as this book is the material manifestation of my thoughts, sentiments, convictions—in other words, the “word” of John Hunkey. We saw that as Jesus is not God there were then no three co-eternal, co-equal and consubstantial Divine Persons, and that the doctrines of the Deity of Jesus Christ and the Trinity are errors. (I see a Unitarian Christian now getting on the platform of the One Church saying to himself: “I knew I was right on the doctrine of the Trinity, which I always disbelieved”).

The next subjects we analyzed was that of Original Sin and Baptism. We saw that if Original Sin were a fact, and God creates directly every soul, that God would deliberately create souls for hell if they “come into the world already sullied with sin and as enemies to God” (5:867), and if from nothing, nothing comes, without the intervention of God, for “regenerated” parents could not transmit that which they have not—that is original sin. We saw that Baptism is really nothing but an initiatory rite and has no spiritual effect on the soul. [I see a Mormon and Dr. Dowie with one foot each, now, on the platform of the One Church. The next subject will, probably, land the Doctor on it with both feet or else make him run away from it as the men run who, as the soured old dyspeptic pessimists would have us believe, are “chased” by the women who want to marry].

The next subject we considered was that of the Devil. We saw that as Lucifer, who is supposed to have been the first devil, could sin without a devil to tempt him that we could do the same. We saw that our misfortunes, diseases or sicknesses are not the work of the devil, but that they are the result of our own or other’s carelessness, thoughtlessness or indiscretions, etc. We saw that our so-called “concupiscences”—the emotions, instincts and passions, are inherent in us, impelling us to gratify them, and that we are endowed with a reason, free will and power to do as we choose to, with which to govern and use them within the limits of “their legitimate domain.” If we do otherwise then it becomes wrong and sinful.

We saw that the temptation of Jesus was an inward mental trial and was not a temptation by a personal devil. We also saw that the Bible contradicts itself on the subject of the devil, for it

says that the devil is "reserved under darkness in everlasting chains" (Jude. 6), and that "the devil, as a roaring lion, goeth about, seeking whom he may devour" (I. Pet. 5:8). We know that a being cannot be chained down and at the same time go about like a lion. That is an impossibility is it not? Therefore a contradiction in the Bible, and makes a personal devil a myth, does it not? a. f. y. (I see a Christian Scientist now casting a wistful glance at the platform of the One Church).

Since the chapter, in this book, on the Devil was printed I received a booklet entitled "The Gold Standard in Theology," by John Shaver, Kirksville, Mo., from which I will make a few quotations that you may see that others have also discerned, as I have, what it is that tempts us if there is no devil that does that.

"I never believed
That God was deceived,
And His plan of creation defeated,
By a meddlesome snake
For an old Dragon's sake
Before the work was completed.

* * *

T'was the serpent of lust, [Emotions, appetites, etc.]
Not the snake of the dust,
That tempted mankind to its fall;
Not a visible guise,
That dazzled the eyes,
But animal nature [Concupiscences] is all.
These figures of speech
Are intended to teach,
That the *thought* of lust gratification,
Is the snake [Devil] that beguiles,
Deceives and defiles,
And brings upon all, condemnation.
The world ought to know
That the soul's greatest foe
Never comes and attacks from without,
That the power of sin
Always comes from within,
As in Scripture we oft read about.

* * *

In Luke seventeen
 The fact may be seen
 That the Kingdom of God is within you,
 And while the dragon of sin [Concupiscences]
 Is also within
 The warfare in Heaven will continue.
 —[Luke 17, 20, 21]

But when from this Heaven
 The Dragon is driven,
 By the angels of truth and of love,
 Then Christ in His might
 With the truth and the light
 Will reign as in Heaven above.

* * *

—[Revelations 12: 9, 10.]

In James one fourteen
 It is plain to be seen
 How evil temptations are wrought,
 And the following verse
 Goes on to rehearse
 The penalty evil has brought.

* * *

—[James 1: 14, 15.]

Each human soul
 Has a dragon to control,
 In its animal passions and lust,
 And much sorrow we'll miss
 If we learn to do this,
 As many are doing, I trust."

* * *

—[Galatians 5: 16-25.]

"The body is the flesh, the animal body. Its sustenance, preservation and propagation is accomplished by the appetites, passions and lusts. To live by these motives for their own sake is to live by the spirit of evil" (pp. 5-9)—which means "outside the limits of its legitimate domain" (22:861).

Now, is not all that in agreement with my theory of temptations, as I have given it in this book? And do you not think then

that it is about time that the doctrine of a devil should be relegated to the museum of myths? Has it not been the cause of much infidelity and unbelief? Read what more Mr. Shaver has to say on the subject:

"I believe that the common doctrine as taught by the creeds of a personal devil, or God of evil, who has forced sin into the world contrary to God's will, thereby frustrating and spoiling God's plan of creation, has made more infidels, and keeps more thinking men out of the churches than any other error that has crept into the Christian religion, and there is nothing that would do more to give new life and power to Christianity, and draw men of intelligence into the churches, [Of course, he means into the "One Church."] than to discard this relic of heathen mythology" (pp. 10, 11). "From ancient times the human mind has been harassed by the belief in spooks, hobgoblins, witches and doctrines of devils. The 14th, 15th, 16th and 17th centuries witnessed the death of thousands of wretched people at the hands of the Princess of the infernal regions known as the witch, but early in the eighteenth century she came to her death by legal process; since that time the devil has been a widower, and I believe that the twentieth century will witness the death of the old Devil himself" (p. 1).

Well I believe after the people once read this book, will not throw away "the arms of the intellect" and will do a little thinking for themselves, that the twentieth century *will* have a day on which it will hold memorial services over his mythical corpse with his head crushed with the "arms of the intellect," instead of with the heel of the Blessed Virgin or by her "seed" and then say his nature could not "be altered" (55: Dec. 4, 1901). Do you not think so?

The next subject we examined was that of the Resurrection. We saw that it, as Jesus meant it, had reference to a conscience or soul that had become seared, dead in the grave of sin, and did not mean a re-creation—which in reality it would be—or a resurrection of a disintegrated body of dust which might be scattered over the world. We saw from the writings of theologians that the disembodied souls of believers "do enjoy inconceivable blessedness and glory, even while they remain separated from their bodies" (18:103); that "To God the death of man is but the passing from one state of existence to another" (39:67), and that souls in

purgatory suffer pains that are "greater than all pains of earth put together" (11:380). If that is a fact, then why the need of the soul to be re-united with "flesh and blood" that "cannot possess the kingdom of God" (I. Cor. 15:50)?

We saw, also, that Re-incarnation is an impossibility—thereby making a teaching of Theosophy an error—because, if souls are of like substance, one soul cannot enter the body of another without displacing the soul already inhabiting that body, just as water cannot be poured into a jar already filled with water—and a body without a soul in it would be dead—without displacing the water already filling the jar. Is that not so? It may be seen then that bodily Resurrection and Re-incarnation are errors, are they not? a. f. y. (I see a Spiritualist now with one foot on the platform of the One Church).

Now comes a subject which we examined, that ought to about land all churches, with both feet, on the platform of the One Church, and that is the Bible. Surely, if there is any one thing that ought to induce the different church denominations to lay aside their differences in Essentials and non-essentials, and unite, is when their authority is attacked and declared to be *not* wholly infallible. Without a complete—from "cover to cover"—infallible authority on which to rest their teachings then on what may they not rest? It may be the same as with a person who holds a forged or spurious deed to a certain piece of property. The instrument of title would not be worth the paper it is written on. So likewise is it with an authority that can be interpreted in a hundred or more ways,—as the churches that are now dissimilar to one another furnish proofs of that fact.

Surely if God left us a written Book that is fully inspired it ought to be couched in such plain and comprehensive language that there could be no question, possible, as to what His will or law is. If He spoke in plain and unmistakable language, through the emotion of love, the parental instinct and the procreative passion, to man and woman, what was His will and design in creating the male and the female, and what they should do to perpetuate their species, could He not likewise, in plain and unmistakable language, speak to man through certain faculties as to what is His will and law in the moral and spiritual realm? And if it is claimed that He does thus speak to us in the Bible, then why is

it that there is a Baptist, a Christian, a Christian Catholic [Dowieite], a Christian Science, a Congregational, an Episcopal, a Lutheran, a Methodist, a Mormon, a Presbyterian, a Roman Catholic, etc., church in nearly every town or city in this country, when each one of them claims that its teachings and doctrines have their source and foundation in an infallible authority—the Bible?

Does God, for instance, through His Word, tell one church that Baptism is necessary for the salvation of infants, and another church that it is “solemn mockery” to baptize them? Does he tell one church that Baptism is to be by sprinkling; another that it is by one immersion; another that it is by three immersions and another that it is not necessary at all for salvation? Yet the different churches teaching such unlike doctrines and practices all claim “Scriptural warrant” for them. What is an unbeliever to do then in a case like that? All cannot be right. The only thing to do then is to use the “arms of the intellect.” And that is what I did, with the result that I made the discovery that the Bible is *not*, from “cover to cover,” an infallible guide or teacher, just as I discovered that the Roman Catholic Church is *not* an infallible teacher of truths, notwithstanding her claims to the contrary.

We will now summarize our short examination and analysis of the Bible, made in another chapter of this book:

We saw that the Bible is a much humanly gotten up book because the Bibles of the Catholic and the Protestant churches are not alike, which is an incontrovertible fact that the Bible is *not* a plenary inspired authority. We saw that the Bible contains moral filth that is liable to poison, on reading it, the mind of a pure-minded man or woman.

We saw that it is a woman-degrading book, and makes it appear that life to woman in the old dispensation meant principally feeding and breeding. We saw that some of its characters, who were sensual, cruel, vindictive and murderous, were “chosen people” of God. We saw that it blasphemed God in that it made Him the author of the command to the Israelites to slaughter the Canaanites, whose “abominations,” in the end, could not have been very much worse than those of the Israelites were, according to the Bible records, and to which I referred in the chapter on the Bible. We saw that it flatly contradicts itself in more than one place.

We saw that it used language that does not mean that which

is commonly attributed to the meaning of the same words outside of the Bible. We saw that the Catholic Church would hardly go into spasms should the Bible be relegated to the museum of antiquity, because Tradition would fit her doctrines and practices better. We saw that it was like wax and could be molded to fit any doctrine for which one wants "warrant of Scripture." We saw that the authors of some of its books are in doubt, and may have been written by men not commissioned by Jesus to teach Christianity, and who may not have been divinely inspired.

I believe enough has been said on the subject to make it apparent to any fair, impartial, intelligent and reasonable mind, that a book, such as our short review of it has shown it to be, cannot be regarded as plenary inspired from "cover to cover." And are not the many church denominations, which base their dissimilar doctrines on its authority, a corroborative proof of such an assertion?

If you Protestant churches want to prove to the world that my assertions are groundless, then prove it by having a One Church which bases its doctrines and practices on the teachings of a "One Infallible Bible!" When you do that then the world will be ready to believe that my assertions, concerning the Bible, *are* groundless. Which of the two horns of the dilemma will you take, a One Church, with One Infallible Bible, or many churches, with *no* Infallible Bible, on which to rest your dissimilar doctrines and practices?

As I already stated that if I do not succeed in bringing about Catholic and Protestant Christian Unity, then I, at least, hope to bring about the Union of the Protestant churches. But if the "arms of the intellect," God-given faculties to be used and not to be thrown under the feet of a man-made Faith, or be made a "dethroned king," shall reign supreme, then I feel confident that there will be a union of the Catholic and Protestant churches, and that there will rise on the ruins of both of them a One Church which will teach the plain and simple religion of humanity which was taught by Jesus Christ and the Apostles. Are all of you ready for such a church?

I know it is the wish and prayer of all earnest and sincere Christians that such a consummation as Christian Unity may become a fact one day. And is this not about as opportune a time

as any for Christian Unity, when church denominations are beginning to merge, and are, in their general and other assemblies, beginning to revise or recommend the revision of God-dishonoring, blasphemous doctrines and creeds conceived and formulated during times of apparent intellectual darkness, fanaticism and religious dissensions and persecutions?

See also what an advantage that would be to be united. True Christianity could then demand its just rights and would not have to truckle to Atheism, Agnosticism and unbelief as it does now in matters of Christian education; the inculcating of morality, cleanliness and sobriety into the young during their growing period when the seeds of future habits are sown; the regulation, along the lines suggested in this book, of the liquor traffic which causes more poverty, hunger, raggedness, disgrace, suffering, misery and heart-breaks in gentle, noble and delicate women and to innocent, helpless and tender children than any other agency in the world. And then to think that even some Christians can be in such a debasing, debauching, degrading, demoralizing, detestable, devilish and vice and crime and poverty breeding business as running a *sal-o-o-n!*

If there is anything that I hate and detest it is the saloon, not because it affects me or mine—for it does not—but because of its effects I have seen on others.

As much as I hate and detest the saloons I do not condemn or denounce those who conduct them, for no doubt nine times out of ten it was circumstances and environment that forced or led them into the saloon business.

Therefore, I believe, that with Christian Unity a fact we would in time become powerful enough to so change the circumstances and environments, which now lead people into the saloon business, that it would then lead them out of it instead. And who would not just as soon see the drink curse destroyed as to see any other practical and useful reform, which would benefit many women and children and society at large, inaugurated, or even as soon as to see Christian Unity a fact? It would, indeed, be a heartless wretch who would oppose the effort for a final and general destruction of the drink curse.

With Christian Unity we could also amend the Constitution so that the public school fund be apportioned for two classes of schools: [saving Catholics about twenty million dollars annually]

one in which only secular education may be had as now, and the other where Christian—not the present orthodox Christianity—and moral education would be given in connection with a secular education that is practical and useful and which does not so tax the brain of every child,—who cannot, at the most, ever expect to become more than an ordinary business man, mechanic or clerk,—as to ruin its health.

With two such schools, the maintenance of which would cost taxpayers no more than two schools of the one kind now costs them, then those to whom the thought of the existence of God is a bugaboo, which is a venerable nightmare to them, and who teach their children the non-existence of God (23:723, June 6, 1901), and who think it shows “the highest intellectual progress” to believe in the absurd theories, which I pointed out in this book, of atheistic and agnostic evolution for the origin of life, man and things in the universe, could send their children to that branch of the public schools which would turn out well educated brains and intellects, without a conscience, so that they would know how the more easily to commit depredations,—regarding them only as “conventional crimes” when they are caught or found out,—against their fellowmen and against society and escape punishment through various ways, techincalities, statute of limitations, etc.

Having mentioned “statute of limitations,” leads me to ask, On what base does such a law rest? I dare say that it does not rest on honesty, justice and on God’s law. On the law of God and honesty and justice no dead beat’s honest debts are barred from payment by statute of limitations until they are paid; no note given, for value received, is barred from collection until it is paid; no briber, boodler, bankwrecker, etc., is immune from punishment until punished! What are many of our laws but aids to help out and protect, as a rule, sharp, well educated brains and intellects without a conscience? Is that not so? a. f. y.

Well then let us elect men to our law making assemblies who are not conscience seared and who will enact laws based on honesty, justice and righteousness—God’s law—which will punish a violator of law when found out no matter if that violation of law did take place such a number of years in the past as to be beyond the time of the “statute of limitations” of a law passed by a lot of well educated brains without a conscience, and who say that some

wrongs committed against the family, the state and society are only "conventional crimes," which ought not to be punished. If we do that and they enact such laws then we will, probably, have fewer violations of law. When we once have Christian Unity then we may and can easily elect men to office who will enact such laws and who will do right from principle no matter how great the temptation, and the ease to hide it, may be to do otherwise than right.

We will then also elect men of principle as judges—not tin-horn politicians or pettifogging lawyers as is sometimes the case now—who will not appoint political friends or unscrupulous lawyers as receivers for insolvent men and institutions, allowing them compensation that is from five to ten times as much as they possibly could or would earn otherwise during the same length of time as that of the receivership, thus appropriating to themselves the assets of unfortunate men or firms, or of their creditors, that become financially embarrassed. It is a most monstrous outrage the way some judges allow such enormous compensation to receivers and to lawyers for services rendered in cases where men or concerns become financially or otherwise embarrassed. Is that not so? a. f. y.

That then would be, no doubt, one of the advantages to be derived from Christian Unity when it once becomes a fact. Christian Unity would also remove many prejudices which now exist in family, social and business circles.

We could then act spontaneously, without reserve, and would not have to be on our guard so as not to do or say anything that would cause a shock to the different religious sentiments of this or that person. As it is now the name of God must not be mentioned with reverence in any place except in the church for fear it would cause adverse comment or would make one appear to be a religious sentimentalist.

No doubt Christian Unity would also bring joy, unity and more happiness to many married couples between whom there exists now a difference of religious beliefs. Courting may then also have a barrier removed which now, no doubt, prevents many a courtship which might result in a happy marriage. If love otherwise knows no "locksmiths" is it not then senseless and foolish that a difference

of religious belief should, in some cases, stand in the way of letting love result in marriages which might otherwise be happy?

It is because we have made the intellect a dethroned king or have thrown it under the feet of faith or have rejected it as Luther did, that is the cause of so much senseless, foolish and useless differences of religious beliefs as there exists now, as though there were more than one God, Jesus Christ and heaven, each one requiring a different way of serving and of attainment. Is that not so?

Well then let us use the intellect,—reason, understanding, carnal arguments, mathematical proofs and common sense, God-given faculties created and designed by Him for us to use,—put our heads together and see what we can accomplish in the way of doing away with a lot of ecclesiastical millinery and theological embroidery which has about buried, under an avalanche of error, idolatry, superstition, blasphemy, nonsense and absurdity, the plain, simple and comprehensive religion of humanity taught by Jesus Christ. If we did that then I believe we would have but One Church, and this world would then soon be changed from a “vale of tears” to a place where we could have a foretaste of heaven.

Many other benefits and advantages, besides those already mentioned, would, no doubt, ensue as a result of the making of Christian Unity a fact.

Are you ready then to enlist in the service of bringing about Christian Unity or are your pet theories, opinions and beliefs so deeply rooted in you that you cannot, without passing through a period of intense suffering as I did before I would yield up some of mine, give up some of them so as to meet a part of the way any who have differed from you in the past but who are willing, for the sake of unity, to give up some of theirs in order to meet you on the way to a common platform on which all rational, reasonable and thinking people can stand without mental reservation, submission of the understanding or the rejecting and the dethorning of the intellect? If you are ready, then if you strive to bring about Christian Unity who knows but that you may live to see the day of the fulfillment of our Lord’s prayer “That they all may be one” (John 17:21).

How nice that would be, you will probably say, if such a consummation you could behold ere you left this plane of existence. Yet is such a thing an impossibility if we should use reason, understanding, mathematical proofs and common sense—“the arms of

the intellect"—in investigating and weighing our old, tenacious pet theories, opinions and religious beliefs? a. f. y.

We will now continue our summary; Christian Science being the next subject which we considered. We saw that it effected cures,—which misleads people into believing in C. S.,—not according to Christ, but according to suggestion ["You are well, and you know it" (124:229)], auto-suggestion ["The physical affirmation of disease should always be met with the mental negation" (190:391), "Meet the incipient stages of diseases with such powerful eloquence as a legislator would employ to defeat the passage of an inhuman law" (109:380)], and the application of its principle—the stopping the drugging of the system with medicine which are a hindrance to the free operation of the recuperative energies and the healing laws of nature inherent in all living beings be it man or animal.

We saw where patients with a so-called incurable disease, in the hands of *materia medica*, would be healed by trying C. S., which would stop the taking or giving of medicines more or less poisonous which *materia medica* was prescribing, that being about all that was needed to effect a healing.

We saw that our senses are not deceitful, in testifying to facts, within the scope of usefulness to us. If the senses were deceitful then how could one read even Science and Health, the text-book of C. S., with any profit? If then the sense of sight is not an hallucination when they see the letters in Science and Health which make up the words "The author takes no patients, and declines medical consultation" (109:XII), and which would therefore make it useless for any sick person to go to Concord, N. H. to see the author of Science and Health for the purpose of having a medical consultation with her, must then not the sense of feeling also testify truthfully when it tells one that one suffers from the pains of neuralgia or inflammatory rheumatism and is therefore not an illusion or hallucination, and that the swellings and pains are just as real as the letters are real in S. and H. composing the words of the above notice from its author. Is that not so?

If you have not made the intellect a dethroned king can you then, if not a Christian Scientist, ever believe in the teachings of C. S. as regards the deceitfulness of the senses or the hallucinations and illusions of pains, diseases and sicknesses?

If then your sense of sight is not deceitful when you see the

letters in S. and H. which compose the author's notice, already mentioned, then is the same sense—the eyes—deceived when seeing a boil, a cancer, an inflamed and swollen rheumatic joint, a “kink in the back,” etc., etc.? If not deceived, then does not C. S. blaspheme God when it says our senses are deceitful? For who but God created the senses if He is the “only cause” and Creator (109:182)? And is it not blasphemy then to say that He created and endowed us with senses that are deceitful? a. f. y.

We saw that God created matter, made it passive, made man active, endowing him with a reason, understanding, free will, will-power and power of choice to use matter as he chooses to and that God is not responsible for disasters caused through matter by the careless, heedless, thoughtless and indiscreet use man makes of it, and that He does not will, send or decree, any one poverty, disease, sickness or premature physical death. We saw that disease, sickness, etc., are realities, being punishments, as a sequence to a cause, for violations of God's laws, be that physical, moral or spiritual. We saw that sin is a reality and derived its “substance and reality” (58:179, Nov. 22, 1900) when God gave man a commandment, the obeying of which is a virtue that is real, and the disobeying of which is a sin which is just as real as is the virtue in obeying. Is that not so? a. f. y.

We saw that it is full of errors, absurdities, contradictions, inconsistencies, fanaticisms and blasphemies, and that it makes the intellect a dethroned king as a prerequisite necessary to the believing in it. And because I was willing finally, through intense suffering, to pull the wool from my eyes, which had blinded me up to my thirty-seventh year of age, and had elevated the noble God-given faculty of the intellect and crowned it supreme instead of leaving it “under the feet of faith” (5:409) or a “dethroned king” (58:188, Nov. 22, 1900) or rejecting it as Luther did (15:488), that I could not digest all the “verbiage” of C. S., just as I could not digest all the “verbiage” of Catholicism, Dowieism, Theosophy, the Bible, Agnosticism, Evolution, Atheism, Socialism, Single Tax, etc., and which led me finally to analyze and assail and reject much that is to be found in all of them.

If C. S. is consistent in what it teaches it certainly cannot be offended in what I have said about it if man “has no separate mind from God” (109:471), and is no “independent worker”

(109:159). Is that not so? Well we will see if they will be offended at me or not, and if not, then I ought to be the most welcomed in their homes of any one in the city, especially so if they reverse "the testimony of the physical senses" [ears and eyes] (109:14) when they hear about what this book has to say, or read it themselves, concerning C. S. that would seem to "theological mythoplasm" (59:142-152), who have not made the intellect a dethroned king, as grossly irreverent, insulting, scoffing, humorous, flippant, offensive, etc., etc., while to the Christian Scientist it ought to seem just the reverse, namely, highly reverent, respectful, complimentary, serious, earnest, agreeable, etc., etc. Is that not so? a. f. y.

We saw that a redeeming feature of C. S. is the cultivation of cheerfulness and the eschewing the "loquacious tattling" about diseases and misfortunes, which have a more or less depressing effect on health, so much indulged in by others, but which I believe we could all do likewise without denying the testimonies of the senses, the reality of matter, etc., etc. Another thing that I like in C. S. is the way of praying in its public worship. Instead of having some one pray audibly for all, making sometimes, as some do when praying, only a display of oratorical powers and eloquence, wheedling and humoring God like one would a child, or vain, conceited, empty-headed society snobs who have walked on all fours like animals, instead of spontaneously uttering the wants, desires and feelings of the heart, the Christian Scientists pray silently all ending their prayers with the audible repetition of the Lord's Prayer. Another thing I like in C. S. is the way it has its communion service. They then get on their knees in their pews and meditate on and contemplate the sufferings of Jesus without the material accompaniments of bread and wine, and with their eyes closed, which is the only and proper way to do that. In that they seem not to have made the intellect a dethroned king as they must do in many other things they believe in if they are consistent in their beliefs.

Is there really any necessity, in commemorating the sufferings of Jesus or in showing our brotherly love for our fellowmen, that we must partake of a piece of bread and a sip of wine in order to do so? Have not reformed drunkards gone from the Lord's table, where they partook of wine, and went direct to ruin? Here is the proof of such a fact:

"A most exemplary young man, a reformed inebriate, who had not tasted liquor for nearly two years, went directly from the Lord's table to buy drink and after a two day's debauch, in a fit of insane remorse, shot himself" (38:912, Nov. 7, 1900). Of course, that no doubt, is an extreme case, but does it not show that danger lurks in the Communion wine?

It is these supposed symbolic rites that do no one a particle of good which keeps many common-sense and thinking people from affiliating themselves with the church. If one really wants to meditate on or contemplate or commemorate the sufferings and death of Jesus does one need the assistance of material elements? Or, if one wants to show brotherly love towards one's fellowmen can one not do that by kind words, a cheerful greeting, sympathy and consideration without eating a piece of bread or taking a sip of wine with them in a house of worship?

When Jesus, in Matt. 25:34-40, speaks of the greeting with which some will be welcomed at the last day, did He there say: "Come, ye blessed of my Father, inherit the kingdom prepared for you: for you commemorated, with bread and wine, my sufferings; you showed your brotherly love for your fellowmen, by eating bread and drinking wine with them in my house of worship?" No, He did not, but He said: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink;" etc.

Now that does not necessarily mean only food and drink, etc., for the physical, but also when a person hungers or thirsts for a kind word that that be given; or hungers for a cheerful greeting and a smile that that be given; or hungers for the spirit of "live and let live" that that be given by the cut price advertising department and other stores; by employers of labor so that girls and others, who are strangers in a city and who must work for a living, may earn enough that they need not be insulted with "You need not worry about room rent, I have a room," or, "Get yourself a sweetheart," when girls say to employers, to whom they make application for positions and who offer them only pay enough for board, that they would have nothing left, after paying for their meals, for room rent; or offer them only enough that would pay for room and board but leave them nothing with which to buy wearing apparel; [The foregoing replies having actually been made by employers to girls under the circumstances mentioned.] by labor

unions who would dictate to employers whom they should or should not employ or do business with; etc., etc.

No doubt I will probably be regarded as too radical on the subject of wanting or believing in doing away with an Oriental rite Jesus made use of with His apostles, but does not common sense say that such a rite is needless and senseless now to the educated and enlightened mind? If one wants to show one's humility and sympathy and consideration for one's fellowmen can one not do so without washing their feet? There is warrant of Scripture for the washing of feet under those circumstances, is there not?

"If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (John 13:14, 15).

Are the orthodox churches following the example of Jesus in that? Why is that not practiced weekly or monthly or quarterly as Communion is practiced in the orthodox churches? I suppose it will be said that the washing of feet now, in order to show brotherly love towards one's fellowmen, is not needed to do that. If then the washing of feet is not necessary—and it is not necessary—to show our brotherly love then why should the partaking of a piece of bread and the sipping of wine be necessary in order to commemorate Jesus' last supper with His apostles, His sufferings and death or of showing our love towards our fellowmen? Are not then the Christian Scientists in advance of the orthodox churches in that, when they hold their Communion services without the material bread and wine? a. f. y.

(I trust Christian Scientists will not regard the senses as "deceitful" or reverse their testimonies when they read or hear of these commendations which I have just given them, for I do not care to have them sever their friendship with me altogether because some that I am personally acquainted with are very nice people, as there are in all churches, who seem to act differently from that which those would with whom the intellect is a dethroned king, but I am constrained to speak the truth about their beliefs, even though it should offend some, because I believe it is necessary to do so if I wish to accomplish my object of bringing about Christian Unity, in which I want to include them also.)

The next subject which we considered was that of Evolution as an hypothesis for the origin of all things, the transmutation of species, etc., as against the hypothesis of a Special Creation by God. We saw that Evolution, as defined by Evolutionists, is utterly *worthless* as an hypothesis as against that of special creation as I have defined it. Of course my theory of special creation demolishes the "rib" story of the Bible as well as that of the theory of evolution, but there is no difficulty in believing that God, in the beginning created an egg for each male and female of each species, from man to animals, letting the sun or natural heat hatch them, and endowing them with the emotions, instincts, passions and appetites necessary for their propagation and preservation. There is less difficulty—in fact no difficulty—in such a view for the genesis of man and animals, etc., than in believing that woman was taken from a rib of man, or that man is a transmuted animal, both of which would be like begetting unlike. Is that not so? a. f. y.

Passing the subject of the existence of God, which proposition ought to be so well established in this book by this time as to need no further support, we will pass to the subjects of Socialism, Single Tax and Anarchy. We saw that there is an underlying element in each which is alike applicable to all three of them, that is, force, physical or otherwise, in overthrowing the institution of private ownership in some things. Such a process would place a premium on prodigality, shiftlessness, extravagance, intemperance, etc., and a discount on thrift, industry, economy, sobriety, self-denial, etc.

We saw that economic conditions, private ownership of property or land values had nothing to do with the poverty of people in nine cases out of ten, and that the fault lies in the individuals themselves or in their ancestors, if they are living in poverty and want. We saw that one can acquire honestly a million or more dollars in a life-time and that the "many advantages of the institutions of this country, and aided by the protection of law" (196:50, June, 1902), had nothing to do with many who became millionaires—among which are brewers.

Of course there is one thing which is squarely against justice and God's law and His Fatherhood, and that is giving protection to industries with favorable natural advantages. Such protection I admit has made some millionaires at the expense of the many. If one country has the natural advantages—minerals, materials and

otherwise—so it can manufacture things cheaper than the same things could be manufactured in a country that has not those natural advantages, but has the natural advantages for raising sugar, grain and livestock, which the mineral and manufacturing country has not, then the one country ought to manufacture and the other country ought to raise sugar, grain, livestock, etc., and the products of each country ought to have as free an interchange with each other as different products have between two states of the same nation lying beside each other.

There was a time when I believed in protection, but the deeper I got into the subject the more did I see that it is at variance with the doctrines of the Fatherhood of God and the brotherhood of man, as though all peoples were not God's children, or of His creation, as well as are the Americans whom He chose to raise up as a great nation to be His "instruments" to bring the light of the Gospel to the "benighted peoples" of the earth.

If God has given one country the natural advantages of mineral fuels, etc., for manufacturing, and another that of raising sugar, grain, etc., then each country should do that to which it is best adapted and the products of each ought to have absolutely free interchange between each other.

What do you suppose will be the results in this country in fifty years or less from now if there is not a change made soon in some of the laws which make a few fabulously wealthy at the expense of the many, and we will not let the products of foreign countries have free interchange with us and *vice versa*?

If we shut out foreign products by prohibitive tariffs where will the foreigners in time get the money with which to buy our surplus? What is the result already? Are not foreigners flocking to this country now (1903) in such numbers as to break all previous records of immigration? And why do they flock so to this country? Oh, you will say, it is the unexampled prosperity which this country is now enjoying. Granting such is the reason, but what is usually the result of too much prosperity? Here it is:

The philosophy of history teaches that prosperity leads to the downfall of nations as well as of individuals. * * * It made the people luxurious, voluptuous and imbecile. * * * Prosperity leads to decay, national, individual, intellectual, moral and physical. When prosperity is at its zenith, decay is at the door" (39:193).

Is that not true when we take into consideration that the greater the prosperity the more money and the more money—with the majority—means only a fuller gratification and the creation of more extravagant tastes and desires that must be satisfied? And if there comes a reaction then the greater will be the suffering, for too much prosperity with many has caused the neglect of practicing self-denial and self-restraint, and if the tastes and desires have not been kept down to as low a number as possible,—compatible with decent, calm and common-sense living,—the greater will be the suffering when they cannot be gratified.

Of course, with free trade the world over some custom officials would be without a job, but then we ought to do that which would bring the greatest good to the greatest number, Is that not so?

But the protectionist will probably say that the American laborer has a higher standard of living than the foreigner has and cannot therefore live on as low a plane as the foreigner and that he therefore must have higher wages which can be given him only under protection. But how about it when the foreigner comes to this country to compete with him? You will probably say that you will educate him to live on a higher plane and that he will therefore require as much pay as the American to live. But is that not going to cost money to educate him thus? If so, then why not admit free his product which he produces in a foreign country so that he will have money to stay there and educate himself to a higher standard of living, and take our surplus in exchange for his manufactured surplus?

But now the Socialist or the Single Taxer would probably like to know my view on the subject of "bonanza" mining kings; whether private ownership in natural products, minerals, oils, etc., is not, in one sense, a protection of another kind which makes millionaires, and whether the government ought not to confiscate, for the people at large, the wealth of the miners over a certain amount? Supposing then that the government did do that would it not then be just as proper to pay the poor prospectors the thousands and millions of dollars which they lost in prospecting for minerals, etc., which were never found? If the government did pay such losses because it confiscated the gains over a certain sum of the fortunate prospectors, then why should not every one be entitled to pay from

the government who lost all their possessions in other business ventures or by fires, waters, storms, robberies, defalcations, etc.? It may be seen then—outside of the few who have, through protection, been made fabulously wealthy at the cost of many—that private ownership in property, land values and economic conditions have nothing to do with the poverty and want of some, but that the fault, in nine cases out of ten, lies in themselves or was in their ancestors. Is that not so? a. f. y.

That such may be or may have been the case with many poor laboring people, especially, may be seen from the following which appeared in an organ of theirs:

“There is one fault which seems to prevail almost generally with all classes of laboring men, and that is their apparent inability to save money. There is no other one thing that will tend to produce a feeling of independence in the bosom of a mechanic like the thought that he has a few hundred dollars laid aside to tide him over any unfortunate time that may occur. But unfortunately the man who is sure of drawing his wages every Saturday night does not seem to look far enough ahead to lay aside a small portion of it. The tendency to live up a salary is a growing one and should be overcome: Establish the habit of each week laying aside a small portion of your weekly stipend and you will be surprised at the rapidity with which your account grows. The first few dollars will be the hardest to accumulate, but thereafter it will have become a habit and your savings account will become one of the factors in your life, and an important one too. Try it for a few months and see how beneficial it is” (The Atchison Weekly Union, Aug. 14, 1903). According to that, is not my contention then about right when I say that in most cases of destitution among the laboring and other classes of people, is not due to land values, economic conditions, etc., but the cause lies in the individuals themselves or was in that of their ancestors?

When the One Church once gets launched, as the result of the appearance of this book, and the principle of “live and let live” is infused into the hearts of the disciples of Jesus,—and those who are the stronger will feel and act toward their weaker brethren as though they were their brother’s keeper in the sense that they will try to persuade them, whenever possible, to avoid the pitfalls of vice, crime and poverty breeding,—then the tariff

walls, as well as the sectarian walls, will be torn down and all peoples, no matter of what nation, will make free interchange of their products, thus giving "natural advantages" free scope as God intended it. For all human beings are of His creation and He chooses no one nation to become great at the expense and suffering of another. To claim otherwise is only Israelitish.

The next subjects that we considered was marriage and celibacy. We saw that marriage is ordained of God and is just as pleasing and blessed in His sight as virginity or celibacy which shuts itself up in cloisters where the moral atmosphere is free from the temptations and corruptions of the world, thus sparing them a combat with the temptations, etc., which others must face, and for which the latter deserves a crown when victorious. For there is no victory without a combat, and where no victory no crown.

We saw that in one state there is just as much solicitude for the things of this world as in the other. That those who entered the marriage state complied with the Scriptural injunction of "increase, and multiply" (Gen. 1:28), and that they showed just as much "good taste, beauty and dignity" as those who entered the state of perpetual virginity or celibacy.

It seems to me that it is offering a gratuitous insult to virtuous men and women to say, Biblically and otherwise, and an impeachment of the wisdom and design of God, that lawful marriage and child-births are defiling, unclean and carnal minded things, and that they have not the "good taste" nor the fine sense of "beauty" nor the appreciation of "dignity" who enter the marriage state as those are supposed to have who vow perpetual virginity or celibacy. Is that not so? a. f. y.

The vow of perpetual virginity or celibacy is only a relic of the pagan priesthood, who were much like the sensual Israelites who "put to death the women, that have carnally known men. [It seems Jehovah—who is not the God Who is—specially inspired the men so they could tell, without insulting the women by making a physical examination or asking them such an insulting question as to whether or not they have carnally known men, which women had or had not carnally known men.] But the girls, and all the women that are virgins, [I wonder how the "chaste" Israelites knew which of the women who were strangers to them were virgins?] save for yourselves" (Num. 41:17, 18), who wanted the maidens for them-

selves. And when the pagan priests wanted to lie with the maidens they would tell them that the gods wanted to lie with them. That such was the fact may be seen from reading pagan history and from the following:

"Certain shameful practices happened about the temple of Isis that was at Rome. * * * There was a woman at Rome whose name was Paulina; one who, on account of the dignity of her ancestors, and by the regular conduct of a virtuous life, had a great reputation: * * * And although she was of a beautiful countenance, and in that flower of her age wherein women are the most gay, yet did she lead a life of great modesty. She was married to Saturninus, one that was every way answerable to her in an excellent character. Decius Muridus fell in love with this woman, who was a man very high in the equestrian order; and she was of too great dignity to be caught by presents, and had already rejected them. * * * He was still more inflamed with love [Of the Evolutionist's kind] to her, inasmuch as he promised to give her two hundred thousand attic drachmae for one night's lodging; and when this would not prevail upon her, * * * a freed-woman of his made him to hope, by some promises she gave him that he might obtain a night's lodging with Paulina. * * * When she had encouraged the young man, and gotten as much money as she required, she did not take the same methods as had been taken before, because she perceived that the woman was by no means to be tempted by money; but as she knew that she was very much given to the worship of the goddess Isis, she devised the following stratagem:—She went to some of Isis' priests, and upon the strongest assurances (of concealment) she persuaded them by words, but chiefly by the offer of money, [It seems they required "honorariums" too for bartering the comforter.] * * * and told them the passion of the young man and persuaded them to use all means possible to beguile the woman. * * * Accordingly the oldest of them went immediately to Paulina, and upon his admittance, he desired to speak with her by herself. When that was granted him, he told her that he was sent by the god Anubis, who was fallen in love with her, and enjoined her [Under pain of sin, probably,] to come to him. Upon this she took the message very kindly, and valued herself greatly upon this condescension of Anubis; and told her husband that she had a message sent her, and was to sup and

lie with Anubis; so he agreed to her acceptance of the offer, satisfied with the chastity of his wife. [Is it not astonishing what control and influence priests of all kinds, and in all ages, have had over their blind, credulous and unthinking followers! But thanks be to God the wool has been pulled from my eyes so that I can no longer be ruled or influenced by any or them!] Accordingly, she went to the temple; and after she had supped there, and it was the hour to go to sleep, [And for spirits to appear at the call of a "Medium,"] the priest shut the doors of the temple; when in the holy parts of it, [Well, I should say it was "holy"—to the young man.] the lights were also put out. [Just as it is done, no doubt, at "Seances."] Then did Mundis leap out (for he was hidden therein) and did not fail of enjoying her, [And I suppose she must have thought at the time that the god was made very much after the likeness of her terrestrial husband who was, no doubt, dreaming sweet dreams of how his wife was enjoying herself in the paradise of the gods.] Who was at his service all the night long, as supposing he was the god; and when he was gone away, [Which, no doubt, he did do to go away before daylight.] * * * Paulina came early to her husband and told him how the god Anubis had appeared to her" (76:379, Book 4). Now if that god Anubis had kept his mouth shut she would never have been the wiser and the incident would probably never have become a matter of history. But I suppose he felt so highly elated over his success in accomplishing his object that he felt bold enough to tell her about it, for "on the third day after what had been done, Mundis met Paulina, and said:—'Nay, Paulina, thou hast saved me two hundred thousand attic drachmae. * * * Yet hast thou not failed to be at my service in the manner I invited thee, * * * while I took to myself the name of Anubis.'" Then it says "The emperor Tiberius had the guilty contrivers crucified, banished Mundis, and demolished the temple of Isis and gave orders that her statue should be thrown into the river Tiber, when the facts were made known to him" (76.379). The foregoing proves that pagan priests had complete control over the morals of their followers and when they saw comely maidens they, no doubt, enjoined them to take vows of perpetual virginity so they could lie with them under the pretense that it was a god, and when the maidens conceived through the gods (pagan priests) the populace was "bumfoozled," by the priests, into be-

lieving that the maidens conceived through and by the power of the gods. And as the church copied some other of the pagan practices, one among which is as "Plutarch informs us that the pagan mysteries often began with discreet confessions whispered into priestly ears" (66:15), which is the present auricular confession as practiced by the church, then why may she not also have copied that of perpetual virginity or celibacy as it is still practiced by some Oriental churches at present, with this difference that the virginity or celibacy of the church is real and pure and not immoral as was that of the pagans.

So far as God is concerned marriage is just as pleasing and blessed in His sight as virginity or celibacy. And any who enter the married state are not so "weak" as to be made public laughing-stock fools of, and be humiliated when just married, as is sometimes done by a lot of empty-headed snobs who think they are doing something "smart," and which is "great fun" for them to treat their newly married friends as though they had just done something which showed weakmindedness.

Often newly married are treated as though they entered the marriage state only to have "an affinity of two differing cells," or as though they were mentally diseased, or as if their love was only *calf* love. To me it seems as an impeachment of the wisdom, design and handiwork of God to make public spectacles of newly married people. I could not help but admire the stand taken by a groom who drew a revolver on the crowd and told them that "this nonsense has gone about far enough," when the bridal couple was still stormed with rice, old shoes, etc., after they had gotten on the train.

If therefore you are a young man contemplating marriage do not think, if you entertain such a thought, that you are "weak" or have not "good taste," etc. It is only the morally impure who look upon marriage as a "weakness"—forgetting that if they think it is a "weakness" that God designed such "weakness."

You will also be better thought of, and be fulfilling a design and an injunction of God (Gen. 1:28), if you marry and make some woman happy, and in time have to *push* a baby in a cab than if you remain single and *push* around ivory balls on a green cloth, in atmospheres oftentimes stifling and reeking with the fumes of tobacco or the odors of liquor; or than if you shut your-

self up within four walls and wear a cassock with a cowl to it to be pulled over the head.

And if you are a young woman you will show just as much "good taste" etc., if you marry and make some man happy, and in time have an "anti-race suicide" family, as if you made vows of perpetual virginity and have dangling from a belt a string of beads—Rosary—on which to count, by "vain repetitions" (Matt. 6:7), the following prayer fifty-three times, which is utterly impossible, as shown elsewhere, for the one to whom addressed to hear, because she would have to hear over 46,000 petitions, simultaneously, every second of time from one end of the year to the other if she heard all the petitions addressed to her:

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen." [You know now what the Rosary beads are for. It is to count on them fifty-three times the above prayer.]

Of course I would advise both the man and the woman, who contemplate marriage, to avoid "Marrimonic," which is defined in Prof. Uptodate's dictionary as follows: "Marrimonic, n. (from marriage and money; common gender)—An individual who thinks happiness can be bought with money, and who marries, or is willing to marry, for the price. Indigeneous to the entire country and to Europe. Also elsewhere" (57: Aug. 20, 1903).

To me it seems, in view of the fact that so many women sacrifice their lives in giving birth to children, that women who marry in obedience to the injunction of Gen. 1:28, and increase and multiply the human race, and in view of the fact that they might have to sacrifice their lives in doing so, that they ought to receive the greater crown of reward of the two—the married and the perpetual virginity vowed—if God desires the perpetuation of mankind and would regard His design and handiwork as creations of wisdom. Is not that so? a. f. y. Of course, as shown in another chapter, it cannot be regarded as a design of God that some women lose their lives in giving birth to children.

We have now finished our summary, and what more shall I say in conclusion? No doubt to the Catholic the book appears to be a little severe on the Church, and that my blows aimed at her

are the hardest given in this book. But you must bear in mind that where error and arrogance and intolerance is greatest there the hardest blows must be given if I wish to succeed in bringing about Christian Unity.

You must admit, unless you deliberately throw away your intellect, that the church is full of errors and has greatly erred in her interpretation of what it means to be "born again," "regenerated;" the way of putting on Christ, and in praying to any one except God Almighty, etc., etc. That it is arrogance to say "There is but one way of re-union [Of the Protestant Church with the Catholic Church]—the highway of submission. To dream of compromise on her part is to dream of fairies and fairy-land" (16:—). And is she not intolerant when she forbids a Christian Science healer to have admission to a house to see a person who is bed-ridden with illness; with her forbidding her members to attend a Protestant Church, etc.? That is why I have not spared the Church.

But is not every statement which I have made about her teachings and practices true? And if anything said in this book hurts her more than it does others does that not prove then that the Church has errors which she would rather not have uncovered? The uncovering of error is always fought by those who advocate them as truths. Truth fears no light; in fact it invites, or ought to, investigation and analysis. Is that not so? But have I not likewise given hard blows to other subjects examined and considered in this book? Wherever and whenever I thought I saw error, idoltary, superstition, blasphemy, inconsistency, contradiction, absurdity, or "silliness," I tried to point it out no matter whether it concerned the Catholic, the Protestant, or the Christian Science, church; or any of the other subjects examined. Have I not done that? Well then I hope that the Catholics will be no more wrought up over it—if they should be wrought up over it at all—than others will be when the book once comes before the public.

If the appearance of this book should make me the most hated and despised person in the world I will not care for that so long as it will drive all of you into One Church. If every great movement or reform or change in the world requires the sacrifice of some one connected with it then I do not care if, after my object

has been accomplished,—that is, Christian Unity made a fact,—I am crucified on the cross of detestation, ostracism, criticism, etc. But get together and be One Church, regardless of what becomes of me, so that you may present a solid phalanx against the wave of Atheism, Agnosticism, irreligion, infidelity and indifferentism which is now sweeping, I might say, over the whole civilized world!

Another subject against which I have aimed hard blows is that of liquor and the saloon. Of course as I have, on page 662 of this book, and in other places, alliteratively, and otherwise, characterized the saloon may seem, no doubt, a little strong to those who have always lived in small cities or country towns, but I do not think I have overdrawn it when applied to large cities. I lived for fifteen years in Kansas City, St. Louis and Chicago and there saw and heard of much that convinces me that I have not overdrawn the nature of the saloon and the awful results following from drinking liquor in them.

Another thing which I have held up in as unfavorable a light as possible is that of the use of tobacco. I have done so for two reasons. One is its useless cost, and the other its filthy, nauseating nature which in time gives to many users of it, and to their clothes, such a disagreeable odor which is, no doubt, repulsive to many delicate, cultured and refined married women,—destroying the sweet flavor of “Shrewsberry clock” kisses,—but as they are fearful lest by telling their husbands of that fact there would be a rupture of feelings, they bear and suffer in silence with the perverted tastes and habits of their husbands. And as this book is intended for everybody, and not only for those who favor Christian Unity, is the reason for treating some of the social and economic subjects the way I did in this book. I want this book to be a benefit to its readers mentally, morally, spiritually, physically and financially.

I believe if all of us exercised a little more tact, reason, judgment, generosity, sympathy and common sense, we could get together into a One Church, and make life in this world for one another a foretaste of heaven, and no longer regard it as only “a vale of tears.” And, with Christian Unity a fact, I believe the church could be made so attractive, and religion be made so plain and simple to understand—but by no means an easy thing to live

up to—to the many who are not now affiliated with the churches that they would affiliate with the One Church which would not teach unreasonable, incomprehensible and blasphemous doctrines, but which would teach the religion of humanity which Jesus taught. And I do believe it would be more edifying, soul-inspiring and God-honoring if we could all sing the same hymns, worship in the same church,—for it is necessary that one should attend church, at least once a week, to meet one another, sing hymns together, etc., in order to keep the brotherly sentiment and feeling alive. A law of the mind and heart requires that they be reminded and reanimated and revived from time to time with, what might be called, “emotionalism,” in order that our souls may be lifted up and our sympathies be kept alive,—and know no more Roman Catholicism, Lutheranism, Presbyterianism, Dowieism, Mormonism, Christian Science, etc., but all be known as disciples of Jesus Christ—Christians. Do you not think so?

If you do, then work for Christian Unity, and through it make it better and easier to uplift the weak who have fallen by the wayside of temptation; to succor the unfortunate and the poor broken-hearted wives and innocent, helpless children of the drunken husbands and fathers; to extend the hand of forgiveness to the repentant girl who has publicly failed in her virtue; to have consideration and feeling for your fellow-laborer, businessman, etc., and let the spirit of “live and let live” rule and guide you in your dealings with all classes of people no matter what their nationality and color may be. All are of God’s creation and all ought to, therefore, have the Fatherhood of the one God, the brotherhood of man and the one leadership of Jesus Christ. This then would about be the platform of the One Church which ought to appeal to all fair, reasonable, reflecting, thinking and liberal-minded people:

The Fatherhood of God,
 The Brotherhood of Man,
 The Leadership of Jesus Christ,
 Salvation by Character,
 Punishment for sin measure for measure
 And not for everlasting,
 No forgiveness of sin without forsaking it—
 Sin no more—repentance and restitution.

Are you ready for such a platform? The different Protestant

churches will probably not find it difficult to come together into One Church, for they now already exchange pulpits with one another and have union services. But will and can the Catholic be a party to Christian Unity? I say, yes; if willing to be guided by reason, understanding, mathematical proofs, carnal arguments and common sense—"the arms of the intellect"—as I was, and be willing to follow, step by step, the subjects as I analyzed them in this book.

I can assure you, my Catholic reader, that I did not come to the convictions and conclusions, as given in this book, without much earnest prayer, serious thinking, mental perturbations and sleepless nights. Many a time I wished myself dead when convictions came to me which ran counter to the current of general belief, to the teachings of the Church and which were at variance with the opinions I once held, but the convictions were so strong and convincing that I could not resist making the attempt to proclaim them to the world, even though I never had a course in theology.

Probably it was because I had no course in theology that I was able to take in the whole broad expanse of the matter. If I had had a course in Catholic theology I would, no doubt, have had my investigations limited to its narrow rut. If I had had a course in Lutheran theology I would, no doubt, have had my investigations limited to its narrow rut. If I had had a course in Presbyterian theology I would, no doubt, have had my investigations limited to its narrow rut, and so on. Therefore it was probably best, in order to make a plea for Christian Unity, that I was not hampered or restricted by the School of Theology of any denomination.

Now, my Catholic reader, if you are willing to follow the course I did, you cannot go wrong if you can no longer firmly believe in the teachings, as a whole, of the Church just as I no longer believe in them. And if you doubt the truth of but one of the doctrines of the Church then you are no longer a consistent Catholic and you are virtually outside of the pale of the Church. I do not see how you, or any one who has read this book, can any longer believe in the Roman Catholic Church if you or they do not deliberately throw away the "arms of the intellect," a gift from God as well as faith may be, even if there is nothing so tenacious as a

religious belief. To make a change in religious beliefs is not the work of a moment. That I know from my own experience, not having had anyone to point out to me the errors, etc., as I have pointed them out for you.

If you will then, if expedient for you, take the first step in acknowledging such a fact,—that of perceiving the errors pointed out to you,—you will no doubt be the means of many more doing the same, and if a considerable number should do the same, then why may not a movement be started that will end in a union of the Churches and Christian Unity become a fact?

Hoping then that the reading of this book will in time accomplish its object, that of bringing about Christian Unity, the re-establishing of the religion of humanity taught by Jesus, and that His prayer of John 17:21 may be fulfilled, is my earnest and sincere wish and prayer.

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